

Dear Albert:

I am handing these over to you on your birthday - October 24th, 1953. From my association with you, I know they will be in good hands when I am no longer here to enjoy them.

Charles Laughlin

TO FATHER COUGHLIN
ON HIS SILVER JUBILEE
JUNE 29 - A.D. 1941

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THE

HOLIE BIBLE

FAITHFVLLY TRANS-

LATED INTO ENGLISH,

OVT OF THE AVTHENTICAL

LATIN.

Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters:* ANNOTATIONS. TABLES: *and other helpes, for better vnderſtanding of the text: for diſcouerie of* CORRVPTIONS *in ſome late tranſlations: and for clearing* CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Saluatoris. Iſaiæ. 12.
You shal draw waters in ioy out of the Sauiours fountaines.

Printed at Doway by LAVRENCE KELLAM, at the ſigne of the holie Lambe.

M. DC. IX.

APPROBATIO.

NOs infraſcripti, in alma Duacenſi vniuerſitate Sacræ Theologiæ Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti tranſlationem, quam tres diuerſi eius nationis eruditiſſimi Theologi, non ſolum fidelem, ſed propter diuerſa quæ ei ſunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus; cuius item Tranſlationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præſtantia probè ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Nouembris. 1609.

GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacenſi Profeſſor.

BARTHOLOMÆVS PETRVS Sacræ Theologiæ Doctor, & in Vniuerſitate Duacenſi Profeſſor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiuſdem in Academia Duacena Profeſſor.

TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVERLASTING.

AT LAST through Gods goodnes (moſt dearly beloued) we ſend you here the greater part of the Old Teſtament: as long ſince you receiued the New; faithfully tranſlated into English. The reſidue is in hād to be finished: and your deſire therof shal not now (God proſpering our intention) be long fruſtrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceded (as manie do know) of one general cauſe, our poore eſtate in banishment. VVherin expecting better meanes, greatter difficulties rather enſued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to ſerue you, in that we haue brought forth this Tome, in theſe hardeſt times, of aboue fourtie yeares, ſince this College was moſt happely begune. VVherfore we nothing doubt, but you our deareſt, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruict of our labours, with like good affection, as we acknowlege them due, and offer the ſame vnto you.

The cauſe of delay in ſetting forth this English Bible.

Anno. 1568.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three ſacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Teſtament. Only here, as by an Epitome,

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

weſhal repete the ſumme of al, that is there more largely diſcuſſed. To this firſt queſtion therfore we anſwer, that both iuſt reaſon, & higheſt authoritie of the Church, iudge it not abſolutly neceſſarie, nor alwayes conuenient, that holie Scriptures ſhould be in vulgar tongues. For being as they are, hard to be vnderſtood, euen by the lerned, reaſon doth dictate to reaſonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce alſo teacheth, that through ignorance, ioyned often with pride and preſumption, manie reading Scriptures haue erred groſly, by miſunderſtanding Gods word. VVhich though it be moſt pure in it ſelf, *yet the ſenſe being adulterated is as perilous* (ſaith Tertullian) *as the ſtile corrupted*. S. Ambroſe obſerueth: that *vvhere the text is true, the Arrians interpretation hath errors*. S. Auguſtin alſo teacheth, that *hereſies and peruerſe doctrines entangling ſoules, and throvving them dovvne headlong into the depth, do not othervviſe ſpring vp, but vvhen good (or true) Scriptures are not vvel (and truly) vnderſtood, and vvhen that vvhich in them is not vvel vnderſtood, is alſo rashly & boldly auouched*. For the ſame cauſe, S. Ierom vtterly diſallowed, that al ſortes of men & wemen, old & yong, preſumed to read & talke of the Scriptures: wheras *no artizene, no tradſman dare preſume to teach anie facultie, vvhich he hath not firſt lerned*. Seing therfore that dangers, & hurtes happen in manie, the careful chief Paſtores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to perſons, times, and other circumſtances; prohibiting ſome, and permitting ſome, to haue and read them, in their mother tongue. So S. Cryſoſtom trāſlated the Pſalmes & ſome other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slauonians and Gothes ſay they haue the Bible in their languages. It was tranſlated into Italian by an Archbyſhop of Genua. Into French in the time of king Charles the fift: eſpecially becauſe the waldenſian heretikes had corruptly tranſlated it, to

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

lib. de Preſcrip. lib. 2. ad Gratian. c. 1.

Tract. 18 in Ioan.

Epiſt. 103. c. 6.

Reading of Scriptures moderated.

Scriptures tranſlated into diuers tongues.

Bibl. Sanct. lib. 4.

it, to maintaine their errors. VVe had ſome partes in Engliſh
lib. 1. hiſt. c 47 tranſlated by Venerable Bede: as Malmesburie witneſſeth.
Concord lib. 1 And Thomas Arundel Archbiſhop of Canturburie in a Councel holden at Oxford, ſtraictly ordayned, that no heretical tranſlation ſet forth by wicliffe, and his complices, nor anie other vulgar Edition ſhould be ſuffered, til it were approued by the Ordinarie of the Dioceſe: alleaging S. Ieroms iudgement of the difficultie & danger in tranſlating holie Scriptures out of one tongue into an other. And therfore it muſt nedes be much more dangerous, when ignorant people read alſo corrupted tranſlations. Now ſince Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, ſhould be contrarie to Gods written word, & that the Scriptures were not ſuffered in vulgar languages, leſt the people ſhould ſee the truth, & vvithal theſe new maiſters corruptly turning the Scriptures into diuers tongues, as might beſt ſerue their owne opinions: againſt this falſe ſuggeſtion, and practiſe, Catholique Paſtores haue, for one eſpecial remedie, ſet forth true and ſincere Tranſlations in moſt languages of the Latin Church. But ſo, that people muſt read them with licence of their ſpiritual ſuperior, as in former times they were in like ſort limited. Such alſo of the Laitie, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not preſume to interprete hard places, nor high Myſteries, much leſſe to diſpute and contend, but leauing the diſcuſſion therof to the more lerned, ſearched rather, and noted the godlie and imitable examples of good life, and ſo lerned more humilitie, obedience, hatred of ſinne, feare of God, zele of Religion, and other vertues. And thus holie Scriptures may be rightly vſed in anie tongue, *to teach, to argue, to correct, to inſtruct in iuſtice, that the man of God may be perfect, and* (as S. Paul addeth) *inſtructed to euerie good vvorke*, when men laboure rather to be *doers of Gods* wil & *vvord, then readers* or *hearers only, deceiuing themſelues*.

A calumnious ſuggeſtion of Lutherans.

VVhat part of Scriptures be moſt conuenient for vulgar readers.

VVhy we translate the old Latin text.

But here an other question may be proposed: VVhy we translate the Latin text, rather then the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and testifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserued from corruptions. So that the old Vulgate Latin Edition hath bene prefetred, and vsed for most authentical aboue a thousand and three hundered yeares. For by this verie terme S. Ierom calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the old Testament, and with the Greke of the New; which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the newv versiõ of S. Ierom*: who neuertheles in an other place calleth the self same, *the old Latin Edition*, iudging it most worthy to be folowed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that *S. Ierom's version* was receiued and *approued by al Christian Churches*. Sophronius also a most lerned man, seing S. Ieroms Edition so much estemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shal we nede to recite other most lerned men? S. Bede S. Anselme, S. Bernard, S. Thomas, S. Bonauenture, & the rest? VVho al vniformly allege this only text as authentical. In so much that al other Latin Editions, which S. Ierom saith were in his time almost innumerable, are as it were fallen

More pure then the Hebrew or Greke now extant.

Tertullia li. 5. cont Marcion

S. Ambrose. li. 3 de Spirit. San. c. 11

S. Ierom: li. 1. con. Iouinia.

in 49. Isaiæ.

li. 20. c. 24 mora. Epist. dedicat. ad Leandr.

Received by al Churches.

li. 2. Doct Christ. c. 14. lib. 6. Etymol. c 5. & li. 1 de Diuin offic. c. 12.

Turned into Greke.

Prefat. in Iosue.

fallen out of al Diuines handes, and growne out of credite and vſe. If moreouer we conſider S. Ieroms lerning, pietie, diligence, and ſinceritie, together with the commodities he had of beſt copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we ſo cõpare the ſame with the beſt meanes that hath bene ſince, ſurely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but eaſely acknowlege with the whole Church Gods particular prouidẽce in this great Doctor, as wel for expounding, as moſt eſpecialy for the true text and Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For beſides that it is free from partialitie, as being moſt ancient of al Latin copies, and long before the particular Controuerſies of theſe dayes beganne; the Hebrew alſo & the Greke when they are truly tranſlated, yea and Eraſmus his Latin, in ſundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that Beza & his folowers take alſo exception againſt the Greke, when Catholiques allege it againſt them. Yea the ſame Beza preferreth the old Latin Verſion before al others, & freely teſtifieth, that the old Interpreter tranſlated religiouſly. VVhat then do our countriemen, that refuſe this Latin, but depriue themſelues of the beſt, and yet al this while, haue ſet forth none, that is allowed by al Proteſtantes, for good or ſufficient.

Al others growne out of vſe.

S. Ierom excelled al other Doctors in tranſlating & expounding holie Scriptures.

His Edition free from partialitie.

Preferred before al other Editions by Beza.

None yet in England allowed for ſufficient.

How wel this is donne the lerned may iudge, when by mature conference, they ſhal haue made trial therof. And if anie thing be miſtaken, we wil (as ſtil we promiſe) gladly correct it. Thoſe that trãſlated it about thirtie yeares ſince, were wel knowen to the world, to haue bene excellent in the tongues, ſincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are eſpecially to geue notice. That whereas heretofore in the beſt Latin Editions, there remained manie places differing

VVhat is done in this Edition

Diuers readinges reſolued vpon, & none leift in the margent.

ring in wordes, ſome alſo in ſenſe, as in long proceſſe of time, the writers erred in their copies; now lately by the care & diligence of the Church, thoſe diuers readings were maturely, and iuditiouſly examined, and conferred with ſundrie the beſt written and printed bookes, & ſo reſolued vpon, that al which before were leift in the margent, are either reſtored into the text, or els omitted; ſo that now none ſuch remaine in the margent. For which cauſe, we haue againe conferred this Engliſh tranſlation, and conformed it to the moſt perfect Latin Edition. VVhere yet by the way we muſt geue the vulgar reader to vnderſtand, that very few or none of the former varieties, touched Controuerſies of this time. So that this Recognition is no way ſuſpicious of partialtie, but is merely donne for the more ſecure conſeruation of the rrue text; and more eaſe, and ſatisfaction of ſuch, as otherwiſe ſhould haue remained more doubtful.

They touched not preſent controuerſies.

Now for the ſtrictnes obſerued in tranſlating ſome wordes, or rather the not tranſlating of ſome, which is in more danger to be diſliked, we doubt not but the diſcrete lerned reader, deepely weighing and conſidering the importance of ſacred wordes, and how eaſely the translatour may miſſe the ſenſe of the Holie Ghoſt, wil hold that which is here donne for reaſonable and neceſſarie. VVe haue alſo the example of the Latin, and Greke, where ſome wordes are not tranſlated, but left in Hebrew, as they were firſt ſpoken & written; which ſeeing they could not, or were not conuenient to be tranſlated into Latin or Greke, how much leſſe could they, or was it reaſon to turne them into English? S. Auguſtin alſo yeldeth à reaſon, exemplifying in the wordes *Amen* and *Alleluia, for the more ſacred authoritie therof.* which doubtles is the cauſe why ſome *names of ſolemne Feaſtes, Sacrifices,* & other holie thinges are *reſerued in ſacred tongues*, Hebrew, Greke, or Latin. Againe for neceſſitie, English not hauing à name, or ſufficient terme, we either kepe

VVhy ſome vvordes are not tranſlated into vulgar English.

Some Hebrew wordes not tranſlated into Latin, nor Greke.

More authoritie in ſacred tongues.

li. 2 Doct. Chriſt. cap. 11.

kepe the word, as we find it, or only turne it to our English termination, becauſe it would otherwiſe require manie wordes in English, to ſignifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is eaſie againſt English Proteſtantes; becauſe they alſo reſerue ſome wordes in the original tongues, not tranſlated into Engliſh: as *Sabbath*, *Ephod*, *Pentecoſt*, *Proſelyte*, and ſome others. The ſenſe wherof is in dede as ſoone lerned, as if they were turned ſo nere as is poſſible into Engliſh. And why then may we not ſay *Prepuce*, *Pbaſe* or *Paſch*, *Azimes*, *Breades of Propoſition*, *Holocauſt*, and the like? rather then as Proteſtantes tranſlate them: *Foreskinne*, *Paſſeouer*, *The feaſt of ſvvete breades*, *Shevv breades*, *Burnt offerings*: &c. By which termes, whether they be truly tranſlated into Engliſh or no, we wil paſſe ouer. Sure it is an Engliſh man is ſtil to ſeke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the ſinceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cõtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more ſhew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiõs*. For example we ſhal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt* THEROF, *& thou ſhalt haue dominion ouer* IT: or thus; *Alſo vnto thee* HIS *deſire ſhal be ſubiect, & thou ſhalt rule ouer* HIM: though the coherence of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the

Some vvordes can not be turned into English:

Proteſtantes leaue ſome vvordes vntranſlated.

Corruptions in Proteſtantes Tranſlations of holie Scriptures.

Of purpoſe againſt Catholique doctrine

Againſt free wil.

the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of ſinne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) tentation of ſinne. But as we heare in a new Edition (which we haue not yet ſene) they trãſlate it almoſt as in the firſt. In like ſorte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (beſides other argumentes) we proue therby Melchiſedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, *Gen.* 20. *v.* 3. ſaying: FOR *she is a mans vvife*. &c. Againe *Gen.* 31. *v.* 19. the English Bibles. 1552. and 1577. translate *Theraphim*, IMAGES. VVhich the Edition of 1603. correcting, tranſlateth IDOLES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

Againſt Melchiſedechs ſacrifice.

And againſt holie Images.

VVith this then we wil conclude moſt deare (we ſpeake to you al, that vnderſtand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profeſſe with vs the ſame Catholique Religion) to you al we preſent this worke: dayly beſeeching God Almightie, the Diuine VVIſedom, Eternal Goodnes, to create, illuminate, and replenish your ſpirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his meaſure, in thoſe manie Manſions, prepared and promiſed by our Sauiour in his Fathers houſe. Not only to thoſe which firſt receiued, & folowed his Diuine doctrine, but to al that ſhould afterwardes beleue in him, & kepe the ſame preceptes. For there is one God, one alſo Mediatour of God and men: Man Chriſt Ieſus. VVho gaue himſelf a Redemption for al. VVherby appeareth his wil, that al ſhould be ſaued. VVhy then are not al ſaued? The Apoſtle addeth: that they muſt firſt come to the knowlege of the truth. Becauſe without faith it is impoſſible to pleaſe God.

This Edition dedicated to al that vnderſtand English.

Chriſt redeemed al, but al are not ſaued.

God. This groundworke therfore of our creation in Christ by true faith, S. Paul labored moſt ſeriouſly by word and writing, to eſtablish in the hartes of al men. In this he confirmed the Romanes by his Epiſtle, cõmending their faith, as already receiued, and renowmed in the whole world. He preached the ſame faith to manie Nations. Amongſt others to the lerned Athenians. VVhere it ſemed to ſome, as abſurde, as ſtrange; in ſo much that they ſcornfully called him *a vvord-ſovver*, and Preacher of new gods. But S. Auguſtin alloweth the terme for good, which was reprochfully ſpoken of the ignorant. And ſo diſtinguiſhing betwen *Reapers*, and *Sovvers* in Gods Church, he teacheth, that wheras the other Apoſtles reaped in the Iewes, that which their Patriarches and Prophetes had ſowne; S. Paul ſowed the ſeede of Chriſtian Religion in the Gentiles. And ſo in reſpect of the Iſraelites, to whom they were firſt ſent, calleth the other Apoſtles *Meſſores*, *Reapers*, and S. Paul, being ſpecially ſent to the Gentiles, *Seminatorem a Sovver, or Seminarie Apoſtle*. VVhich two ſortes of Gods workmen are ſtil in the Church, with diſtinct offices of Paſtoral cures, and Apoſtolical miſſions; the one for perpetual gouernment of Catholique countries: the other for conuerſion of ſuch, as either haue not receiued Chriſtian Religion, or are relapſed. As at this time in our country, for the diuers ſortes of pretended religions, theſe diuers ſpiritual workes are neceſſary, to teach and feede al Britan people. Becauſe ſome in error of opinions preach an other Goſpel, wheras in veritie there is no other Goſpel. They preach in dede new doctrines, which can not ſaue. Others folow them beleuing falshood. But *vvhen the blinde lead the blinde* (not the one only, but) *both fal into the ditch*. Others conforme themſelues, in external shew, fearing them that can punish, and kil the bodie. But *our Lord vvil bring ſuch as decline into* (vniuſt) *obligations, vvith them that vvorke iniquitie*. The Reliques and ſmal flock of Catholiques in our country, haue great

Aſt. 17. v. 18.

Serm. 42. de Sanct.

S. Aug. de vtil. credend. c. 8.

Pſalm. 124.

True faith firſt neceſſarie.

The twelue Apoſtles were firſt Reapers, before they were Sowers. S. Paul at firſt a Sower, or Seminarie Apoſtle.

Paſtoral cures and Apoſtolical miſſions.

New doctrine is falſly called the Goſpel.

The ſeduced, & externally conformable, are punished with the authors of iniquitie.

great sadnes, and sorow of hart; not so much for our owne affliction; for that is comfortable, but for you our brethren, and kinsemen in flesh and bloud. VVishing with our owne temporal damage whatsoeuer, your saluation. Now is the acceptable time, now are the dayes of saluation, the time of Grace by Christ, whose dayes manie Kinges & Prophetes desired to see: they saw them (*in spirite*) and reioyced. But we are made partakers of Christ, and his Mysteries; so that our selues neglect not his heauenly riches: if we receiue & kepe the beginning of his substance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges necessarie to saluation. But if we hold not fast this ground, al the building fayleth. Or if confessing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our distressed neighbours; briefly if we haue not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde vpon firme grounde, gold, siluer, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christs blessed children coũted, as of the Iewes, an hundred fourtie foure thousand, of euerie tribe of Israel twelue thousand signed; but a most great multitude of Catholique Christians, which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more those which also indure persecution for the truthes sake, shal receiue most copious great rewardes in heauen. For albeit the passions of this time (*in themselues*) are not * condigne, to the glorie to come, that shal be reueled in

Grace in the new Testamẽt more abundant then in the old.

2. Cor 6.

Luc. 10.

Both wicked workes, and omission of good workes are damnable.

Tit. 1.

Mat. 25.

1. Cor. 13.

1. Pet. 1.

Innumerable saued by Christ.

Apoc. 7.

They are more happie that suffer persecution for the truth.

* VVor thie, or compa-rable in dignitie

led in vs: yet our tribulation, which presently is momen-
2 Cor. 4. tanie, and light, worketh (*through grace*) aboue measure
excedingly an eternal weight of glorie. VVhat shal we therfore meditate of the especial prerogatiue of English Catholiques at this time? For to you it is geuen for Christ, not only that you beleue in him, but also that you suffer for him. A litle now, if you must be made pensiue in diuers
1. Pet. 1. tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praise, and glorie, and honour, in the reuelation of Iesus Christ. Manie of you haue susteyned the spoile of your goodes with ioy, knowing that you haue a better and a permanent substance. Others haue benne depriued of your children, fathers, mothers, brothers, sisters, and nerest frendes, in readie resolution also, some with sentence of death, to lose your owne liues. Others haue had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishmentes. The innumerable renowmed late English Martyres, & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heauen, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, farre surpasseth the reach of our conceiptes. And so we leaue it to your deuout meditation. They now secure for themselues, and solicitous for vs their deareſt clientes, incessantly (we are wel assured) intercede before Christs Diuine Maiestie, for our happie consummation, with the conuersion of our whole countrie. To you therfore (deareſt frendes mortal) we direct this speach: admonishing ourselues & you, in the Apostles wordes, that for so much as we haue not yet resisted tentations to (last) bloud (and death it self) patience is stil necessarie for vs, that doing the wil of God, we may receiue the promise. So we repine not in tribulation, but euer loue them that hate vs, pitying their case, and reioycing in our owne. For

English Catholiques most happie in this age.

The due praise of Martyres, and other glorious Saincles exceedeth mortal tongues.

Patience necessarie to the end of mans life.

Perſecution profitable.

neither can we ſee during this life, how much good they do vs; nor know how manie of them shal be (as we hartely deſire they al may be) ſaued: our Lord and Sauiour hauing paide the ſame price by his death, for them and for vs. Loue al therfore, pray for al. Do not loſe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not ſlacke. Now the iuſt liueth by faith, beleeuing with hart to iuſtice, and confeſſing with mouth to ſaluation. But he that withdraweth himſelf shal not pleaſe Chriſts ſoule. Attend to your ſaluation, deareſt countriemen. You that are farre of, draw nere, put on Chriſt. And you that are within Chriſts fold, kepe your ſtanding, perſeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN.

Confeſſion of faith before menneceſſarie to ſaluation.

Rom. 10. *Heb.* 10.

From the English College in Doway, the Octaues of AL SAINCTES. 1609.

The God of patience and comfort geue you to be of one mind, one towards an other in IESVS *Chriſt; that of one mind, with one mouth you may glorifie God.*

THE SVMME AND PARTITION OF THE HOLIE BIBLE.

With a brife note of the Canonical and Apochryphal Bookes.

S. Ierom. Epiſt. ad Paulin. de omnib S Scpt. libris.

BY the vniforme conſent of al learned Diuines, the holie Bible, or written word of God, conteyneth expreſſed or implied, al thinges that man is to beleue, to obſerue, & to auoid, for obtayning of æternal ſaluation. That is, al matters of faith & maners, by which we may know and ſerue God, and ſo be ſpiritually ioyned with him, in this life, & in eternitie. For both the old & new Teſtament propoſe and teſtifie vnto vs, one and the ſame God, the ſame Chriſt, the ſame Church, and other Myſteries of our beleefe, not differing in ſubſtance, but in maner of vttering: the Old more obſcurely in figures and prophecies foretelling thoſe thinges, which the New declareth (in great part) as donne and performed. VVherupon ſaith S. Auguſtin: In the Old Teſtament the New lieth hidden: & in the New the Old lieth open. And touching their names, wherein appareth difference, the one (ſaith the ſame Doctor) is called the old Teſtament, either becauſe it propoſeth promiſes of temporal thinges (VVherwith our old corruptnes is allured) Or in reſpect of the New, by which it is fulfilled, and in ſome part abolished. The other is called the New, becauſe by it man is renewed, and hath promiſe of eternal life: VVhich ſhal neuer waxe old nor decay. Likewiſe S. Gregorie the great teſtifieth this conformitie, and correſpondence betwen the Old and New Teſtament, affirming that the ſame is ſignified by the Prophet Eſechiels viſion of a wheele, which had foure faces, or apparence of foure whiles, the ſhape whereof was, as it were, a wheele in the middes of a wheele. What is this ſaith he, niſi quod in Teſtamenti veteris litera Teſtamentum nouum latuit per Allegoriam? but that in the letter of the old Teſtament, the New lay hidden by an Allegorie?

S. Auguſt. prefat in ſpecul. li. 2 de doct chriſt ca. 9. li. 1. de Gen. cõtra Manich. ca. 4. li. de catechiz rudib. c. 3. & 4. l. 2. qq. ſuper Exod q. 73. li. 15. cont. Fauſt. Manich. cap. 2 li. 18. ciuit. ca 54. de vera relig. c 27. li 4. cõt. Iuſt. ca 2. S Greg. ho. 6. in Ezech. 1.

How the holie Scriptures conteine al knowlege neceſſarie to ſaluation.

The old and the new Teſtament ſhew the ſame God, Chriſt, Church and other Myſteries of Religion.

The old more obſcurely, with leſſe helpes.

The new more expreſſly and yeldeth more grace.

And as the ſame is the ſumme and ſubiect of both Teſtaments: ſo both are diuided (for the more principal partes therof) into foure ſortes of Bookes: Legal, Hiſtorical, Sapiential, & Prophetical. *The Legal bookes of the old Teſtament are the fiue Bookes of Moiſes;* Geneſis, Exodus, Leuiticus, Numeri,

In both Teſtaments, are foure ſortes of Bookes.

Legal.

Numeri, & Deuteronomie; *whereto answer in the new Testament, the foure* Gospels *of* S. Matthew, S. Marke, S. Luke, *&* S. Iohn.

Historical. *Historical bookes of the old Testament, are the Bookes of* Iosue, Iudges, Ruth, *foure bookes of* Kinges, *two of* Paralipomenon, Esdras *with* Nehemias, Tobias, Iudith, Hester, Iob, *& two of the* Machabees; *vnto which, in the new Testament, answer* the Actes of the Apostles.

Sapiential. Sapiential, *of the old Testament, are the* Prouerbes, Ecclesiastes, Canticles, Booke of wisdome, *&* Ecclesiasticus; *and of like sorte are in the new Testament, the Epistles of S. Paul & of other Apostles.*

Prophetical Prophetical *bookes are* Dauids Psalter (*which is also* Sapiential, *yea likewise* Legal *and* Historical) *the Bookes of* Isaias, Ieremias *with* Baruch, Ezechiel, Daniel, *the twelue lesse Prophetes,* Osea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. *And in the new Testament,* the Apocalips *of S. Iohn the Apostle.*

All these bookes recited are Canonical, and of infallible truth.

All these Bookes are vndoubtedly Canonical, as the Authores cited in the inner margent testifie. And consequently al, and al the partes therof; are of infallible truth. For otherwise as S. Augustin teacheth, if anie part were false, or doubtful, al were vncertaine. once admittiug falsehood (*saith he, Epist.* 8. *ad Ieroni*) in such soueraigne authoritie, no parcel of these bookes should remaine, which anie way should seme hard to maners, or incredible to beleue, but it might by this most pernicious rule be turned to an officious fiction of the author. *That is: If anie error could be committed by the authores of Scriptures, either through ignorance, obliuion, or anie other humane frailtie, whatsoeuer were produced, exception might be taken, and question made, whether the author had erred, or no? True it is, that* some of these bookes (*as we shal particularly discusse in their places*) *were sometimes doubted of by some Catholiques, and* called Apochrypal, *in that sense, as the word properly signifieth* hidden, *or* not apparent. *So* S. Ierom (*in his Prologue before the Latin Bible*) calleth diuers bookes Apochryphal, *being not so euident, whether they were Diuine Scripture, because they were not in the Iewes Canon, nor at first in the Churches Canon, but were neuer reiected, as false or erronious. In which sense* the Prayer of Manasses, *the* third *booke of* Esdras, and *third of* Machabees are yet called Apochryphal. *As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diuers others, as the* booke ascribed to Enoch, *the* Gospels *of* S. Andrew, S. Thomas, S. Bartholmew, *and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Ierom, Ep ad Latam, S. Augustin li. 15. cap. 23. de ciuit. Dei. Origen homil. 2. in Cantica.* are in a worse sense *called Apochryphal, & are reiected as con-*

Apochryphal of two sortes. 1. Not declared canonical. 2. Reiected as erronious.

Conc. Carth. An. Dni 419. Conc. Laodic cap. 59. Florent Instruct. Armen. decret. 7. Trident Sess. 4. S. Atha. in Synop. S. Aug. li. 2. doct Christ. c. 8 Isidor. li. 6. Elymol. c. 1. & alibi. Nicep. li. li. 4. cap. 15. Euseb. li. 5. c. 8.

conteyning manifeſt errors, or fained by Heretikes. Neither can a Chriſtian Catholique he otherwiſe aſſured, Which Bookes are Diuine and Canonical Scriptures, but by declaration of the Catholique Church, which without interruption ſucceedeth the Apoſtles, to whom our Sauiour promiſed, and ſent the Holie Ghoſt, to teach al truth. For if in anie thing more then others, aſſuredly one chief and moſt neceſſarie point is, to know and declare, which Bookes are Gods holie Word: being of moſt ſingular importance.

Mat. 28. Ioan. 14. 16. Act. 2. 20 1. Tim. 3.

The Holie Ghoſt declareth by the Church which Bookes are Diuine Scriptures.

THE SVMME OF THE OLD TESTAMENT, as it is diſtinguished from the new.

NOtwithſtanding the ſubiect, & general argument of both Teſtaments in one & the ſame in ſubſtance, as is already ſaid, yet they differ in time, in maner of vttering of Myſteries, in varietie of precepts, & promiſes, alſo in meanes to obſerue the thinges exacted, & to attayne to the end propoſed. In regard wherof S. Ierome ſaith: Lex Moyſi & omne vetus inſtrumentum elementa mundi intelliguntur, quibus quaſi elementis, & Religionis exordijs Deum diſcimus. The law of Moyſes and al the old Teſtament are vnderſtood the elements of the world, by which, as by firſt rudiments & beginnings, we lerne to know God. For that in it we haue firſt the Law of nature: and afterwards a law written, with promiſes of temporal rewardes; as long life, land flowing with milke & honie, & the like; but it brought nothing to perfection, as S. Paul ſaith, when giftes & hoſtes were offered, which could not according to conſcience, make the obſeruer perfect. For the helpes of that time, were but infirma & egena elemẽta: Weake & poore elements. Likewiſe in general, touching the punishments that ſometimes happened to the people of the old Teſtament, when they tranſgreſſed, the ſame Apoſtle affirmeth, that al the ſame chanced to them in figure, & are written for our correption, vpon whom the ends of the world are come. So that the old Teſtament, or Law was but our pedagogue in Chriſt. Yet it ſetteth forth to vs the whole courſe of Gods Church, for the ſpace of foure thouſand yeares, that is, from the beginning of the world vntil Chriſt our Redemer. which Diuines diuide into ſix ages, wherin was varietie & change of her ſtate, three vnder the Law of nature, and three others vnder the written Law. The ſeuenth & laſt age being this time of grace (wherin we now are) from Chriſt, to the day of general Iudgement: as the world was made in ſix dayes, and in the ſeuenth God is ſaid to haue reſted, and therfore ſanctified it, in other ſort, then the former ſix. The eight wil be after the Reſurrection, during for al eternitie.

Tomo 3. queſt 10 Alzaſia

Heb. 7. 9. 10.

Gal. 4.

1. Cor. 10

Gal. 3.

Gen. 1.

The old and new Teſtament differ in time.

In maner of vttering.

Varietie of Precepts.

Promiſes.

Meanes.

The old Teſtament conteyneth figures of the new.

A continual viſible Church from the beginning of the world to Chriſt.

The ſame Myſtical bodie, but different in ſtate.

Diuided into ſix ages.

The firſt age continued 1656. yeares.

Which ſix ages of the ancient Church, & old Teſtament, are thus diſtributed. The firſt from the Creation to Noes floud, conteyning the ſpace of 1656. yeares.

The ſecond 368. or 398. The third. about. 430.

The fourth 480.

The fifth 430. The ſixth, nere 640. Al the time from the creation to Chriſt aboue. 4000. yeares.

yeares. The ſecond from the ſtoud to the going of Abraham out of his countrie, Gen. 8. *368. or counting Cainan (Gen. 11. iuxta 72. & Luc. 3.) 398. yeares. The third from Abraham his going forth of his countrie, to the parting of the* Gen. 12. Geneb. Chronolog. *children of Iſrael out of Ægypt. Which ſome count to haue continued 720. yeares, others (whom we follow) but 430. And thus farre in the law of nature before the Written law. The fourth age dured, 480. yeares, from* S. Aug. li. 15. c. 8. ciuit. *the deliuerie of the children of Iſrael forth of Ægypt, to the fundation of the* Gal. 3. *Temple in Ieruſalem. The fifth age was from the fundation of the Temple, to* Exo. 16. *the captiuitie & tranſmigration of the Iewes into Babylon, about 430. yeares.* 3. Reg. 6. *And the ſixth age dured about 640. yeares, from the Captiuitie of Babylon to* 3 Reg. 7. *Chriſt. In al which times God was acknowledged and rightly ſerued, by* 1. Eſdra 1. *a continual viſible Church, With true Religion, the ſame & no other, Which now that Church holdeth, that is called and knowen by she name of Catholique. As We intend, by Gods aſsiſtance, to shew by briefe Annotations, concerning diuers particular points now in Controuerſie, as the holie Text geueth occaſion. And eſpecially by Way of Recapitulation after euerie one of the ſix ages, When We come to thoſe paſſages in the Hiſtorie, Where the ſame are ended.*

OF MOYSES THE AVTHOR OF THE fiue firſt bookes.

MOYSES. ſignifieth, taken from the water.

MOyſes (*ſo called becauſe he was taken from the water. as the name ſignifieth*) *was borne in Ægypt. the ſonne of* Amram, *the ſonne of* Caath, *the ſonne of* Leui *the Patriarch, and ſo of* Iacob, Iſaac, *and* Abraham. *His maruelous deliuerie from drowning, his education, excellent forme, ſingular wiſdome, heroical vertues, rare dexteritie in al affayres, & whole life moſt admirable, are gathered out of holie Scriptures, by S. Gregorie Biſhop of Niſſen, into a briefe Summe, moſt worthie to be read, but to large for this place. He was borne about the yeare of the World two thouſand foure hundred, long before al prophane writers, yea before manie of the Painimes falſe goddes, as S. Auguſtin declareth in diuers places of his moſt excellent booke intituled* of the Citie of God. *He liued in this World 120. yeares. Of which 40. were in Pharaos court, as the adopted ſonne of Pharaos daughter: fourtie in banishment from Ægypt in Madian: and fourtie more he gouerned the people of Iſrael. His ſingular prayſes are alſo briefly touched in the laſt chapter of Deuteromie, added by Ioſue. and in the booke of Eccleſiaſticus. He died in the deſert, and was buried in the Vaile of Moab, ſo ſecretly that no mortal man knew his ſepulchre, leſt the Iewes, who were very prone to Idolatrie, ſhould haue adored his bodie with diuine honour, for the greatnes and multitude of his miracles, and for the ſingular eſtimation, they had of him for the ſame.*

Exod. 6. Num. 26. 1. Par. 6. Ioſeph li. 2 Antiq. cap. 9. S. Aug. ſer. 88. de temp. S. Greg. oratio in laudem Baſilij magni. S. Aug. li. 18 ciuit. c 39. Deut. 34. Eccli. 45. Gloſ. ord

The excellencie of Moyſes

His ſepulchre not knowen to anie man.

THE

THE ARGVMENT OF THE BOOKE OF GENESIS.

THIS *firſt Booke of holie Sripture, called* Geneſis, *Which ſignifieth* birth *or* beginning, *Was written by Moyſes, When he was deſigned by God, to inſtruct & rule the children of Iſrael. As alſo the other foure bookes folowing. The Author and authoritie of al which fiue bookes, were euer acknowledged by the faithful, both of the old and new Teſtament: and ſo accounted and eſtemed by tradition, til Chriſt and his Apoſtles: Who alſo confirmed them by their teſtimonies, and allegations of the ſame, as of holie Scriptures. From the creation vntil Moyſes writ (Which was aboue two thouſand and foure hundred yeares) the Church exerciſed Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, Without anie Scriptures or Law written. But the peculiar people of God being more viſibly ſeparated from other nations, & manie errors abunding in the world, God would for correction & confutation therof, haue his wil made further knowen to his children, and ſo remaine amongſt them in written record, by his faithful ſeruant and Prophet Moyſes. VVho therfore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conſerued. He teacheth expreſly that there is one onlie God, againſt thoſe that imagined and brought into the phantaſies of men manie goddes. That the whole or vniuerſal ſubſtance of heauen and earth, with their ornaments and accidents, Were made in time; againſt thoſe that thought the firſt fundation therof had euer benne. That God doth gouerne the ſame; againſt thoſe that ſay, al is ruled by deſtenie or by the ſtarres, and not by the continual prouidence of God. That God is a rewarder of the good, and a punisher of euil; which ſinners ſeme either not to know, or groſly to forgete. And that God created al for mans vſe and benefite, which ſhould make vs grateful. VVherfore holie Moyſes more particularly deſcribeth the beginning of man; what he was at firſt; how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, eſpecially to Noe. Then how men being more and more defiled vpon the earth, with wicked, eſpecially carnal ſinnes, were by Gods iuſt wrath drowned with an vniuerſal ſloud.*

Againe how a few reſerued perſons multiplied the world anew. But this ofſpring alſo falling into manie ſinnes, eſpecially Idolatrie and ſpiritual fornication, as thoſe of the firſt age did to carnal offences, God ſtil conſerued ſome faithful & true ſeruants. Of Which Moyſes ſpecially purſueth the line of Noe by Sem his firſt begotten ſonne. Then deſcribeth the particular vocations, liues, maners, notable ſayings, and noble factes, With ſincere religion of Abraham, Iſaac, Iacob, Ioſeph, & other holie Patriarches: Who liued before the Written lavv. Likevviſe vpon VVhat occaſion, & in vvhat manir,

Mat. 19. Heb. 11. Iacob. 2. 1. Pet. 2. 2. Pet. 2.

S. Aug. queſt. vet & noui Teſtam. cap. 3.

Geneſis written by Moyſes Alwayes authentical.

So knowen by Tradition, confirmed by Chriſt. Alleged alſo by the Apoſtles.

Religion reueled to ſpecial perſons, and ſo obſerued by Traditions.

VVhy Scripture was written.

VVhat Moyſes ſpecially sheweth in this booke.

Man moſt particularly deſcribed:

The right line from Adam to Noe.

Gen. 10.

The principal Patriarches from Noe to the 12 ſonnes of Iſcael.

This booke diuided into eight partes.

mane, Iacob otherwiſe called Iſrael, with al his progenie, deſcended from the Land of Canaan into Ægypt, and were there entertayned. ſo this booke contayneth the hiſtorie of two thouſand three hundred & odde yeares. And it may be diuided into eight partes. The firſt contayneth the Creation of Heauen and Earth, & other Creatures, and laſtly of Man chap. 1. & 2.

1.

2. *The ſecond part is of the trangreſsion & fal of man, & his caſting out of Paradiſe, of multiplication of men, and of ſinne, though ſtil ſome were iuſt, of the general flood, that droiwned al except eight perſons, & few other*

3. *liuing creatures of the earth. from the third chap. to the 8. The third part is*

4. *of the new increaſe, & multiplication of the ſame. from the 8. chap. to the*

5. *11. The fourth, of the confuſion of tongues, & the diuiſion of nations. in the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promiſe, that in his ſeede al Nations ſhould be bleſſed, & the commandment of Circumciſion, from the 12. chap. to the 21. The ſixth part recounteth the*

6. *progenie, and other bleſſings, eſpecially the great vertues of Abraham, Iſaac,*

7. *and Iacob. from the 21. chap. to the 37. The ſeuenth part reporteth the ſelling of Ioſeph into Ægypt, and his aduancement there. from the 37. chap. to*

8. *the 46. The eight and laſt part is of Iacob, and his progenies going into Ægypt, their intertainment there, and of Iacobs, and finally of Ioſephs death. in the fiue laſt cahpters.*

The ſignification of the markes here vſed, for direction of the reader.

The numbers in the argumentes of chapters point to the verſe, where the matter mentioned beginneth.

This forme of croſſe [†] in the text, sheweth the beginning of euerie verſe.

The numbers in the inner margent ouer againſt the croſſes, shew the number of verſes in the ſame chapter.

This marke" ſignifieth that there foloweth an Annotation after the chapter, vpon the word, or wordes, wherto it is adioyned. The number alſo of the ſame verſe is prefixed to the Annotation.

These foure prickes :: shew that there is an Annotation in the margent, vpon that place. And when manie occurre, the firſt anſwereth to the firſt marcke, the ſecond to the ſecond, and ſo forth. In like maner the citations of places in the inner margent, are applied to the authores alleaged.

But when there be more ſuch marginal annotations, then may eaſely be applied, we vſe the letters of the Alphabete for direction.

This forme of a ſtarre [*] in the text or annotations, pointeth to the explication of ſome word or wordes, in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

We haue alſo noted in the margent, when the Bookes of holie Scripture (or parres thereof) are read in the Churches Seruice. For their ſakes, that deſire to read the ſame, in order of the Eccleſiaſtical Office.

THE BOOKE OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therin; diſtinguiſhing and beautyfying the ſame; 26. laſt of al the ſixth day he createth man: to whom he ſubiecteth al corporal things of this inferior world.

The firſt part. Of the creatiō of al things.

The Church readeth this booke in her Office from Septuageſima til Paſſion Sunday.

Alſo this firſt chapter & beginning of the ſecond on Eaſter Eue before Maſſe.

1 IN the beginning God created heauen and earth. † And the earth was
2 voide & vacant, and darkenes was vpon the face of the deapth: and the Spirite of God moued ouer the wa-
3 ters. † And God ſaid: Be light made.
4 And light was made. † And God ſaw the light that it was good: & he
5 diuided the light from the darkenes. † And he called the light, Day, and the darkenes, Night: and there was euening
6 & morning, that made one day. † God alſo ſaid: Be :: a firmament made amidſt the waters: and let it diuide betwene
7 waters & waters. † And God made a firmament, and diuided the waters, that were vnder the firmament, from thoſe,
8 that were aboue the firmament. And it was ſo done. † And God called the firmament, :: Heauen: and there was euening
9 & morning that made the ſecond day. † God alſo ſaid: Let the waters that are vnder the heauen, be gathered together into one place: and let the drie land appeare. And it was ſo
10 done. † And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God ſawe that
11 it was good. † And ſaid: Let the earth ſhoot forth grene herbes, and ſuch as may ſeede, & fruite trees yelding fruit after his kinde, ſuch as may haue ſeede in it ſelfe vpon the
12 earth. And it was ſo done. † And the earth brought forth

Act. 14, 15. 17, 24. Pſalm. 32, 6. 135, 5. Eccli. 18, 1. Heb. 11, 3. Iob. 38. Ier. 10, 12.

A grene

The firmament is al the ſpace from the earth to the hiegheſt ſtarres. the loweſt part diuideth betwene the waters on the earth and the waters in the ayer.

S. Aug. li. 11. de Gen. ad lit. c. 4

:: Likewiſe heauē is al the ſpace aboue the earth. in whoſe loweſt

part are birdes and waters, in the higher part ſtarres.

the hieghest is the Empyrial heauen. Eſa. 66.

:: The lights made the firſt day, are diſpoſed the fourth day in their proper courſes for more diſtinction of times. S. Dionyſ. ca. 4. de diuin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.

:: The Sũne & Moone: for though the moone be the leaſt viſible ſtarre except Mercurie, yet it geueth more light on the earth by reaſon it is nerer, and ſo Moyſes ſpeaketh according to the vulgar capacitie and vſe of things. S. Aug. li. 2. de Gen. ad lit. ca. 16.

grene herbe, ſuch as ſeedeth according to his kinde, & tree that beareth fruite, hauing ſeede eche one according to his kinde. And God ſaw that it was good. † And there was 13
euening & morning that made the third day. † Againe God 14
ſaid: Be there lightes made in the firmament of heauen, to diuide the day & the night, and let them be :: for ſignes &
ſeaſons, and dayes and yeares: † to ſhine in the firmament of 15
heauen, & to giue light vpon the earth. And it was ſo done.
† And God made "two :: great lights: a greater light, to go- 16
uerne the day: and a leſſer light to gouerne the night: and
ſtarres. † And he ſet them in the firmament of heauen, to 17
ſhine vpon the earth. † and to gouerne the day & the night, 18
and to diuide the light & the darkenes. And God ſawe
that it was good. † And there was euening and morning 19
that made the fourth day. † God alſo ſaid: Let the waters 20
bring forth creeping creature hauing life, and flying foule,
ouer the earth vnder the firmament of heauen. † And God 21
created huge Whales, and al liuing & mouing creature,
that the waters brought forth, according to eche ſorte, & al
foule according to their kinde. And God ſawe that it was
good. † And he " bleſſed them ſaying: Increaſe and multi- 22
plie, and repleniſh the waters of the ſea: and let the birds
be multiplied vpon the earth. † And there was euening & 23
morning that made the fifth day. † God ſaid moreouer: Let 24
the earth bring forth liuing creature, in his kind, cattle,
& ſuch as creepe, & beaſtes of the earth according to their
kindes: and it was ſo done. † And God made the beaſtes of 25
the earth according to their kindes, and cattle, & al that
crepeth on the earth in his kind.

And God ſaw that it was good, † and he ſaid "Let vs make 26 *Col. 3.*
Man to our image, & likenes: and let him haue dominion 10.
ouer the fiſhes of the ſea, and the foules of the ayre, and the
beaſtes, and the whole earth, and al creeping creature, that
moueth vpon the earth. † And God created man, to his 27
owne image: to the image of God he created him, male & *Mat.*
female he created them. † And God bleſſed them, and ſaith: 28 19, 4.
"Increaſe and multiplie, & repleniſh the earth, and ſubdew
it, and rule ouer the fiſhes of the ſea, and foules of the ayre,
& al liuing creatures, that moue vpon the earth. † And God 29
ſaid: Behold I haue giuen you al maner of hearbe that ſeedeth vpon the earth, and al trees that haue in them ſelues
ſeede

30 ſeede of their owne kinde, to be your meate: † and to al beaſtes of the earth, and to euerie foule of the ayre, & to al that moue vpon the earth, and wherein there is life, that they may haue to feede vpon. And it was ſo done. † And
31 God ſawe al things that he had made, and :: they were very good. And there was euening & morning that made the ſixt day.

:: Euerie creature in nature is good, but al conſidered together make the whole world perfect, moſt apt to mans vſe and Gods glorie. S. Aug. li. 1 de Gen. cont. Manich. ca. 21.

ANNOTATIONS.

CHAP. I.

1. *In the beginnig.*] Holie Moyſes telleth what was done in the beginning of the world, and ſo forward euen til his owne time, writing aboue two thouſand and foure hundreth yeares after the beginning. Al which being incomprehenſible by humaine witte or diſcourſe, he knew partly by Reuelations from God, for he had the gyft of Prophecie in moſt excellent ſorte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time the Church had only Traditions of ſuch things, as were reueled to ſpecial men, wherby we ſee the great authoritie of Traditions, before there were Scriptures. And ſince Scriptures were written they are alſo neceſſarie, for three ſpeeial reaſons. Firſt for that we are only aſſured by Tradition of the Church, that thoſe bookes are in dede holie Scriptures, which are ſo accounted, and not by the Scripture it ſelfe, for that were to proue the ſame by the ſame, vntil we be aſſured of ſome part, that proueth ſome other partes. And this made S. Auguſtin to ſay plainly, that *he could not beleue the Goſpel, except the Church told him which is the Goſpel.* Secondly holie Scriptures being once knowen to be the word of God, and ſo of moſt eminent authoritie of al writings in the world, as S. Auguſtin S. Ierome, & al other Fathers agree, yet for the true vnderſtanding of the ſame, both the Scripture it ſelfe, and the ancient Fathers remitte vs to the Church, namely to thoſe in the Church, that are *appointed* by Gods ordinance, *in the high place that he hath choſen.* VVhich were the High Prieſts in the old Teſtament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new Teſtament, S. Peter and his Succeſſors for whom Chriſt prayed that his faith ſhould not faile: and therfore commanded him to confirme his bretheren Luc. 22. Thirdly for things not expreſſed in particular in holie Scripture, the Scripture and Fathers do likewiſe remitte vs to Traditions, and to the iudgement and teſtimonie of the Church. Chriſt ſaying to his Apoſtles: *he that heareth you heareth me.* The Apoſtles doubted not to ſay: *It ſemed good to the Holie Ghoſt and to vs.* And S. Paul willed the Theſſalonians *to hold the traditions, vvhich they had lerned,* whether it were by word, or by his Epiſtle.

Traditions neceſſarie for three cauſes.

1

2

Scripture of moſt eminent authoritie.

5

Scriptures hard.

1. *In the beginning God made heauen and earth.*] Al writers ancient and later find ſuch difficulties in theſe firſt chapters, that ſome otherwiſe very lerned haue thought it not poſſible to vnderſtand the ſame according to the proper and vſual ſignification of the wordes, as the letter may ſeme to ſound, but expound al allegorically, as that by the waters aboue the firmament ſhould be vnderſtood the bleſſed Angels, by the waters vnder the firmament wicked ſpirites and the like. So did Origen and diuers that folow him therein. Yea S. Auguſtin in his bookes vpon Geneſis againſt the Manichees, written ſhortly

ſhortly after his conuerſion, when he could not find as he deſired a good and probable ſenſe agreable to the wordes, in their proper ſignification, expounded them myſtically, but afterwards in his other bookes de Geneſi ad literam, he gratfully acknowledgeth that God had geuen him further ſight therin, and that now he ſuppoſed he could interprete al according to the proper ſignification of the wordes. yet ſo that he durſt not nor would not addict him ſelfe to one ſenſe, but that he was readie to imbrace an other, leſt by ſticking to his owne iudgement he might faile. So likewiſe S. Baſil, S. Chriſoſtom, S. Ambroſe, S. Ierome, S. Bede, and other greateſt Doctors ſound & confeſſed great difficulties in theſe firſt chapters, which they with much ſtudie endeuored to explicate. And therfore it is a wonder to ſee our Proteſtants & Puritans hold this Paradox, that Scriptures are eaſie to be vnderſtood. VVheras both by teſtimonie of thoſe that haue in deede ſtudied & laboured in them, and by a litle due conſideration, the cõtrarie is moſt euident. For whoſoeuer wil looke into the holie Scriptures, ſhal find that ſome times in ſhew one place ſemeth contrarie to an other; ſome times the letter & phraſe are obſcure & ambiguous; ſome times the ſentences vnperfect. Againe manie ſpeaches are prophetical, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal ſenſe. Moreouer there are three ſpiritual ſenſes beſides the literal, very frequent in holie Scripture. Allegorical pertayning to Chriſt and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ieruſalem literally ſignifieth the head citie of Iewrie: Morally the ſoule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And ſome times this (and the like of others) metaphorically in the literal ſenſe ſignifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes: and ſome times the Church triumphant, as in the 21. of the Apocalips.

lib. 1. c. 18. & lib. 8. c. 2.

Baſ. hom. 9. in Geneſ. Chriſoſt. epiſt. 44. Amb. & Beda in examer. Ieron. Epiſtol. ad Euſtoch.

why Scriptures are hard.

Three ſpiritual ſenſes beſides the Literal.

Allegorical. Moral. Anagogical.

Gen. 1. v. 3. & 14. Exo. 20, 5. & 18, v. 20. Ioan. 8, 25. Rom. 8.

2. *The Spirite of God.*] In the Hebrew it is ſignified, that the Spirite of God was on the waters to make them fertile, for that fiſhes and birdes were to be procreated therof; the word is *merahepheth, incubabat, ſate vpon,* to produce fruict (ſaith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the ſame S. Ierom, and before him Tertullian teach, that this was a figure of Baptiſme, which conſiſteth of water and the Holie Ghoſt. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghoſt to produce liuing creatures: ſo alſo Baptiſme receiueth vertue of the ſame Holie Ghoſt to procreate new men. VVherupon Tertullian calleth Chriſtians fiſhes, becauſe they are gotten from the waters, and thence haue their firſt ſpiritual life. *Let it not therfore ſeme ſtrange* (ſaith he) *that in Baptiſme VVaters geue life.*

Ieron. Epiſtol. 83. ad Ocea. Tert. de Baptiſ.

A figure of Baptiſme.

Chriſtians called fiſhes.

16. *Two great lights, and ſtarres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (towit the Sunne & the Moone) and alſo the ſtarres, vvere made the fourth day, and not before, as it may ſeme by the wordes in this place, then what was that light, and in what ſubiect was it, that was made the firſt day? S. Baſil, S. Gregorie Nazianzen, Theodoret, and ſome others, writing vpon this place do thinke that the light, which was made the firſt day, remayned though an accident without his ſubiect til the fourth day. And albeit moſt other Doctors rather think that the ſubſtance of the Sunne & Moone, & of other planets and ſtarres were created the firſt day, and the fourth day ſet in that order and courſe which now they kepe, with more diſtinction *for ſignes and ſeaſons, and dayes and yeares:* yet it is clere that the foreſaid ancient Doctors iudged it poſſible, that accidents may remaine

Light being an accident remayned without ſubiect, by the iudgement of ſome lerned Fathers.

remaine without their ſubiect. which a Sacramentarie wil be loath to grant, leſt it might be proued poſſible, as both theſe & al other Catholique Doctors beleued and taught, that the accidents of bread and wine remaine in the bleſſed Sacrament of the Euchariſt without their ſubiects. VVhich Proteſtants denie.

The accidents of breade and wine can remaine by Gods power without their ſubiectes.

26. *Let vs make man to our Image.*] For better conſideration of Gods bountie towards vs, and ſtirring our ſelues to gratitude towards him, we may here note tenne prerogatiues beſtowed on vs, by our Lord & maker in out creation aboue al other earthlie creatures. Firſt, wheras God by an imperial word of commandment made other creatures, *Fiat lux, Fiat firmamentum: Be there light: be there a firmament:* intending to make man, he procedeth familiarly, by way, as it were, of conſultation, and as to his owne vſe and ſeruice to make man ſaying: *Let vs make man to our image and likenes*, that is to ſay, a reaſonable creature with vnderſtanding and free wil, which beaſtes haue not. Secondly, in this worke God firſt inſinuateth the high Myſterie of the B. Trinitie, or pluralitie of Perſons in one God (becauſe man is to beleue the ſame) ſignifying the pluralitie of Perſons by the wordes *Let vs make*, and *to our*: and the vnitie in ſubſtance, by the wordes *Image and likenes*, the firſt in the plural number, the later in the ſingular. Thirdly, other creatures were produced by the waters and earth, *Let the waters bring forth* (fiſhe and foule) *Let the earth bring forth* (graſſe and cattle, & other beaſtes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heauen, nor by Angels, but by him ſelfe, geuing him a reaſonable ſoule, not ſenſual only as to beaſtes, and the ſame not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradiſe a moſt pleaſant place to dwel in. Fiftly, God gaue man dominion and imperial authoritie ouer al liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly ſubiect to God, his ſenſe to reaſon, his bodie to his ſpirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigres, the huge Elephants, and the wildeſt birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures Eightly, God gaue man in ſome ſorte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleaſantly in this world, and ſo ſhould haue bene tranſlated to eternal life without dying. Ninthly, God did not only adorne man with al natural knowledge, and ſupernatural vertues, but alſo with the gift of propheeie. VVherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being a ſlepe he knew not when ſhe was made. Tenthly (which was the chiefe benefite of al) God conuerſed familiarly with man, and that in ſhape of man, which was a token of his meruelous great loue to man, and a ſingular incitment of him to loue God. Reade more, if you pleaſe, of the dignitie of man, and the benefites of God towards him in his creation, in S. Bernard vpon the 99. Pſalme. And vpon the 61. chapter of Eſaie.

Tenne prerogatiues of man in his creation.
1. made like to God.
2. The Myſterie of the B. Trinitie inſinuated in his creation.
3. produced by God him ſelfe.
4. placed in paradiſe.
5. Lord of al earthlie creatures.
6. innocencie.
7. excellent knowlege.
8. powre to liue euer.
9. gift of propheeie.
10. God conuerſed familiarly with man.

28. *Increaſe and multiplie.*] VVhether this be a commandment or no, at leaſt it is a bleſſing, for ſo the wordes before couince, *God bleſſed them and ſaid: Increaſe and multiplie.* He ſaid the ſame alſo to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we ſee that Gods bleſſing alwayes worketh ſome real effect: as of fertilitie in this and other places, of multiplication of the loaues and fiſhes, Ioan 6. And ſome real effect Chriſts bleſſing muſt nedes worke alſo in the bleſſed Sacrament. Mat. 26.

Gods bleſſing alwayes effectual.
Eſpecially in the holie Euchariſt.

VVhich can be no other but changing bread and wine into his bodie & bloud, ſeing him ſelfe expreſly ſayeth: *This is my bodie. this is my bloud.*

And though Gods bleſſing in this place, be alſo a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long ſince abundantly propagated, the obligation of the precept ceaſeth the cauſe ceaſing. So S. Cyprian, S. Ierome, S. Auguſtin, and other Fathers expound this place. And confirme the ſame by the text, for immediatly God ſignifying to what end he ſpoke, ſaith: *and replenish the earth.* VVhich benig repleniſhed, Gods wil is therin fulfilled.

Not al men & wemen comanded to marie.

CHAP. II.

The worke of ſix dayes being finiſhed, God reſted the ſeuēth day & bleſſed it. 8. Then placing man in paradiſe (planted with bewtiful & ſwete trees, & watered with foure riuers) 16. cōmandeth him not to eate of the tree of knowledge of good & euil. 18. & formed a woman of a ribbe of Adam.

THE heauens therfore & the earth were fully finiſhed, 1
and al the furniture of them. † And the ſeuenth day 2
God ended his woorke which he had made: & :: reſted" the
ſeuenth day, from al woorke that he had done. † And he 3
bleſſed the ſeuenth day and ſanctified it: becauſe in it he had
ceaſed from al his woorke which God created to make.

:: Mans ſoule is immediatly created by God not produced of other ſubſtance as the ſoules of beaſtes and plants are.

† Theſe are the generations of heauen & earth, when 4
they were created in the day, when our Lord God made the
heauen, and the earth. † And euery plant of the filde, be- 5
fore it ſhot vp in the earth. And euerie herbe of the ground
before it ſprang: for our Lord God had not rayned vpon the
earth: and man was not to til the earth: † But a ſpring roſe 6
out of the earth, watering al the ouermoſt part of the earth.
† Our Lord God therfore formed man of the ſlyme of the 7
earth: and :: breathed into his face the breath of life, & man
became a liuing ſoule.

:: VVhether this paradiſe be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth. S. Aug. li. 2. cont. Pelagi. c. 23. See Pereeus. li. 3. q. 5. & li. 7. q. vltima.

† And our Lord God had :: planted a Paradiſe of pleaſure 8
from the beginning: wherin he placed man whom he had
formed. † And our Lord God brought forth of the ground 9
al maner of trees, fayre to behold: and pleaſant to eate of:
the tree of life alſo in the middle of Paradiſe: and the tree of
knowledge of good & euil. † And a riuer iſſued out of the 10
place of pleaſure to water Paradiſe, which from thence is di-
uided into four heades. † The name of the one is Phiſon: 11
that is it which compaſſeth al the land of Heuilath, where
gold groweth. † And the gold of that land is very good: 12
there

Exod. 20, 11. *Deut.* 5, 14. *Heb.* 4, 4.

1. *Cor.* 15, 45.

God createth not new kindes of creatures, yet ſtil worketh. Io. 5, 17. conſeruing & gouerning al things and createth ſoules, grace, and glorie of the ſame kind S. Aug. li. 4 de Gen. ad lit. c. 12.

13 there is found bdelium, & the ſtone onyx. † And the name
of the ſecond riuer is Gehon: that is it which compaſſeth al
14 the land of Ethiopia. † And the name of the third riuer is
Tygris: that ſame palleth along by the Aſſirians. And the
fourth riuer, the ſame is Euphrates.
15 † Our Lord God therfore tooke man, & put him in the
16 Paradiſe of pleaſure, to woorke, & keepe it. † And he com-
manded him ſaying: Of euerie tree of Paradiſe eate thou:
17 † But "of the tree of knowledge of good & euil eate thou
not. For in what day ſoeuer thou ſhalt eate of it," thou ſhalt
18 dye the death. † Our Lord God alſo ſaid: It is not good for
man to be alone: let vs make him a helpe like vnto him
19 ſelfe. † Our Lord God therfore hauing formed of clay al
beaſtes of the earth, and foules of the ayre, brought them
to Adam that he might ſee what to cal them: for al that
Adam called any liuing creature, the ſame is his name.
20 †And Adam called al beaſtes by their names, and al foules
of the ayre, and al cattel of the filde: but vnto Adam there
Mat. 21 was not found an helper like him ſelfe. † Our Lord God
19, 5. therfore caſt a dead ſleepe vpon Adam; and when he was
Mar. faſt a ſleepe, he tooke one of his ribbes, & filled vp fleſh
10, 7. 22 for it. † And our Lord God :: built the ribbe which he
1. *Cor.* 6 tooke of Adam into a woman: and brought her to Adam.
16. 23 † And Adam ſaid: This now, is bone of my bones, and fleſh
Eph. 5, of my fleſh: ſhe ſhal be called woman, becauſe ſhe was taken
31. 24 out of man. † Wherfore man ſhal leaue his father & mo-
ther, & ſhal cleaue to his wife, & they ſhal be :: two in one
25 fleſh. † And they were both naked; to wit Adam & his
wife: and were not aſhamed.

:: As we ſay brick is made of earth, and a houſe is built of bricke: ſo Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God ſhould build a houſe of one bricke, or as in dede he fed 5000. men with fiue loaues. Chriſ. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3.

:: Not three, nor foure, nor more. for then two were chaged to another number. S. Ier. li. 1. cont. Ioui.

ANNOTATIONS.

CHAP. II.

2. *The ſeuenth day.*] Al creatures benig made in their kindes in ſix dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, poliſh, or amend the ſame, *reſted the ſeuenth day*: and therfore the natural perfection of Gods workes is attributed to the ſeuenth day, and the ſupernatural perfecting of men in eternal life, after the Reſurrection, is attributed to the eight day. as S. Auguſtin and other fathers teach. And for this cauſe *God bleſſed and ſanctifyed the ſeuenth day*. and after we haue in the Decalogue, or tenne commandments, that this day al ſhould reſt and abſtaine from workes, yea and kepe it feſtival, occupying them ſelues in ſpiritual exerciſes ſeruice and ſpecial worſhipe of God, as the Iewes did euen til Chriſts, and his Apoſtles

Obſeruation of holie dayes by Gods inſtitution.

Ex. 23. Deu. 5. Exo. 20.

Apoſtles time, praying and hearing the word of God read and expounded in the Sabboth day. VVherby we ſee that diſtinction of dayes pertayneth to Religion, the people of God thus obſeruing the Sabboth in memorie of the Creation, & diuers other feaſtes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Chriſts Reſurrection, and other feaſtes in gratful remembrance of other Myſteries of Chriſts Natiuitie, the coming of the Holie Ghoſt, and the like. Yea alſo feaſtes of his bleſſed Mother, and other Sainctes, for the benefites receiued from Chriſt by them, and for more honour to Chriſt in them. So this Catholique obſeruation of feaſtes is neither Iudaical (which alſo in the law was good but now is abrogated) nor heathniſh, for we honour not Iupiter, nor Iuno, no ranie falſe god or goddeſſe, but our Lord God Creator & Redemer, & for his ſake, his beſt ſeruants. VVherof ſee the Annotations in the Engliſh new Teſtament. 4. chap. to the Galathians. VVherto we here only adde theſe wordes of S. Baſil. VVhich may ſerue for a general anſwer to the moſt common obiection. *Honor ſeruorum redundat in communem Dominum. The honour of the ſeruantes redoundeth to the common Lord, or Maiſter.* So, ſaith he, the honour of Sainctes is the honour of Chriſt their Lord and ours.

Act. 13, 14. *Leuit.* 23.

Homil. in 40. Martyres.

Obſeruatiõ of feſtiual dayes is religious, not Iudaical, nor heathniſh.

Honour of Sainctes is to the greater honour of Chriſt.

17. *Of the tree of knowledge.*] Beſides the law of nature, by which Man was bound to direct al his actions according to the rule of reaſon; and beſides the ſupernatural diuine law, by which he was bound to beleue, and truſt in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he ſhould not eate of the tree of knowledge of good and euil.* And that for two ſpecial reaſons, which S. Auguſtin noteth vpon this place. Firſt, that God might declare him ſelfe to be Lord of man. VVhich was abſolutely neceſſarie for man, and nothing at al profitable to God, who nedeth not our ſeruice, but we without his dominion ſhould vtterly fal to nothing. *Nec enim ipſo non creante, &c. For he not creating vs, neither could we haue bene, nor he not conſerning vs, could we remayne, nor he not gouerning vs, could we liue rightly. VVherfore he onlie is our true Lord, vvhom not for his, but for our owne profite and ſaluation we ſerue.* The other reaſon was, that God might geue man matter wherin to exerciſe the vertue of obedience, and to ſhew him ſelfe a ſubiect of God. VVhich could not be ſo properly and effectually declared by keping other lawes, nor the enormitie of diſobedience appeare ſo euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it ſelfe indifferent, & only made vnlawful, becauſe it was forbid. But let vs heare S. Auguſtins owne wordes. *Nec potuit melius aut diligentius cõmendari quantum malum ſit ſola inobedientia, &c.* Neither could it (ſaith this great Doctor) be better, nor more exactly ſignified how bad a thing ſole diſobedience is, then where a man became guiltie of iniquitie, becauſe he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not ſinned at al. For he that ſaith, for example ſake, Touch not this herbe, ſuppoſing it is poyſenful, and doth forwarne one of death, if he touch it, death aſſuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he ſhould dye becauſe the ſame thing bereueth him of health and life, whether it had benne forbidden him or no. Alſo when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whoſe the money is, it is a ſinne in him that is forbidden, becauſe it is iniurie to him that forbidderh. But when that thing is touched which neither ſhould hurt him that

lib. 8. de Gen. ad lit. c. 11. *Pſal.* 15.

VVhy a particular poſitiue law beſides the general lawes of God & nature, was geuen to man.

firſt reaſon.

2. reaſon.

The ſinne of diſobedience.

Ioyned with damage to him that diſobeyeth.

Ioyned with damage of him that forbiddeth.

,, that toucheth, nor any other, if it were not forbid, wherfore is it prohibited,
,, but that the proper goodnes of obedience, and the euil of diſobedience might appeare? Thus S. Auguſtin ſheweth, that diſobedience is a ſinne, becauſe it is againſt a precept, though otherwiſe the thing that is done were not euil. And amongſt other good notes, teacheth that true obedience inquireth not, wherfore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed. True obedience is blind and prompt.

17. *Of the tree eate thou not.*] This example of our firſt parents tranſgreſſion ſheweth, how friuolous an anſwer it is to ſay; that breaking of commanded faſtes, or eating meates forbidden can not hurt vs, the meate being good and holſome: for ſo the fruite of the tree was good, and ſhould haue hurt no man, if it had not benne forbidden. Euen ſo al meates of their owne nature are good, yet the precept of faſting (foretold by our Sauiour in general, and determined by his Church in particular) and ſo of anie other like law, though it be in things otherwiſe indifferent, proceeding from lawful Superiors, bindeth the ſubiects in conſcience. And the tranſgreſſion is properly diſobedience, what other ſinne ſoeuer may alſo be mixed therwith. Not meate, but the diſobedience hurteth him that tranſgreſſeth the precept of abſtinence. Lawes in things indifferent bind in conſcience.

Math. 9. Luc. 10. S. Epiph. in compē. & dei Cat. S. Aug. epiſt. 80.

17. *Thou ſhalt dye the death.*] Againſt the new doctrine, denying that after ſinne is remitted, anie temporal puniſhment remaineth for the ſame, this place declareth that death (wherof God forewarned Adam, if he ſhould eate of the fruite forbidden) remained due, and was at laſt inflicted vpon him, for his ſinne, which was preſently remitted vpon his repentance. Temporal puniſhment due after ſinne is remitted.

Caluin l. 3. inſt. c. 4 parag. 31. & 32.

Againe for ſomuch as we are al ſubiect to death, it proueth that we were al guiltie of this ſinne, by which death came vpon al men, as S. Paul teacheth. Els God ſhould puniſh vs without our fault, which is vnpoſſible that his goodnes ſhould do. Eſpecially it appeareth in infants, who dying before they come to vſe of reaſon, can neuer cōmit other ſinne, for though they were circumciſed, or had Sacrifice offered, or other remedie vſed for them before Chriſt, or baptiſed ſince Chriſt: yet they ſuffer (as S. Auguſtin noteth) both death and manie other penalties, of ſickenes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other ſinnes, ſeing they dye in their infancie. Yea moreouer if they dyed without circumciſiō, or other remedie of thoſe former times, their ſoules periſhed from their people; and now without Baptiſme can neuer enter into the kingdome of heauen, which could not ſtand with Gods iuſtice, if they were not guiltie of ſinne. Death due to al for Original ſinne. Yea to infants who haue no other ſinne. Alſo other penalties inflicted vpon infants.

Rom. 5. lib. 13. de ciuit. c. 6. lib. 2. de pec. mer. & remiſ. c. 34. Gen. 17. Ioan. 3. S. Greg. li. 4. Moral. c. 2.

CHAP. III.

By the craft of the Diuel ſpeaking in a ſerpent, our firſt parents tranſgreſſed Gods commandment. 7. who being aſhamed vvould hide themſelues. 9 but are reproued by God. 14. and beſides other particular punishements (yet with promiſe of a Redemer) are caſt out of Paradiſe. The ſecond part. Of the fal of man, and propagation of man and of ſinne.

1 BVT :: the ſerpent alſo was more ſubtile then al the beaſts of the earth, which our Lord God had made. Which ſaid to the woman: " Why hath God commanded you, that :: Serpēts moſt craftie to eſcape harme.

when they hurt men: so is the diuel.

you ſhould not eate of euerie tree of Paradiſe? † To whom the woman anſwered: Of the fruite of the trees that are in paradiſe, we doe eate: † but of the fruite of the tree which is in the middes of paradiſe, God hath commanded vs that we ſhould not eate: and that we ſhould not touch it, leſt perhapes we die. † And the ſerpent ſaid to the woman: No you ſhal not dye the death. † For God doth know that in what day ſoeuer you ſhal eate therof, your eyes ſhal be opened: and you ſhal be as gods, knowing good & euil.

2. Cor. 11, 3.

† The woman therfore ſawe that the tree was good to eate, and fayre to the eyes, and delectable to behold: and ſhe tooke of the fruite therof, and did eate, and gaue to her huſband, who did eate. † And the eyes of them both were opened: and when they :: perceiued themſelues to be naked, they ſowed togeather leaues of a figge tree, and made themſelues aprons.

Eccl. 25. 1. Tim. 2, 14.

:: After ſinne they were aſhamed, not before. S. Chriſ.

† And hearing the voice of our Lord God walking in paradiſe at the after none ayre: Adam hid himſelfe and ſo did his wife from the face of our Lord God, amidſt the trees of paradiſe. † And our Lord God called Adam, and ſaid to him: Where art thou? † Who ſaid: I heard thy voice in paradiſe: and I feared, becauſe I was naked, and I hid me. † To whom he ſaid: And who hath told thee that thou waſt naked, but that thou haſt eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate? † And Adam ſaid: The woman, which thou gaueſt me to be my felow companion, gaue me of the tree, and I did eate.

:: Al this curſe perteineth to the diuel that ſpake in the ſerpẽt. S. Aug. l. 2. de Gen. ad lit. cap. 36. S. Beda in hunc locum.

:: Earthlie or worldlie and carnal men S. Greg. in Pſal. 101.

† And our Lord God ſaid to the woman: Why haſt thou done this? who anſwered: The ſerpent deceiued me, & I did eate. † And our Lord God ſaid to the ſerpent: Becauſe thou haſt done this thing, :: accurſed art thou among al cattle, & beaſts of the earth: vpon thy breſt ſhalt thou goe, & :: earth ſhalt thou eate al the dayes of thy life. † I wil put enmyties betwen thee & the woman, and thy ſeed and the ſeed of her: " ſhe ſhal bruiſe thy head in peeces, & thou ſhalt lye in waite:: of her heele. † To the woman alſo he ſaid: I wil multiplie thy trauailes, and thy child bearinges: in trauaile ſhalt thou bring forth children, and thou ſhalt be vnder thy huſbands power, and he ſhal haue dominion ouer thee. † And to Adam he ſaid: Becauſe thou haſt heard the voice of thy wife, and haſt eaten of the tree, whereof I cõmanded

:: Though good men reſiſt tentations at the firſt aſſaults, and ſo bruiſe the ſerpẽts head, yet he ẽdeuoreth ſtil to deceiue eſpecially in the end of mans life, ſignified by the heele. S. Gre. in cap. 1. Iob.

1. Cor. 11

manded thee, that thou ſhouldeſt not eate, curſed is the earth in thy woorke: with :: much toyling ſhalt thou eate
18 thereof al the dayes of thy life. † Thornes and thyſtles ſhal it
bring forth to thee, & thou ſhalt eate the herbes of the
19 earth. † In the ſweat of thy face ſhalt thou eate bread, til
thou returne to earth, of which thou waſt taken: becauſe
" duſt thou art, and into duſt thou ſhalt returne.
20 † And Adam called the name of his wife, Eue: for be-
21 cauſe :: ſhe was mother of al the liuing. † Our Lord God alſo
made for Adam and his wife garments of skynnes, and clo-
22 thed them. † And ſaid: Loe Adam is become as it were one
of vs, knowing good & euil: now therfore " leſt perhapes
he reach forth his hand, and take alſo of the tree of life, &
23 eate, and liue for euer. † And our Lord God ſent him out of
the paradiſe of pleaſure, to worke the earth of which he was
24 taken. † And he caſt out Adam: and " placed before the pa-
radiſe of pleaſure Cherubins, & a flaming, and a turning
ſworde, for to keepe the way of the tree of life.

::Al men trauel one way or other: & ſuch as ſuffer wides to ouergrowe (in their ſouls) ſhal after this life either ſuſtaine the fyre of Purgatorie or eternal paine. S. Aug. li. 2. c. 20. de Gen. cõ Man.

::She was mother rather of al the dying: but in figure of our B. Lady who is mother of Chriſt, liſe it ſelfe, ſhe is called mother of the liuing. S. Epiph. her. 78.

ANNOTATIONS.

CHAP. III

1 *VVhy hath God?* [Here we may ſee how ſinne came firſt amongſt men. For the diuel enuying mãs happie ſtate tempted Eue the weaker perſon, beginning with a queſtion, therby to allure her into conference, and by ſuch a queſtion as might bring her into ſuſpition of Gods affection towards man, ſaying: *VVhy hath God commanded you, that you ſhould not eate of euerie tree of paradiſe?* inſinuating by theſe words, and withal internally ſuggeſting, that God dealt hardly with them, abridging their libertie without cauſe. And when he had got ſo much of her, that ſhe was diſpleaſed with the precept, which ſhe ſhewed by adding of her owne (to make it ſeme more greuous) that they were forbidden *to touch the tree*: and againe by reporting the puniſhment as doubtful, ſaying: *leſt perhaps vve dye*, then the tempter auouched boldly, and falſly, that they ſhould not dye, and charged God to be enuious of the benefite they ſhould get by eating of that tree, ſaying *their eyes ſhould be opened, and they ſhould be as Goddes, knowing good and euil.* Vpon which perſwaſion, and liking alſo ſhe had to the fruite, ſhe did take and eate, and perſwaded Adam alſo to eate. And forthwith they ſaw that they would not haue ſeene, knew euil which they had better not to haue knowen, were aſhamed, and endeuored to couer, and hide themſelues. Euen thus the diuel dealeth with men euer ſince, aſſaulting the weaker perſons, and weaker part, as the fleſh and ſenſualitie, and by them ſetteth vpon the ſtronger and ſuperior part, to get conſent of freewil, without which there is no ſinne. According to that famous ſaying of S. Auguſtin: *Peccatum adeo eſt voluntarium, vt nullo modo ſit peccatum, ſi non voluntarium. Sinne is ſo voluntarie, that in no*

Sap. 2. 24. Ioan. 8. 44. S. Aug. lib. 14. de ciuit. c. 11. Rupert. li. de Trinit. & operibus eius c. 4. Lib. de vera Religione c. 14. Lib. 1. Retract. c. 13.

Sinne entred among men by the enuie & craft of the diuel, man cõſenting to his ſuggeſtions. Eue firſt ſinned in thought, then in words laſt in deedes.

Bad ſequels of ſinne.

No ſinne can be without freewil.

Concupiſcence no ſinne, but the effect, and occaſion of ſinne.

in no wiſe it can be ſinne, if it be not voluntarie. wherfore it was no ſinne in Eue to be tempted by the ſerpent, which ſhe could not auoide, nor in Adam to be tempted by Eue, but they ſinned when they conſented to the euil ſuggeſtions. And now in the regenerate, though concupiſcence remaine, which is the effect of ſinne paſt, & occaſion of ſinne in thoſe that yeld againe to tẽtations, yet is it not ſinne, but puniſhment of ſinne, and matter of exerciſe in the iuſt, and if we reſiſt, of merite: and therfore S. Paul exhorteth vs, *to vvalke in the ſpirite, and the luſts of the flesh vve ſhal not accomplish.* And in an other place ſheweth, *that he vvhich fighteth lavvfully, ſhal be crovvned.*

S. Aug. lib. 1. de nupt. & con. c. 23. Gal. 5. 2. Tim. 2.

Also occaſion of merite.

The Latin text defended againſt Kemniſius and other Proteſtants. See Card. Bellarmin. li. 2. c. 12. de verbo Dei.

15. *She ſhal bruiſe*] Proteſtants wil not admitte this reading, *ipſa conteret*, ſhe ſhal bruiſe, leſt our Bleſſed Ladie ſhould be ſaid anie way to bruiſe the ſerpents head. And Kemniſius amongſt others ſaith, that al ancient Fathers read, *ipſum*, not, *ipſa*. But he is conuinced of lying by Claudius Marius Victor. *lib. 1. in Gen.* Alcimus Auitus *lib. 3. carm. c. 6.* S. Chriſoſtom *hom. 17. in Geneſ.* S. Ambroſe *lib de fuga ſæculi cap. 7.* S. Auguſtin *lib. 2. de Geneſi contra Manichæos, cap. 18 & lib. 11. de Geneſi ad literam cap. 26.* S. Gregorie *lib. 1. Moralium cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard *ſer. 2. ſuper Miſſus eſt*. And manie others, who read *ipſa* as the Latin text now hath.

Both readings veld the ſame ſenſe.

But whether we read, *ſhe ſhal bruiſe*, or, *her ſede*, that is her ſonne Chriſt, *ſhal bruiſe* the ſerpents head, we attribute no more, nor no leſſe to Chriſt, nor to our Ladie by the one reading, then by the other: for by the text, *I vvil put enmities betvven thee and the vvoman, betvven thy ſeede, and her ſeede.* It is clere, that this enmitie and battle pertained to the woman and her ſeede on the one partie, and to this diuel, that ſpake by the ſerpent, and al the wicked, on the other partie, and that the victorie ſhould happen to mankind. VVhich being captiue by Adams ſinne, occaſioned by a woman, ſhould be redeemed, both ſexes, though in farre different ſorte, concurring therto. And ſo it is moſt true, that Chriſt by his owne proper powre, and his bleſſed mother by her moſt immediate cooperating to his Incarnation (and conſequently to other Miſteries) did bruiſe the ſerpents head, breake and vanquiſh his powre. * As manie ancient Fathers do excellently diſcourſe: namely S. Bernard, writing vpon theſe wordes in the Apocalips. cap. 12. *A great ſigne appeared in heauen, a vvoman clothed vvith the ſunne*: Albeit (ſaith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al loſſes are repaired, and that not without great increaſe of graces. For the beneſite doth farre excede the loſſe. Our merciful father geuing vs for a terreſtrial Adam Chriſt our Redemer, & for old Eue Gods owne mother. Moreouer as the ſame S. Bernard ſheweth, this bleſſed Virgin in ſingular ſorte bruiſed the ſerpents head, in that ſhe quite vanquiſhed al maner ſuggeſtions of the wicked ſerpẽt, neuer yelding to, nor taking delight in anie euil moued by him.

** S. Ireneus li 3. c. 33. & lib. 5. circa med. S. Epiph. Hær. 78. S. Ieron. ep 22 ad Euſtoch. S. Aug. (or S. Fulgent) ſer. 18 de ſanctis. de fide & Symb. de Agone Chriſtiano. ſer. 2. ſuper Miſſus eſt.*

As Adam was the cauſe, and Eue an occaſion of mans captiuitie: ſo Chriſt is the true cauſe and his mother an occaſion of our reſtauration.

Our B. Ladie reſiſted al euil ſuggeſtions.

19. *Duſt thou art*] By theſe wordes Adam was admoniſhed to humble himſelfe, conſidering the matter whereof his bodie was made, and into which he ſhould be reſolued againe. wherupon it came to be a ceremonie amongſt penitents, to caſt aſhes on their heads. As appeareth in holie Scriptures. for which cauſe the Church now alſo vſeth this ceremonie the firſt day of Lent, putting aſhes on her childrens heades: willing them to remember, that duſt they are, and to duſt they ſhal returne, to moue vs by this meditation to more ſerious penance.

Iob 42. Eſai. 58. Ierem. 6. Ione. 3. Mat. 11.

The ceremonie of aſhes, on Aſhwenesday.

Gods prouidence concurr-

22. *Leſt perhaps*] Notwithſtanding Gods eternal decree in diſpoſing al thinges, and his omnipotencie which nothing can reſiſt, yet he produceth

good

good, and either auoideth or diſpoſeth of euil which he ſuffereth, by ordinarie meanes, as appeareth Act. 27, v. 31. and that becauſe man hath freewil, which God concurreth, & deſtroyeth not nor forceth. as S. Auguſtin teacheth.

reth with mans free wil.

24. *Placed Cherubins.*] Man being caſt out of paradiſe, the ſame is defended with duble gard. with Angels, that are watchful, wiſe, and potent; and with fire and ſword, moſt terrible armoure to man. wherby againe we ſee, that God vſeth ordinarie meanes in his prouidence, as the miniſtrie of Angels & humane terror. and would neither deſtroy the tree, nor depriue it of the vertue to prolong life, nor bereue man of freewil, by which he might deſire to returne: but conſeruing nature in al creatures, preuenteth inconueniences otherwiſe.

Paradiſe defended by Angels and by fire & ſworde.

God deſtroyeth not nature

These Angels alſo hinder the diuel, that he can not enter paradiſe, leſt he ſhould take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his ſeruice.

Good Angels hinder diuels of their deſires.

CHAP. IIII.

VVicked Cain killeth holie Abel. 9. vvhoſe blond cryeth for reuenge. 11. Cain a curſed vacabond, 17. hath much iſſue. 25. Adam alſo hath Seth, and Seth Enos.

1 AND Adam knewe Eue his wife: who conceiued and brought forth Cain, ſaying: I haue gotten a man
2 through God. † And againe ſhe brought forth his brother Abel. And Abel was a ſhepehard, & Cain a huſbandman.
3 † And it befel after manie dayes that Cain " offred of the
Hab. 11. 4 fruites of the earth giftes to our Lord. † Abel alſo :: offred of the firſt begotten of his flocke, and of their fat: and our
5 Lord " had reſpect to Abel, & to his giftes. † But to Cain, and to his giftes he had not reſpect: & Cain was exceeding
6 angrie, and his countenance abated. † And our Lord ſaid to him: Why art thou angrie? and why is thy countinance
7 fallen? † If thou doe wel, " ſhalt thou not receiue againe: but if thou doeſt il, ſhal not thy ſinne forthwith be preſent at the dore? but the luſt therof ſhal be " vnder thee, and thou ſhalt haue dominion ouer it.

:: A figure of the Lambe that was ſlaine from the beginning of the world. Apoc. 13, v. 8.

8 † And Caine ſaid to Abel his brother: Let vs goe forth abroad. And when they were in the filde, Caine roſe vp againſt
sup. 10. 9 his brother Abel, and ſlewe him. † And our Lord ſaid to Cain: Where is Abel thy brother? Who anſwered: I know
10 not: am I my brothers keper? † And he ſaid to him: What haſt thou done? :: the voice of thy brothers bloud crieth to
11 me out of the earth. † Now therfore curſed ſhalt thou be vpon the earth, which hath opened her mouth, & receiued
12 the bloud of thy brother at thy hand. † When thou ſhalt til

:: VVilful murther is one of the ſinnes that crie to God for reuenge.

it, it ſhal not yeld to thee her fruite: a roag and vagabound ſhalt thou be vpon the earth. † And Cain ſaid to our Lord: 13
Myne iniquitie is greater, then that I may deſerue pardon.
† Loe thou doeſt caſt me out this day from the face of the 14
earth, and from thy face ſhal I be hid, and I ſhal be a vagabound & fugitiue on the earth: euerie one therfore that findeth me, ſhal kil me. † And our Lord ſaid to him: No, it ſhal 15
not ſo be: but whoſoeuer ſhal kil Cain, ſhalbe punished ſeauen fould. And our Lord put a marke on Cain, that whoſoeuer found him should not kil him.

† And " Cain went forth from the face of our Lord, and 16
dwelt as a fugitiue on the earth at the eaſt ſide of Eden.
† And Cain knewe his wife, who conceiued, and brought 17
forth Enoch: And :: he built a citie, & called the name therof by the name of his ſonne, Enoch. † Moreouer Enoch be 18
gat Irad, and Irad begat Mauiael, and Mauiael begat Mathuſael, and Mathuſael begat Lamech. † Who tooke :: two 19
wiues, the name of the one was Ada, and the name of the other Sella. † And Ada brought forth Iabel, who was the 20
father of them that dwel in tents, and of heardſmen. † And 21
his brothers name was Iubal: he was the father of them that ſing on harpe & organes. † Sella alſo brought forth Tubal- 22
cain, who was a hammerer & worker in al worke of braſſe & iron. And the ſiſter of Tubalcain was Noema. † And La- 23
mech ſaid to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for " I haue ſlaine a má to the wounding of my ſelfe, and a ſtripeling to mine owne drie blowe brewſing. † Seuenfould vengeance ſhal be ta- 24
ken of Cain: but of Lamech ſeuentie times ſeuen fould.
† Adam alſo knewe his wife again: and she brought forth a 25
ſonne, and called his name Seth, ſaying: God hath giuen me other ſeede for Abel, whom Cain ſlewe. † But to Seth alſo 26
was borne a ſonne, whom he called Enos, this man " began to inuocate the name of our Lord.

:: By the increaſe of Abrahãs ſeede (by the line onlie of Iſaac and Iacob, beſides the iſſues of Iſmael and Eſau) in litle more then 400. yeares to aboue ſixhundreth thouſand men able to beare armes (Num. 1.) it appeareth that Caines progenie in as manie yeares might ſuffice to people a citie, yea a whole countrie. S. Aug. l 15 ciuit. c. 8.

:: This Lamech of Cains iſſue, is the firſt that is noted in Scripture, to haue taken two wiues.

ANNOTATIONS.

CHAP. IIII

3. *offered giftes*] Either God him ſelfe taught Adam, and he his children, or els they knew by inſtinct of nature, that Sacrifice muſt be offered to God, to acknowledge therby his ſupreme dominion ouer man, and mans due ſubiection

iection to his diuine Maleſtie. And that not only in internal affection, which (as S. Auguſtin, and al Catholique Doctors teach) is principally required, but alſo in external things, becauſe we conſiſt of bodie, and not only of ſoule, and haue, by Gods goodnes, the vſe of corporal things. As here we ſee example in the law of nature: and the ſame was ordained by written precept in the law of Moyſes: the Prophetes alſo foretold, that external Sacrifice ſhould be offered in the law of grace, and new Teſtament, to wit, the ſame which Chriſt inſtituted, and left in his Church, to continew to the end of the world. Moreouer this homage of offering Sacrifice is ſo peculiar to God only, that albeit manie other exterior rites and ſeruices are vſed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (ſaith S. Auguſtin) *or of peſtiferous flatterie*, to ſuch as are *homines colendi, venerandi, ſi autem eis multum additur, & adorandi: men to be worshipped, reuerenced and if much be geuen them, adored* (for this terme of *adoring* is alſo applied to men in holie Scriptures *Gen.* 23. v. 7. 27. v. 29.) yet Sacrifice is due to God only, and to no creature how excellent ſo euer. In ſo much (ſaith the ſame Doctor) that as al nations founde it neceſſarie to offer Sacrifice, ſo none durſt ſacrifice to anie *niſi ei, quem Deum aut ſcuit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.

External Sacrifice due to God in euerie Law.

Lib 10. de ciuit. c. 5. Leuit. 1 Dan. 12. Mal. 1. Luc. 22.

Sacrifice due to God onlie, and to no creature.

Lib. 10. ciuit. cap. 4. Ariſtot. li. 2 Metaphiſ. Ethic. 9. Polit. 7. c. 8.

4. *Had reſpect to Abel* [Both Cain and Abel did wel in offering external Sacrifice, but they differed much in ſinceritie and maner of chooſing or diuiding their oblations, touching Gods part and their owne, as S. Iuſtinus Martyr, S. Hierom, S. Auguſtin and others teach. For Abel offered of the beſt things, *of the firſt begotten of his flock, and of their fatte*. And therfore God reſpected and approued it. But to Cain and to his giftes he had not reſpect, becauſe he wanted ſincere deuotiõ. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Auguſtin ſuppoſed, by ſome external ſigne, otherwiſe Cain had not vnderſtood it. Moſt like it was by fire ſent from God, which inflamed and conſumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

Abels Sacrifice declared acceptable, & not Cains, by ſome external ſigne.

To. 3. q. 4. Quæſt. Hebraic. Lib 15. ciuit c. 7. Mala. 1. Hebr. 11. Leuit. 9. Iudic. 6. 2. Par. 7. 3. Reg 18. 2 Mac 1

7. *Shalt thou not receiue*:] Reward of good workes, and punishment of euil are clerly proued by this place. God ſaying to Cain: *If thou doeſt wel, ſhalt thou not receiue againe*? what els but wel for wel doing? as Abel receiued conſolation of his Sacrifice wel offered. *but if thou doeſt il, ſhal not thy ſinne be preſent forthwith at the dore*? afflicting thy conſcience, and not ſuffering thy mind to be in quiet, for remorſe of thy wicked fact, and feare of iuſt iudgement. For hence it came that Cains countenance fel, and his ſtomack boyled with angre: puniſhment ſo beginning euen in this life, & much more in the next world our Sauiour wil *render* (as him ſelfe ſaith) to euery man according to his workes: which the Apoſtle expreſſeth more diſtinctly, *eternal life, or vvrath & indignation*.

Reward and punishment according to our workes.

Mat. 16. Rom. 2.

7. *Vnder thee* [This Text ſo plainly ſheweth freewil in man, alſo after his falle, that the Engliſh Proteſtans to auoid ſo clere a truth, for theſe wordes, *the luſt therof* (to wit of ſinne) *ſhal be vnder thee, and thou ſhalt haue dominion ouer it*, corruptly tranſlate in ſome of their Bibles thus: Vnto thee *his* deſire ſhal be ſubiect, and thou ſhalt rule ouer *him*. As if God had ſaid, that Abel ſhould be vnder Cain. As the phantaſtical Manichees peruerted the ſenſe, whoſe abſurditie S. Auguſtin controlleth maintayning the true conſtruction of the wordes, *Tu dominaberis illius; nunquid fratris? abſit. Cuius igitur niſi peccati? Thou ſhalt rule ouer: VVhat, ouer thy brother? Not ſo. Ouer vvhat then but ſinne?* In other Engliſh Editions, namely in the laſt, which we ſuppoſe they wil ſtand to, it is better, but yet obſcure thus, *Vnto thee ſhal be the deſire therof, and thou ſhalt haue rule of it.*

Freewil in mã alſo after his falle. Heretical trãſlation.

Bible 1599.

Lib 15. c. 7. ciuit.

Let va

Let vs therfore examine the ſenſe, and if S. Hierome, the great ſcripture Doctor did rightly vnderſtand it, God did ſpeake to this effect to Cain: *Becauſe thou haſt freevvil, I vvarne thee, that ſinne haue not dominion ouer thee, but thou ouer ſinne.* The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum*, or, *ei. Vnto thee is the appetite therof, and thou ſhalt rule ouer it.* Thargum Hieroſolomitanum concludeth Gods ſpeach to Cain thus: *Into thy hand I haue geuen power of thy concupiſcence, and haue thou dominion therof: vvhether thou vvilt to good or to euil.* The Greke hath thus: *To thee is the conuerſion therof, and thou ſhalt beare rule ouer it*: to wit, appetite, luſt, concupiſcence is vnder thy wil. Finally, al antiquitie vniuerſalitie and vniforme conſent of Chriſtian Doctors, and other lerned Philoſophers, and reaſonable men hold it for certaine and an euident truth, that man yea a ſinner hath freewil. Yet Luther, the father of Proteſtants, ſo abhorred this truth, that he could not abide the very word, nor voutſafe (when he writ againſt it) to title his beaſtlie booke, *Contra liberum arbitrium, Againſt freevvil*: but, *De ſeruo arbitrio. Of ſeruil arbitriment.* And denieth that man is in aniwiſe free to chooſe, to reſolue, or determine, but in al things ſeruil, tyed, conſtrained, and compelled to whatſoeuer he doth, ſaith, or thinketh. Further, that man in al his actiõs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world againſt him, ſhameth not to confeſſe, that he ſetteth them al at naught in reſpect of him ſelfe, concluding thus: *I haue not* (ſaith he) *conferred vvith anie in this booke, but I haue affirmed, and I do affirme. Neither vvil I that anie man iudge hereof, but I counſail al to obey, or yeelde to my opinion.* Caluin alſo for his part, conſpireth in this hereſie with Luther, but more faintly rather wiſheth, then imagineth that men be ſo madde as to flee from the name of freewil. I (ſaith Caluin) *neither my ſelfe vvould vſe this vvord, and vvould vvish others, if they aſke me counſaile, to abſtaine from it.* But we wil be bold to oppoſe S. Hieromes reaſon againſt Luther, Caluin, al Manichees, and others that denie freewil. *God made vs* (ſaith he) *vvith freevvil, neither are vve drawen by neceſſitie to vertues nor to vices; othervvise vvhere is neceſſitie, there is neither damnation nor crovvne.*

Quæſt. Hebraic. in Gen.

S. Auguſtin. li. de vera Rel. ca. 14.

lib. de ſeruo arbitrio.

lib. 2. c. 2. par. 8.

lib. 2. aduerſ. Iouinian.

The Hebrew alſo & Greeke text proue freewil in Cain.

Freewil teſtified by antiquitie, vniuerſalitie, and conſent of lerned & reaſonable perſons.

Luther abhorred the name of freewil.

Caluin alſo miſliketh the word freewil.

VVhere is neceſſitie there is nether reward nor puniſhment due.

16. *Cain vvent forth*] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into hereſies and ſchiſmes* (ſaith S. Cyprian) *vvhen they enuie Biſhops, vvhileſt one either complaineth that him ſelfe vvas not rather ordained, or diſdaineth to ſuffer an other aboue him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, becauſe his ovvne vvorkes vvere vvicked* and reiected: *and his brothers iuſt*, and eſtemed. So going forth became obſtinate, obdurate, and deſperate in his ſinne, and being reprobate of God, began a wicked Citie, oppoſite to the Citie of God. VVherfore Moyſes, as S. Auguſtin noteth, intending to deſcribe, and ſhew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and ſo forward to his owne time, would not omit to tel alſo the progenie of Cain, euen to the floode, wherin al his ofſpring was finally drowned and deſtroyed, that the true Citie of God might appeare more diſtinct, more cõſpicuous, & more renowmed. And that in deede the ſame only (and not anie broken and interrupted companies or conuenticles) might be knowen to be the true Church of God.

1. Ioan. 2. Tract. de Zelo & liuore.

1. Ioan. 3.

lib. de paſtore. c. 8. & c. 20.

Going forth of the Church a marke of Heretikes.

23. *I haue ſlaine*] So hard and obſcure is this place, that S. Hierom required by S. Damaſus Pope to expound it, dareth not affirme anie one ſenſe for certaine, but propoſing diuers, which the text may ſeme to beare, wiſheth the Pope (who was alſo very lerned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirteenth bookes vpon this onlie place.

Tom. 3. ad 1. quæſt. Damaſi.

Scripture hard

The

The moſt probable expoſition ſeemeth to be gathered out of the Hebrewes Traditon, that this Lamech of the iſſue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, vſed in that exerciſe the direction of a young man his nephew, the ſonne of Tubalcain. VVho ſeing ſomething moue in buſhes, ſuppoſing it to be a wild beaſt, willed his grandfather to ſhoote at the ſame: which he did, and ſtroke the marke with a deadlie wound, and approching to take the pray, found it to be old Cain. VVhercupon ſore amazed, afflicted, and moued with great paſſion, did ſo beate the young man, for his il direction, that he alſo died of the drie blowes. After both which miſhappes, and his paſſion at laſt caulmed, Lamech lamenteth as the text ſaith, that he had killed a man and ſtripling, towit, the one with a wound, the other with drie blowes, for which he feared ſeuenfold puniſhment more then Cain ſuffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in paſſion, was not ſo ſeuerly puniſhed as he feared. And ſo they vnderſtand the reſt of this paſſage, that ſeuenfold vengance was taken of Cain, by prolongation of his miſerable life til his ſeuenth generation, when one of his owne iſſue ſlew him, and an other of the ſame linage with him. And Lamech was puniſhed ſeuentie ſeuenfold when his ſeuentie ſeuen children (for ſo manie he had, as Ioſephus writeth) and al their ofſpring periſhed in the floud. Myſtically by ſeuentie ſeuen may be ſignified that the ſinne of mankind ſhould be puniſhed and expiated in Chriſt our Redemet. who was borne in the ſeuentie ſeuenth generation from Adam.

A probable ſenſe according to the Hebrewes Traditon.

S. Chriſ. ho 20. in Gen.

Lib. 1. Antiq. ca. 2. Origen in Gen. Luc. 3.

Myſtical ſenſe

26. *Began to inuocate.*] Seth was a moſt holie man, and ſo brought vp his children, that they were called the ſonnes of God. Gen. 6. Adam alſo and Eue were penitent, and became great confeſſors, and are now Saincts. And ſo it can not be doubted but amongſt other ſpiritual exerciſes they prayed and inuocated God. And therfore that which is here ſaid: He (towit *Enos*) *began* or (as the Hebrew hath) then was begune, *to inuocate the name of our Lord*, can not be vnderſtood of priuate, but of ſome publique prayer of many meeting together, & obſeruing ſome rites & ſet forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that beſides Sacrifice, which was alſo before, as appeareth both by Cain & Abel.

Suidas vocabulo Seth. Ioſeph. l. 1. Anti. S. Aug. epiſt. 99. ad Euod.

Publike prayer beſides Sacrifice in the Church of God.

CHAP. V.

The progenie of Adam, & number of their yeares (with the death of the reſt, & tranſlation of Enoch) in the line of Seth, to Noe & his three ſonnes.

1 THIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God
2 made he him. † Male and female created he them; and bleſſed them: and called their name Adam, in the day when
3 they were created. † And Adam liued a hundred and thirtie yeares; and begat to his owne image and likenes, and called
4 his name Seth. † And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he " begat ſonnes

Sap. 2, 24. Eccli 17, 1.

and daughters. † And al the time that Adam liued, came 5
to nine hundred and thirtie yeares, " and he died. † Seth alſo 6
liued a hundred fiue yeares, and begat Enos. † And Seth 7
liued after he begat Enos, eight hundred and ſeuen yeares,
and begat ſonnes and daughters. † And al the dayes of Seth 8
came to nine hundred & twelue yeares, and he died. † And 9
Enos liued nintie yeares, and begat Cainan. † After whoſe 10
birth he liued eight hundred & fiftene yeares, and begat
ſonnes and daughters. † And al the dayes of Enos came to 11
nine hundred and fiue yeares, and he died. † Cainan alſo li- 12
ued ſeuentie yeares, & begat Malaleel. † And Cainan liued 13
after he begat Malaleel, eight hundred & fourtie yeares,
and begat ſonnes & daughters. † And al the dayes of Cainan 14
came to nine hundred and ten yeares, and he died. † And 15
Malaleel liued ſixtie fiue yeares, and begat Iared. † And Ma- 16
laleel liued after he begat Iared, eight hundred and thirtie
yeares, and begat ſonnes and daughters. † And al the dayes 17
of Malaleel came to eight hundred nyntie fiue yeares, & he
died. † And Iared liued a hundred ſixtie two yeares, and be- 18
gat Enoch. † And Iared liued after he begat Enoch eight 19
hundred yeares, and begat ſonnes and daughters. † And al 20
the dayes of Iared came to nine hundred ſixtie two yeares, &
he died. † Moreouer Enoch liued ſixtie fiue yeares, & begat 21
Mathuſala. † And Enoch :: walked with God : & liued after 22
he begat Mathuſala, three hundred yeares, and begat ſonnes
and daughters. † And al the dayes of Enoch came to three 23
hundred ſixtie fiue yeares. † And he walked with God, and 24
" was ſeene no more: becauſe God :: tooke him. † Mathuſala 25
alſo liued a hundred eightie ſeuen yeares, & begat Lamech.
† And Mathuſala liued, after he begat Lamech, ſeuen hun- 26
dred eightie two yeares, and begat ſonnes and daughters.
† And al the dayes of Mathuſala came to :: nyne hundred 27
ſixtie nine yeares, & he died. † And Lamech liued a hundred 28
eightie two yeares, and begat a ſonne : † and he called his 29
name Noe, ſaying : This ſonne ſhal comfort vs from the
workes & labours of our handes on the earth, which our
Lord curſed. † And Lamech liued, after he begat Noe, fiue 30
hundred nintie fiue yeares, and begat ſonnes and daughters.
† And al the dayes of Lamech came to ſeuen hundred ſe- 31
uentie ſeuen yeares, and he died. And [a] Noe when he was
fiue hundred yeares olde, begat Sem, Cham, and Iaphat.

:: This Hebrew phraſe *walked with God*, ſignifieth that he liued wel & pleaſed God.

:: The ſeuentie two Interpreters ſay, God tranſlated him and ſo doth S. Paul. Heb. 11.

:: This is the longeſt life of al here recited But if we conſider that Adam was as ſtrong of bodie, the firſt day he was created, as theſe others were at the age of 60. yeares (before which, none are ſaid to haue begot children) and ſo ſubtract 60. yeares from Mathuſala, then Adam liued in mans ſtate longer then he by 11. yeares.

[a] The ſecond prophecie before Maſſe on Eaſter Eue.

ANNO

ANNOTATIONS.
CHAP. V.

S. Aug. li. 15. ciuit. c. 20.

4. *Begate ſonnes and daughters.*] Moyſes in this genealogie reciteth not alwayes the firſt begotten, nor the whole progenie by their names (for then he ſhould haue repeated Cain and Abel, and haue named many others) but thoſe onlie by whom the Church of God continued, ſignifying the reſt in general, whoſe ſucceſſion was cut of by the floud.

The cõtinual ſucceſſion of Gods Church, and interruption of other communities.

5. *And he died*] By this Gods word is verified ſaying, that Adam ſhould dye, if he ſhould eate of the forbidden tree. And the diuel is proued a lyer, ſaying, they ſhould not dye. It is alſo moſt true that Adam dyed that day in which he did eate. For he began that very day to decline to death; and ſo doth al mankind euer ſince, as truly ſaid the woman of Thecua to king Dauid: *vve doe al die, and as vvaters that returne not, vve fal downe on the earth. And vvhat els* (ſaith S. Gregorie) *is this daylie decaying of our corruption, but a lingering death?* And none of al theſe that liued longeſt reaching to a thouſand yeares (which with God is as one day) man dyed in that day in which he tranſgreſſed.

How mã died the day that he ſinned.

2. R. 14.

Ho. 37. in Euangel. Pſal. 89.

S. Ireneus li. 5. aduer. Hæret. Cicero li. de Senec. & q. 1. Tuſcul.

Morally ancient Fathers here note, that albeit the life of the Patriarkes ſeemeth long to vs, yet if we cõpare the ſame to eternitie it is nothing. Neither by the iudgement of Philoſophers may aniething be counted long, that hath an end: as Tullie bringing Cato wiſely diſputing, ſheweth the longeſt life to be but a ſhort moment. VVhereby againe we may ſee what loſſe we ſuſtaine by ſinne: ſeeing if ſinne had not benne, we ſhould al haue benne tranſlated from earth to heauen, and neuer haue dyed.

Al time is ſhort in reſpect of eternitie.

24. *VVas ſeene no more.*] That Enoch and Elias are yet aliue is a conſtant knowne truth, in the hartes and mouthes of the faithful, ſaith S. Auguſtin in his firſt booke, *de peccat. merit. & remiſſ. c. 3.* and confirmeth the ſame in diuers other places. And it is teſtified by very many both Greeke and Latin Doctors. S. Ireneus li. 5. S. Iuſtinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichriſto. S. Damaſcen, li. 4. de Orthodoxa fide. S. Hierom. epiſt. 61. ad Pamach. c. 11. S. Ambroſe in Pſalm. 45. S. Chryſoſtom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epiſt. 2. ad Theſſ. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Proſp. li. vlt. de promiſ. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifeſt in Scriptures, that he ſhal come, & preach, & be ſlaine with an other witnes of Chriſt, before the terrible day of Iudgement. Of Enoch Moyſes here maketh the matter more then probable, ſaying of euerie one of the reſt, *he dyed*, onlie of Enoch ſaith not ſo, but that *he appeared, or vvas ſeene no more.* For which the ſeuentie two interpreters ſay, *And he vvas not found, for God tranſlated him.* VVhich can not ſignifie death, but tranſporting, or remouing to an other place. VVhereto agreeth the author of Eccleſiaſticus, ſaying: *Enoch pleaſed God, and vvas tranſlated.* But moſt clearly S. Paul ſaith. *Enoch vvas tranſlated, that he ſhould not ſee death. and he vvas not found for God tranſlated him.* VVith what plainer wordes can any man declare, that a ſpecial perſon were not dead, then to ſay: *He vvas tranſlated*, or cõueyed away, *that he ſhould not ſee death*? Neither is it a reaſonable euaſion to interprete this of ſpiritual death. For ſo Adam being eternally ſaued (as S. Irenæus li. 3. c. 34. Epiphan. con. hæreſim 46. S. Aug. in epiſt. 99 ad Euodium, and others teach,

Enoch & Elias yet liuing in bodie.

Malac. 4 Apo. 11.

Manifeſt Scripture that Elias yet liueth, and ſhal be ſlaine & an other with him Likewiſe that Enoch did not ſee death.

Καὶ οὐκ ἐφαίνετο ὅτι μετέθηκεν αὐτὸν ὁ θεός Eccl. 44 Heb. 11

Theſe Scriptures ſpeake of temporal not of ſpiritual death.

and the whole Church beleeueth) was preſerued from that death, and ſo vndoubtedly were Seth, and Enos being moſt holie. and the reſt here recounted, as is moſt probable. Neuertheles for further confutation of the contrarie opinion of Proteſtants, the reader may alſo obſerue the iudgement of S. Chriſoſtom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradiſe from whence Adam and Eue were expelled, or in ſome other pleaſant place: Dicunt tamen ſacræ Scripturæ quod Deus tranſtulit eum, & quod viuentem tranſtulit eum, quod mortem ipſe non ſit expertus. The holie Scriptures ſay that God tranſlated him, and that he tranſlated him aliue, that he felt not (or hath not experienced) death.* And S. Auguſtin as expreſly ſaith. *Non mortuus, ſed viuus tranſlatus eſt. He (to wit Enoch) is tranſlated, not dead but aliue.* Yea he teacheth how his life is ſuſtayned thus many thouſand yeares vpon earth. And ſheweth moreouer that both Enoch and Elias ſhal dye. *For ſeing Enoch and Elias* (ſaith he) *are dead in Adam, and carying the ofspring of death in their flesh, to pay that debt, are to returne to this life* (of common conuerſation) *and to pay this debt which ſo long is deferred.*

The Fathers proue by the ſcriptures that Enoch is not dead.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3. l. 9. de Gē. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.

Cauſes why Enoch & Elias are reſerued aliue.

Diuers reaſons are alſo alleaged, why God would reſerue theſe two aliue. 1 Firſt to ſhew by example, that as their mortal bodies are long conſerued from corrupting or decaying, in like ſorte Adam and Eue and al others not ſinning, ſhould haue bene conſerued, and according to Gods promiſe, neuer haue died, but after ſome good time tranſlated to heauen, and indued with immortalitie. 2 Secondly to giue vs an argument of immortalitie, which is promiſed after the general Reſurrection. For ſeing God doth preſerue ſome morral, ſo long from al infirmitie, we may aſſuredly beleue that he wil geue immortal & eternal life of bodie and ſoule to his Saincts, after they haue payed the debt of death, and are riſen againe. 3 Thirdly theſe two (one of the law of nature, the other of the law of Moyſes) are preſerued aliue, to come amongſt men againe towards the end of the world, to teach, teſtifie, and defend the true faith and doctrin of Chriſt, againſt Antichriſt, when he ſhal moſt violently oppugne & perſecute the Church. Of Enoch it is ſaid in the booke of Eccleſiaſticus, that he was tranſlated, *vt det gentibus pœnitenntiam, that he geue repentance to the nations*, by his preaching, & reducing the deceiued from Antichriſt. And of Elias Malachie prophicieth, that he *ſhal come before the great and terrible day of our Lord, and ſhal turne the hart of the fathers* (that is the people of the Iewes) *to the ſonnes* (the Chriſtians) *and of the ſonnes* (the deceiued Chriſtians) *to the fathers*, the ancient true Catholiques.

S. Chriſ. ho. 21. in Gen. et in 2. Theſ. 2 Theodor. q. 45. in Gen. Aretas in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho. 12 in Ezech. Eccl. 44. Mala. 4. Eccl. 48.

See D. Sand. lib. 8. c. 35. de Monar. Eccl. And F. Pererius in c. 12. Danielis.

CHAP. VI.

Mans ſinnes cauſe of the deluge. 4. Giants were then vpon the earth. 8. Noe being iuſt was commanded to build the Arke, 18. wherin he with ſeuen perſons more, and the ſeede of other liuing things were ſaued.

The profeſſors of true religion were called the ſōnes of God. the followers of errors the ſōnes of men.

AND after that men began to be multiplied vpon the earth, & had procreation of daughters: † The ::ſonnes of God ſeing the daughters of men, that they were faire, tooke to them ſelues wiues out of al, which they had choſen 1 2 3 And God ſaid: My ſpirit ſhal not remaine in man for euer, becauſe

becauſe he is flesh: & his dayes ſhal be an hũdred & twentie
4 yeares. † And " Giants were vpon the earth in thoſe dayes. For after the ſonnes of God did companie with the daughters of men, and they brought forth children, theſe be the
5 mightie of the olde world, famous men. † And God ſeing the malice of men was much on the earth: and that al the
6 cogitation of their hart was bent to euil at al times, † it ::repented him that he had made man on the earth. And touched inwardly with ſorrowe of hart, † I wil, ſaith he: cleane
7 take away man, whom I haue created, from the face of the earth; from man euen to beaſtes, from that which creepeth euen vnto the foules of the ayre. for it repenteth me that I haue made them.

:: God who is immutable, & ſubiect to no paſſion, yet by the enormitie of ſinnes ſeemeth prouoked to wrath, and to repent that he had made man. S. Amb. li. de Noe & arca. c. 4.

8.9. † But Noe found grace before our Lord: † Theſe are the
Eccl. 44. 17. 10 generations of Noe: " Noe was a iuſt and perfect man in :: his generations, he did walke with God. † And he begat
11 three ſonnes, Sem, Cham, & Iapheth. † And the earth was
12 corrupted before God, and was replenished with iniquitie. † And when God had perceiued that the earth was corrupted (for al flesh had corrupted his way vpon the earth)
13 † he ſaid to Noe: The end of al flesh is come before me, the earth is replenished with iniquitie from the face of them, &
14 I wil deſtroy them with the earth. † Make thee an arke of timber planke: cabinets ſhalt thou make in the arke, and
15 ſhalt pitch it within, and without with bitume. † And thus ſhalt thou make it. The length of the Arke ſhal be three hundred" cubitts: fiftie cubitts the breadth, and thirtie cu-
16 bitts the height of it. † Thou ſhalt make a windowe in the arke, and in a cubit finish the toppe of it: and the dore of the arke thou ſhalt ſet at the ſide belowe, middle cham-
17 bers, and third loftes ſhalt thou make in it. † Behold I wil bring the waters of a great floud vpon the earth, that I may deſtroy al flesh, wherin there is breath of life vnder heauen.
18 Al thinges that are in the earth, ſhal be conſumed: † and I wil eſtablish my couenant with thee: and thou ſhalt enter into the arke, thou and thy ſonnes, and thy wife, and the
19 wiues of thy ſonnes with thee. † And of al liuing creatures of al flesh, thou ſhalt bring payres into the arke, that they
20 may liue with thee, of the male ſexe, and the female. † Of foules according to their kind, and of beaſtes in their kind, & of al that creepeth on the earth according to their kind:

::In al generations God reſerued ſome iuſt. Much more in the law of Grace.

payres of al ſortes ſhal enter in with thee, that they may liue. † Thou ſhalt take therfore with thee of al meates, that may be eaten, and thou ſhalt lay them vp with thee: and they ſhal be meate for thee and them. † Noe therfore :: did al thinges, which God commanded him.

21 22 *Heb. 11.*

:: A right example of a iuſt man.

ANNOTATIONS.

CHAP. VI.

Sõnes of God and ſonnes of men was then ſuch a diſtinction, as now Catholiques and Heretiks.

2. *Sonnes of God.*] The progenie of Seth, profeſſing true faith & Religion, were called the ſonnes of God: and thoſe of Cains iſſue and congregation, folowing erronious and wicked opinions, were called the ſonnes of men. VVhich were then the diſtinctiue termes of true and falſe Religion, as afterwardes were the termes of Iewes and Gentiles: after Chriſt, Chriſtians and Paganes: and laſtly true and falſe Chriſtians are diſtinguiſhed, by the names of Catholiques and Heretikes. As S. Auguſtin teacheth, in his queſtions vpon Geneſis, & other places. VVhich is confirmed by the like iugement of S. Ciril Alexandrinus li. 9. aduerſ. Iulianum. S. Ambroſe li. de Noe & arca. c. 4. S. Pacianus epiſt. ad Symphorianum. Theodoret. & manie others vpon this place. *lib. 15. c. 23. ciuit. De vera relig. c. 7. con. epiſt. fund. c. 4 Trac. 32. in Ioan.*

This warning and expectation of repentance ſheweth freewil in mã.

3 *An hundred and twentie yeares.*] Mans life was not here ſhortned to an hundred and twentie yeares, as ſome haue miſunderſtood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Geneſis. And Abraham liued 175. yeares (c. 25.) Iſaac 180. (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1500. yeares after, liued 130. yeares (2. Par. 24.) But 120. yeares were granted before the floud for that generation to repent in, as the Chaldee Edition expreſſeth more plainely: *Terminus dabitur ei centum viginti annorum ſi forte conuertatur.* The tearme of an hundred and twentie yeares ſhal be geuen them, if perhaps they may conuert. And ſo S. Chriſoſtom. S. Hierom. and S. Auguſtin expound this Scripture. Yet whether God cut of 20. of theſe yeares, and brought the floud after a 100 (for Noe had his ſonnes when he was 500. yeares old, & the floud came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his ſõnes were borne, is not ſo eaſely decided by the holie Doctors. How eaſie ſoeuer Proteſtants ſay al Scriptures are. Though vnder correction of better iudgement, it ſemeth more probable, that Moyſes by anticipation ioyneth the birth of Noes ſonnes (when he was 500. yeares old) to the reſt of the geneologie of the firſt Patriarkes, in the former chapter, and then telleth of this admonition, geuen 120. yeares before their birth. And ſo God expected the peoples repentance the whole time of 120. yeares preſcribed. *Philo. Ioſephus. Lactant. Rupert. Toſtatus. ho. 22. in Gen. Tradit. Heb. lib. 15. c. 24. ciuit.*

Scriptures not eaſie.

Erronious opinions concerning theſe giants.

4. *Giants vvere vpon the earth.*] Some haue thought that theſe giantes were not men, nor begotten by men, but that either diuels, which fel at firſt from heauen, or other Angels allured with concupiſcence, begate them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that thoſe whom Moyſes here called *Angels*, the Philoſophers called *Genios. Qui ſunt animalia aëria, vvhich are liuing creatures vvith ayrie bodies* Ioſephus (li. 1. Antiq.) ſaith that Angels begate theſe giants. Tertullian alſo li. de habitu muliebri) holdeth the ſame error, and diuers more otherwiſe good authors.

But S.

But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chriſoſtom (homil. 22. in Gen) S. Ambroſe (de Noe & arca. c. 4.) S. Auguſtin (li. 15. c. 23. de ciuit) S. Hierom (Ttadit. Hebraic) and other moſt principal Doctors teach it to be vntrue, yea vnpoſſible, that theſe giants ſhould haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere ſpirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue ſuch generation. For the powre or force to engender belongeth to the vegetatiue ſoule, whoſe proper operations are to turne nutriment into the ſubſtance of the ſubiect wherin it is, and to engender new iſſue or oſspring from the ſame, as Ariſtotle ſheweth (li. 2. de anima, textu. 24.) And in what bodies ſoeuer there is vegetatiue ſoule, it muſt needes be, that the ſame was engendred, and muſt ſome times decay and die, and ſo diuels ſhould be mortal. Moreouer if they could haue generation togeather with mankind, then ſuch iſſue ſhould be a diſtinct ſpecies both from man and diuel, as a mule differeth both from horſe and aſſe. Againe, if ſpirits had abuſed women in aſſumpted bodies, and ſhape of men, yet they did not take them to wiues as the Scripture ſaith they did, who begate theſe giants. Finally the holie Scripture here expreſly calleth the giants men. *Theſe be the* mightie ones, famous *men*. The modeſtie of Scripture terming them famous, whom our common phraſe would cal infamous being more monſtrous in wickednes of mind, then in hugenes of bodie. For they were moſt inſolent, laſciuious, couetous, cruel, and in al kinde of vices moſt impious.

The principal doctors proue that they were men, and begotten of men.

Firſt reaſon.

2.

3

4

5

Giants moſt monſtruous in bodie and in minde.

5. *Al the cogitation bent to euel.*] Luther (in his 21. article condemned by Leo the tenth) would proue by theſe wordes, and the like folowing, *Al flesh had corrupted his way vpon earth*, that al workes of men are ſinnes. For (ſaith he) ſeeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it muſt needes be that the hart as the fountaine being corrupt, the ſtreames alſo iſſuing from the ſame muſt be corrupted. Againe al fleſh hauing corrupted his way vpon earth, there is not any iuſt man (ſaith he) nor any man without ſinne: and with Proteſtantes al ſinnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Siſyphus laboring to carie a great ſtone to the toppe of an high hil, which when he hath brought almoſt to the height, it ſtil falleth from him, & tumbleth againe to the bottome. Euen ſo their arguments that make greateſt ſhew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true ſenſe of holy Scripture. In this place Moyſes deſcribeth the enormitie of ſinne that reigned in the world before the floud, for which God ſent that deſtruction For it was haynous in deede, and that eſpecially in foure reſpects. Firſt the malice and wickednes was *general*, which is ſignified by thoſe wordes, *al flesh hath corrupted his way vpon earth*. Secõdly it was great malice, ſignified by the words *much, and, al the cogitations of their hart is bent to euil*. For they committed al maner of wickednes in hautines of pride, in al laſciuiouſnes of the fleſh, in al crueltie of robbing, ſacking, & murthering, in al impietie, againſt God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable ſinne neuer repented, and al his progenie was exceding wicked and after that Adam and Seth were dead, and Enoch tranſlated, manie of the faithful fel to the wicked ſorte, and became worſe and worſe *omni tempore*, alwaies, or *euerie day*. Fourthly they were obſtinate and obdurate, nor repenting

2. Pet. 2. when Noe built the arke, and *preached iuſtice* (as S. Peter teſtifieth) and therfore *God ſeued him and his familie, bringing in the deluge vpon the world of the impious*. Al which maketh nothing at al for Luther. For although the malice of man, and con-

Luthers argument that al mens workes are ſinnes.

Heretiks like to Siſyphus.

The ſinnes before the floud very greuous in foure reſpects,

1

2

3

4

Luthers argument answered.

and corruption of flesh, was then verie genaral, great, of long continuance, & obstinate, yet was it not so vniuersal, but that God him selfe excepted Noe, saying to him *I haue found thee iust in my sight in this generation*, whereby it is clere that these general termes, *al cogitation* and *al flash*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutly al, and euerie one, but almost al, very few excepted. *I will cleane take away*, or destroy *man whom I haue created, from the face of the earth. The end of al flesh is come before me.* againe, *that I may destroy al flesh wherein is breath of life vnder heauen.* These are very general speaches, that al should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other liuing creatures, that had breath, diuers payres were saued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal sinnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust, as Noe, Iob, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.

Ezech. 1. Luc. 1. & 2. Apoc. 22.

Noe iust and perfect.

9. *Noe was a iust and perfect man.*] Here Noe is not onlie called iust, but also perfect. The hebrew word *tamim* of the verbe *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroical maner, as sundrie ancient Fathers haue gathered vpon this place. We shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing betwen consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his steppes.* S. August. (li. 15. ciuit. c. 26.) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgramage.* And in his booke de perfectione contra Cælestium. he describeth him to be *a perfect man, that runneth without blame towards perfection, voide of damnable sinnes, and is not negligent to cleanse venial sinnes, by almes, prayers*, and other good workes. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or fauoure) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is praysed, not by the nobilitie of his birth, but by the merit of his iustice and perfection.* S. Chrisost. most largely (ho. 23. in Gen) setteth forth the iustice and perfection of Noe. Where after he hath shewed that Noe deserued in deede the name of a man, because he by flying vices, and folowing vertues conserued the image of man, when others like beastes were ledde away and ruled by their wicked lustes, proceedeth thus in his commendation. Behold (saith he) an other kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name *iust* we vse to pronounce of them, that exercise al maner of verrue. And that you may lerne, how he atined to the very toppe which was then also required of our nature, the Scripture saith, *he was iust, being perfect in his generation.* He performed what thinges soeuer it behoueth one ro doe that embraceth vertue, for such a one is perfect, he intermitted nothing, he halted in nothing, he did norwel in this thing, and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreouer to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, *he was perfect in his generation*: in that time, in that perucrse

Who is perfect in this life.

pernerſe generation, which declined vnto euil, which would not ſo much as pretend anie reſemblance of vertue. In that generation therfore, in theſe times, that iuſt man not only pretended, but arriued to ſuch height of vertue, that he became perfect, and in al thinges abſolute. And that which I ſaid before, to doe wel amongſt the enimies of vertue, amongſt them that forbid vertue, doth alwaies reſtifie a greater poyſe of vertue, ſo by this occaſion he iuſt man got greater prayſes. Neither doth diuine Scripture here make an end of praiſing him, but further ſheweth the excellencie of his vertue, and that he was approued by Gods owne cenſure, for beſides ſaying: *He was perfect in his generation*, it addeth, that *Noe pleaſed God*. So great was the renowme of his vertue, that he deſerued to be prayſed of God. *For Noe pleaſed God*, ſaith the Scripture, that you may know that he was approued of God. He pleaſed that eye, that can not be deceiued, by his good workes. Thus farre S. Chriſoſtom and much more to the ſame effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the reſt ſaith: *Noe for that he pleaſed Gods examination was ſaued alue in the vncleane world*. and after a large catalogue of other iuſt men in confirmation of this doctrine, that ſome were iuſt in the law of nature concludeth thus: *Neither is it to be beleued* (ſaith he) *that only ſo manie were iuſt before the Lawe was recined, as Moyſes contracteth in his briefe deſcription.*

Diuina calculo.

15. Three hundred cubite.] Apelles an old heretike, ſcholar of Marcian, but after leauing him, and amongſt other new coyned hereſies, reiecting the Law & the Propheres, would by this place impugne Moyſes, ſaying it was vnpoſſible that in ſo ſmale rowme, as was the arke by this deſcriptiō, the deſigned payres of al kindes of beaſtes, foule, & ſerpents, ſhould be contained, with the eight perſons, and al their prouiſion of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor poſſibilitie to be true. To whom & al ſuch calumniators it may be anſwered, that Moyſes euen in an heretikes owne cōceipt, if malice obſcured not his ſenſe, muſt needes be thought wiſe ynough, if he had benne diſpoſed to fayne fables, to frame them probable, or poſſible, eſpecially when he pretended not to ſignifie a miracle, in the ſmalnes of the rowme to receiue ſo much, as he reporteth. Origen to anſwer him ſuppoſeth a cubite here mētioned, to haue cōtained ſix ordinarie cubites: and ſo doubtles the arke might eaſily containe al thinges that are here ſpoken of, for ſo it were like to a great citie. But this opiniō neither hath good warrant, that euer the Ægyptians (of whom he ſuppoſeth Moyſes might haue learned it) or any other nation vſed ſuch long cubites, neither can this meaſure of a cubite, be agreable to Moyſes meaning, who no doubt ſpeaketh of the like cubites here, as he doth in other places. And in Exodus he deſcribeth an Altar to be made fiue cubites long, fiue broade, and three in height. VVhich would be by Origens meaſure (euerie cubite containing ſix ordinarie cubites, that is nine foote at leaſt) in length, and likewiſe in breadth 45. foote, and 27. foote in height. Againe (Deut. 3.) Moyſes telleth of an iron bed of Og King of Baſan, that was nine cubites long, & foure broad. VVhich make according to Origens meaſure of a cubite, fourſcore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therfore S. Auguſtin and other Doctors, ſuppoſing that Moſes in al theſe bookes, written for inſtruction of the ſame people, whom he brought forth of Ægypt, ſpeaketh of one ſorte of cubites, do likewiſe iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie

Appelles an old Heterike, that denied Chriſt to haue true fleſh.

A general anſwer to al calumniators of wiſe and learned men.

Ho. 2. in 6. Gen. Origens opinion of long cubites not probable.

Exod. 27. Moyſes in other places can not be vnderſtood to ſpeake of o long cubites.

Lib. ciuit. c. 27.

cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greateſt cubite, that ſemeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And ſo the Arke Deu. 3.
was at leaſt in length 450. foote, in breadth 75. in height 45. or at moſt in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of theſe capacities was ſufficient to receiue al the thinges here mentioned, conſidering the loftes & partions, that were in the whole arke.

CHAP. VII.

Noe with his familie, and paires of al kindes of beaſtes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are deſtroyed.

:: Noe was iuſt not only by the eſtimation of men, but indeede and before God.

AND our Lord ſaid to him: Get thee in, thou and al 1
thy houſe into the arke: for I haue ſene thee iuſt :: in
my ſight in this generation. † Of al beaſts that are :: cleane, 2
thou ſhalt take ſeauen, and ſeauen, male & female: † but 3
of the beaſts that are vncleane two and two, male & female.
Yea and of the foules alſo of the ayre ſeauen & ſeauen, male
and female: that ſeede may be ſaued vpon the face of the
whole earth. † For yet a while, and after ſeauen dayes, I wil 4
rayne vpon the earth fourtie dayes and fourtie nights: and I
wil cleane deſtroy al ſubſtance, that I haue made, from the
face of the earth. † Noe therfore did al thinges, which our 5
Lord had commanded him. † And he was ſix hundred yeares 6
old, when the waters of the floud flowed ouer the earth.
† And Noe entred and his ſonnes, his wife and the wiues of 7 Mat. 24
of his ſonnes with him into the arke, becauſe of the waters Luc 17.
of the floud. † Of beaſts alſo the cleane and the vncleane, 8
& of foules, and of al that moueth vpon the earth, † two & 9
two went to Noe into the arke, male and female, as our
Lord had commanded Noe. † And after the ſeauen dayes 10
were paſſed, the waters of the floud flowed ouer the earth.
† In the ſix hundred yeare of the life of Noe, in the ſecond 11
moneth, in the ſeauententh day of the moneth, al the fountaines of the :: greate deapth were broken vp, and :: the floud
gates of heauen were opened: † and the raine fel vpon the 12
earth fourtie dayes and fourtie nights. † In the verie point 13
of that day entred Noe, and Sem, and Cham, & Iapheth his
ſonnes: and his wife, and the three wiues of his ſonnes with
them into the arke: † they and euerie beaſt according to 14
their

:: The Hebrew word *Thehom* ſignifieth a gulfe of water, from whence new fountaynes ſprang, more abundantly thē euer ſince or before.

:: *Arubbah* ſignifieth great pipes or windowes, by which water fell downe in great abūdance from the ayre, here called heauen, S. Hier. queſt. Heb. S. Epiph. ad Io. Hieroſolom. S. Chr. ho. 25. in Gen.

their kind, and al cattle in their kinde, and al that moueth vpon the earth according to their kind, and al foule accor-
15 ding to their kind, al birds, and al that fly † went to Noe into the arke, two and two of al fleth, wherin there was
16 breath of life. † And such as entred in, male and female of al fleth did enter in, as God had commanded him: and our Lord " shut him in on the out side. † And the flood grew
17 fourtie daies vpon the earth: and the waters increased, and
18 lifted vp the arke on high from the earth. † For they ouerflowed excedingly: and filled al on the face of the earth:
19 moreouer the arke fleeted vpon the waters. † And the waters preuailed out of measure vpon the earth: and al the hiegh mountaines vnder the whole heauen were couered.
20 † Fiftene cubites higher was the water aboue the moun-
21 taines, which it couered. † And al flesh was consumed that moued vpon the earth, of foule, of cattle, of beasts, and of al
22 creepers, that creepe vpon the earth: al men, † and al things, wherin there is breath of life on the earth, died.
Sap. 10. 4. Ecl. 39. 23 † And he cleane destroied al substance, that was vpon the earth, from man euen to beast, as wel it that creepeth, as the foules of the ayre: and they were destroied from of the earth: " but onlie Noe remained, and they that were with
1. Pet. 3. 24 him in the arke. † And the waters held on aboue the earth an hundred fistie dayes.

ANNOTATIONS.

CHAP. VII.

16. *shut him in*] God who by his only wil could in a moment haue drowned al the rest of the world, sauing whom he pleased, nor needing in any thing the helpe of his creatures, yet would vse both natural, & supernatural meanes, as the labour of Noe to build the arke, new fountaines springing, and the heauens powring downe water fourtie dayes togeather, afterwards the winde to dry vp the earth, and because the dore being great (for Elephants to enter in) and was to be firmed without (as S Ambrose noteth) for better enduring the forcible waters, could not commodiously be closed by Noe, *our Lord* (by the ministrie of Angels) *shut him in on the out side*, to teach vs by al this, and the like disposition of things, that albeit his Diuine omnipotencie can do what he wil seruing, goal alone, yet he wil haue his creatures to concurre and cooperate as secundarie causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his goodnes to impett to them powre and vertue.

Li. de Noe & arca, c. 15.

God vseth both natural and supernatural meanes, as secundarie causes, in producing, condisposition of things, puerning, punishing, & in rewarding his creatures.

23. *but only Noe*] As there is not anie thing in al the old Testament, from the creation of the world til the coming of Christ, more notable, more admirable, or of greater importance, then this historie of the general floud; so was

Al or moſt thinges in the old Teſtament be in figure of the new, & no figure more exact then the floud of Noe.

How the Doctors applie the figure to the things figured

Noe ſignified Chriſt.

The arke the Church.

Entrance into the Church by Baptiſme.

Vertue of Sacraments cometh from Chriſts Paſſion

Doctors and Paſtores in the Church.

Varietie of ſtates and orders in the Church

Good and euil in the Church

Perpetuitie o the Church.

Vnitie of the Church.

One chiefe gouernour in the Church

No ſaluation out of the Church

there nothing (though al, or moſt chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Chriſt and his Church, with the reſt of al mankind, then did Noe and the arke, & the drowning of the reſt of the world in that deluge. VVhich S. Auguſtin declareth in many places, but moſt eſpecially and of purpoſe in his twelfth booke againſt Fauſtus the Manichee, from the 14. chapter to the 22. and in his fifteenth booke of the citie of God, in the two laſt chapters: where he ſheweth at large both the certaintie of the hiſtorie, and that as certainely it was a figure of things in the new Teſtament, and withal the great congruitie betwen the figure & the things figured. The ſame did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & ſequent.) and diuers other ancient Doctors, confirming their expoſitions by S. Peters teſtimonie, ſaying: In the arke *a fevv, that is eight ſoule.* (or perſons) *vvere ſaued* (from drowning) *by vvater, vvherunto Baptiſme being of the like forme novv ſaueth you alſo.* And by our Sauiours wordes ſaying: *As in the dayes of Noe, ſo ſhal alſo the comming of the Sonne of man be.* In ſummie the Doctors teach, that Noe ſignifying *reſt* was a figure of Chriſt, the very reſt of mans ſoule. VVhom who ſoeuer ſoloweth ſhal find reſt for their ſoules. The arke ſignifieth the Church, the forme therof being ſix times ſo long as broad, and tenne times ſo long as hiegh, reſembleth the proportion of mans bodie, lying prone or proſtrate. The dore in the ſide repreſenteth the wound in Chriſts ſide, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are ſanctified. The timber wherof the arke is made, & the water bearing it vp, ſignified the Croſſe of Chriſt and Baptiſme. *For as Noe* (ſaith S Auguſtin) *vvith his, vvas deliuered by the vvater and the vvoode, ſo the familie of Chriſt, by Baptiſme ſigned vvith Chriſts Paſſion on the Croſſe.* Likewiſe the ſquarnes of the timber which both ſuſtayned the burden of al contayned in the arke, and reſiſted the boyſtrous waues of the floud beating without, did ſignifie ſuch men in the Church, as be conſtant & ſtand firmly in al ſortes of tentations: eſpecially godlie & lerned Doctors and Paſtors, who by worde and example vphold and cõfirme the faithful people in al afflictions within, and withſtand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other diſtinctions of cabinets, and partitions, and al ſortes of liuing creatures cleane and vncleane, receiued therin, did ſignifie the varieties of al ſtates & functions, and diuerſitie of maners and merites in the Church, in which are perſons of al degrees, Clergie and Laitie, Potentates, Princes, ſubiectes, good and euil. The moſt ſtrong kind of glew called *bitumen*, ſignified the permanent or euerlaſting ſtabillitie, and vnſeparable cõnexion of the Church, by the grace and continual aſſiſtance of the Holie Ghoſt conſeruing the ſame. The conſummation of the arke in one cubite ſignified the vnitie of the ſame Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his ſonnes or other creatures, nor manie chiefe rulers (though he would that of them ſhould come manie Nations, but one only arke, and one chiefe gouernour therof, and that al without the ſame ſhould corporally dye, to ſignifie that al which dye without the Church do perish, and are eternally damned. whervpon S. Hierom, amongſt other Fathers, ſheweth that al within the Church, that communicate with the Sea Apoſtolique (wherin S. Damaſus ſate then gouernour) are as thoſe in the arke of Noe, and al Schiſmatikes, Heretikes, and other Infidels are in like caſe, with the reſt of the world, that were drowned with the floud.

1. *Cor.* 10

Ep. 99. l. 5. de Bapti. c. 18. de vnita te Eccleſ. ca. 5. In Pſal. 103. & 131. Ser. 69. de tẽpore.

1. *Pet.* 3.

Mat. 24. *Luc.* 17.

li. 12. *de Baptiſ. c.* 14.

Epiſt. 57. ad Damaſum.

A BRIEFE REMONSTRANCE OF THE STATE OF THE CHVRCH, AND FACE OF Religion, in the firſt age of the world.

From the creation to Noes floud: the ſpace of 1656. yeares.

HERE *according to our purpoſe mentioned before, we wil briefly recite certaine principal points of Religion, taught and obſerued in the firſt age. In which the foundations of the true maner of ſeruing God (that ſhould be continued to the end of the world) were laid, and proſpered in ſome, as appeareth in theſe ſeuen firſt chapters of Geneſis. But firſt of al, we ſhal in two words repete (as it is clerly gathered in the ſame holie Scripture) the ſtate of man before, and immediatly after his fall, being the ſubiect to whom al this pertaineth.*

Man made to Gods image, and in happie ſtate.

After therfore that God had created other things, both in heauen and earth, laſt of al he made Man, to his owne image and likenes, with vnderſtanding and freewil, therin like to Angels, and ſuperior to al other creatures, and ſo made him Lord and maiſter of al earthlie things. Neither were theſe the greateſt benefits which God beſtowed on man: for his diuine goodnes indued alſo this his reaſonable creature, with innocencie & original iuſtice, whereby al things were moſt rightly ordered within him, and about him. Man obeyed God, and al earthlie creatures obeyed man.

His mind, wil, and reaſon were obedient to God; his ſenſes & inferior part of his ſoule were ſubiect to reaſon; his flesh and bodie obeyed the ſpirite; and al earthlie creatures obeyed him. God alſo adorned man with excellent knowledge, both natural and ſupernatural. And albeit his bodie was of corruptible ſubſtance, yet the ſame, and al his poſteritie, if they had not ſinned, ſhould haue benne conſerued, and without dying, haue benne tranſlated to euerlaſting life. Thus man was placed in Paradiſe, and Eue there made of a ribbe of his ſide, to be his mate and vnſeparable companion, as man and wife ioyned in Mariage, with Gods bleſſing, for increaſe and multiplication. As appeareth in the two firſt chapters of this booke.

Man placed in Paradiſe.

Eccle. 7, 30. Rom. 5. 12. 1. Cor. 15. 21.

But God hauing made man right, he intangled him ſelfe (*as holie Scripture ſpeaketh*) with infinite queſtions. *For the diuel enuying mans felicitie inueigled our mother Eue with queſtions and lies, and then by her, firſt ſeduced and deceiued, allured alſo Adam to the tranſgreſſion of Gods commandment. And ſo thy loſt original iuſtice, which Adam had receiued for him ſelfe and al mankind: and al proceeding from them by natural propa-*

Man fel by yelding to tentations.

Original ſinne.

gation are borne the children of Wrath, in original ſinne contracted from Adam, ſlaues of the diuel, not only ſubiect to temporal death, but alſo are excluded for euer from heauenly bliſſe and glorie: except by Chriſts redemption particularly applied, they be reſtored to grace & iuſtice in this life.

Adam and Eue, were penitent.

And touching Adam and Eue, Whoſe ſinne Was not original but actual, directly committed by them ſelues, Gods mercie ſo reclamed them by new grace, that they deſpared not (as Cain, and ſome others did afterwards) but With hope of remiſſion Were ſorie and penitent, and accordingly receiued penance, and redemption. For God brought Adam from his ſinne (*as Sap. 10. holie Writte teſtifieth*) *and the ſame is collected of Eue, God ſhewing the like ſignes of his prouident mercie towards them both, of Which We ſhal by and by note ſome for example.*

Faith in one God.

Now let Vs ſee the more principal points of faith and Religion profeſſed and obſerued by the Church of God before Noes floud. Firſt they beleeued in one Eternal and Omnipotent God, Who made the Whole World and al things therin of nothing. Which is eaſely confeſſed of al that are not plaine Atheiſts, and may be proued againſt them by reaſon. And therfore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they Were Very Wicked.

The bleſſed Trinitie.

The Myſterie alſo of the Bleſſed Trinitie, three Diuine Perſons in one God, though farre aboue the reach of mans reaſon, yet Was beleued more expreſly by ſome, more implied by others, and conſerued from age to age by tradition, at leaſt amongſt the chiefe heades and leaders. Wherupon Moyſes afterwardes inſinuated the ſame great Myſterie, by diuers Wordes and phraſes, Writing of God and his Workes. The two Wordes God created *if they be rightly conſidered importe ſo much. For the Word* Elohim, God, *in the plural number, ſignifyeth pluralitie of Perſons (for manie Gods it can not ſignifie, ſeeing there is but one God) and the Verbe* bara, created, *in the ſingular number ſignifyeth one God in nature and ſubſtance, albeit three Perſons. For whatſoeuer God doth in creatures, is the Worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate ſome Worke to one Diuine Perſon, ſome to an other. Which alſo proueth diſtinction of Perſons in God. So the Wordes* God created heauen and earth *ſignifie the* Father, *to Whom* powre *is attributed.* In the beginning, *ſignifie* the Sonne, *to whom* wiſdome *is appropriated, and the Words,* The Sprite of God moued ouer the waters, *ſignifie* the Holie Ghoſt, *by Whoſe bountiful* goodnes, *the Waters Were made fruitful. Likewiſe Gods owne Wordes:* Let vs make man *ſignifie the pluralitie of Perſons, and* Image and likenes *in the ſingular number, ſignifie one God.*

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to diſtinct Perſons.

Gen. 1.

Men alſo knew by faith manie things perteyning to them ſelues. As that ech bodie Was made of the ſlime of the earth: the ſoule not produced of anie

thing

thing formerly existing, but created immediatly of nothing and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state, by yelding to tentation, and breaking Gods commandment of abstinence; that for the same sinne Adam and Eue were cast forth of Paradise, and al mankind subiect to death, and other calamities. By faith the state of man past & present was knowne.

For remedie against sinne, & restauration to grace, they beleeued in Christ *promised to be borne of the womans seede, who by his death should conquer the wicked serpent, deliuer man from captiuitie, and restore him to spiritual life. And this is the cause of the perpetual enmitie betwen the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and betwen her seede, the spiritual children of Christ, and the serpents seede, the whole companie of the wicked. Of this battle and conquest Targhum Hierosolimitanum thus speaketh.* There shal be remedie and health to the children of wemen, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. *Likewise Gods familiar conuersation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christs incarnation And The Sacrifices immolated did prefigurate his death, in respect wherof it is said in the Apocalips,* The Lambe was slaine from the beginniing of the world. *But more expressly S. Paul testifieth, that Abel, Enoch, and Noe beleeued in Christ, naming them for example of th' first age, and others of other times, and in the end concludeth, that manie more* being approued by the same faith, receiued not the promise (*to wit in their life time*) God prouiding that they without others (*of the new Law*) should not be consummate, *that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Passion and Ascension.*

Beleefe in Christ to come.

Remedie for men but none for Angels that fel. Heb. 2, 16.

Apoc. 13. 8.

Heb. 11.

None admitted into heauen before Christ.

Neither did the true seruants of God, in those first dayes, only beleeue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, Gen. 4. as wel bloudie in figure of Christs Passion, as vnbloudie in figure of the holie Eucharist. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerly by Cain, was declared by external signes, Which Cain disdayning and enuying his brothers good Worke, knowing his owne to be naught, of mere malice killed his brother.

External Sacrifice.

Besides Sacrifice they had also other Rites in publique Assemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forward, according to that is recorded of him, in the end of the fourth chapter. for doutles Adam, Abel, and Seth did also pray and call vpon God, and therfore it was some addition or increase of solemnitie in the seruice of God, Which is referred to Enos,

Publique prayer with other Rites.

They

Ceremonial obſeruations. Feaſtes. Abſtinence. Cleane & vncleane Places dedicated to prayer.

They had moreouer other ceremonies: of the ſeuenth day particularly bleſſed and ſanctified by God, kept holie by Adam and other Patriarches. as Abbin Ezra witneſſeth in his commentaries vpon the tenne commandements. Of abſtayning from meates, for it ſemeth the more godlie ſorte did eate no flesh, before the flood, which was after permitted. Obſeruation of cleane and vncleane beaſtes for Sacrifice. Of peculiar places dedicated to religious vſes where people metre together to pray. Likwiſe diuers other things in the firſt age were

Gen. 2,3. Gen. 19. Gen. 9. Gen. 7,2. Gen. 4. 26.

Figures of Chriſts Sacraments. Baptiſme Mariage.

figures of Chriſts Sacraments: the Spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the flood of Noe, by S. Peters teſtimonie, were figures of Baptiſme. Mariage inſtituted in Paradiſe, is the very paterne of holie Matrimonie, a Sacrament in the Church of Chriſt, where one man and one wife are onlie lawful, and not more at once in ante wife, Chriſt reforming that which in Moyſes law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this firſt inſtitution as it was in the beginning, two in one flesh, not three nor more. The repentance of Adam and Eue was a perfect and examplare figure of the Sacrament of Penance. Firſt they were aſhamed, couering their nakednes, and hiding them ſelues, which ſhewed their griefe and ſorow for the ſinne committed. Secondly they confeſſed their fault, and by what meanes it happened. For God examining Adam, he anſwered truly and ſimply ſaing: The woman which thou gaueſt me, to be my companion, gaue me of the tree and I did eate. *Likwiſe Eue confeſſed ſincerly, ſaying:* The ſerpent deceiued me, and I did eate. *Thirdly God gaue them penance (beſides death before threatned and other penalties annexed) that Eue* ſhould in paine and trauel bring forth her children; *and* Adam ſhould eate his bread, in the ſweate of his face. *And withal caſt them forth of Paradiſe. But not forth of his fauoure, as appeared by his making them garments of ſkinnes, granting them and their poſteritie, the reſt of the earth to liue and labour in, eſpecially to ſerue him, and do penance, with admonition to remember, that of duſt man was made, and into duſt he ſhal returne. All which were ſignes of loue, and that finally he would bring them, and manie more to eternal ſaluation.*

Penance. Contrition. Confeſſion. Satiſfaction. From hence is taken the ceremonie of aſhes, on Aſhwenesday.

Gen. 1,24 Gen. 3.

Prieſthood. Prieſthood & Law ſtand & change together.

The firſt borne and heades of families were Prieſts at the time of the law of nature, vntil the law being changed, God tooke Prieſts only of the ſtock of Aaron, and the reſt of the Leuites to aſſiſt them in that function, Aaron & his ſonnes thou ſhalt appoint, ſaith our Lord, ouer the ſeruice of Prieſthood, for I haue taken the Leuites of the children of Iſrael for euerie firſt borne. *And S. Paul teacheth, that changing of Prieſthood, and changing of the law goe alwayes together, ſhewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Prieſthood. So that if there had benne no diſtinct order of external Prieſthood in the law of nature,*

Num. 3. 10, 12. 45.

Lutherli. de abroganda Missa.

of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priestes, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

But external offices or ministerie, without a wel disposed mind, and sincere vertues producing Good workes, did neuer iustifie anie man. And therfore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: Wherupon he becoming worse, and more malicious, God sharply reproued his anger and enuie, conceiued without iust cause, saying: If thou doest wel, shalt thou not receiue againe: but if thou doest il, shal not thy sinne forwith be present at the dore? clerly shewing that euerie one shal receiue according to his workes.

Good workes necessarie.

Gen. 4.

This place also euidently sheweth Freewil, yea in a wicked man. For this expostulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne depriued of freewil. For he might haue excused himselfe, and must needes haue benne holden excused, if he had benne forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupiscence, to correct the same, if he would, saying: The lust therof shal be vnder thee, and thou shalt haue domion ouer it. So that no sinner, be he neuer so wicked, much lesse a iust man, lacketh freewil. yet Luther abhorreth the very word, and Caluin wisheth it out of the world.

Freewil.

li. de seruo arbit.

li 2 Institu. 2. par. 8. Gen. 3.

Temporal punishment is proued to be due for sinne remitted, by that both death, and other penalties are inflicted, by Gods iustice vpon men, after iustification, and by the particular punishments laid vpon Adam and Eue, confessing their faultes.

Temporal paine due for sinne remitted.

Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made ful satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. which remnant of debt our B. Sauiour calleth The last farthing, and saith, it must be payed. The Iewes also at this day hold the doctrin of Purgatorie by tradition. And consequently they Pray for soules departed, not only to God, but also to the ancient Patriarches (which likewise sheweth Inuocation of Saincts) in these wordes: Yee fathers which sleepe in Hebron, open to him the gates of Eden. that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, aboue 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Iacob were buried: and to which finally the bo-

Purgatorie.

Prayer for the dead.

And to Saincts.

Sepulchers of Patriarches religiously conserued

Mat. 5.

officio pro defunctis

Iosue 14. Gen. 23.

the bodies of the twelue ſonnes of Iacob were tranſlated from Sichem. As Ioſephus writeth. And Sichem alſo was ſpecially honored, becauſe ſuch perſons had benne buried there, as S. Hierom witneſseth, of his owne knowledge in his time. li. 2. Antiquit. Epiſt. ad Pamach.

Enoch tranſlated aliue.

Againe by religious care of burying the dead in this firſt age, Enoch *was more certainly knowen to be* Tranſlated *aliue, and not to be dead. For the ſeuentie interpreters, and S. Paul ſay* He was not found, *which importeth that they ſought diligently for him, and that his bodie could not be found, for God tranſlated him.* Gen 5. Heb. 11.

Communion of Saincts.

By al which we ſee mutual offices, and communion of good workes amongſt good men aliue and dead, which is called Cómunion of Saincts.

Miniſterie of Angels.

And herein Angels *lacked not their offices. For God ſet Cherubins to kepe the gate of Paradiſe, that neither man ſhould enter, being iuſtly expelled for ſinne, nor diuels, as S. Auguſtin noteth, leſt they ſhould take fruite of the tree of life, and geuing it to men, allure them to more ſinne.* Gen. 3, 24. li. 11. de Gen ad lit. c. 40.

Honour of Saincts.

And now Saincts *being exalted to Angels glorie, haue like honorable offices towards other men, as Angels haue. Yea the bloud of Abel vniuſtly ſhed by Cain, and iuſtly to be reuenged by God, ſheweth the peculiar honour, which God beſtoweth vpon his Saints, for their vertues and merites in this life, & eſpecially in their death. For* Precious in the ſight of our Lord, is the death of his Saincts. Gen. 4. Pſal. 115.

General Iudgement.

Hence alſo is proued, that ſeeing in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other Court *of exact Iuſtice, and an other* Reaconing day, *wherin euerie one ſhal receiue, according as they haue donne good or euil. which was ſufficiently intimated by Gods diſcuſsing, and manifeſting Abels and Cains deſerts, which were hidden before, and in part rewarding them accordingly, yet reſeruing the ful reward of the one, and punishment of the other to the next world. Of the* Iudge *and his ſentence Enoch (alleadged by S. Iude the Apoſtle) proficied clerly, ſaying:* Behold our Lord cometh in his holie thouſands, to doe iudgement againſt al, and to reproue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him. *Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared.*

Iudge of the world.

Epiſt. Iude. v. 14.

At this Iudgement al ſhal appeare in bodie and ſoule returning to life.

Reſurrection.

For that Al men ſhal riſe *from death is proued, by the immortalitie of mans ſoule, which God did not make nor produce of corruptible matter, but immediatly* Breathed into his face the breath of life, and man became a liuing ſoule. *ſo the ſoule being immortal, and hauing a natural* Gen. 2, 7.

inclina-

inclination to the bodie, mans natural perfection requireth the coniunction of bodie and ſoule. for neither ſoule nor bodie ſeparated is a man, but both ioyned in one ſubſiſtence are a man, in ſo much that mankind ſhould perish, except the bodies ſhal riſe againe, and liue with the ſoules. And then ſhal the bodies be qualified according to the ſtate of the ſoules, happie or miſerable for euer.

Euerlaſting life.

Gen. 5. *Of* Eternal life *the tranſlation of Enoch is a figure. For ſeeing God preſerueth his corruptible bodie ſo long, from death and infirmitie, it is a token and manifeſt ſigne, that by the ſame powre of God, the bodies of men ſhal at laſt day, after that al men are once dead, riſe againe, and remaine with the ſoules for euer. The good in* Eternal ioy: *the wicked in* Eternal paine.

The bleſſed in eternal ioy.

The wicked in endles paine.

Gen. 3. 24. *Both ſignified by the cuſtodie of the gate of Paradiſe by Angels; Who for euer kepe out thoſe, that are ſtil defiled with ſinne, and ſo they depart into fire euerlaſting, and admit the innocent and iuſt into the kingdome of heauen, Which is euerlaſting ioy and perfect felicitie.*

Church euer viſible.

Succeſſion of Patriarches.

Thus we ſee the face and briefe ſumme of Religion, in the beginning of the World, til the floud: and the ſtate of the Church, *Which was alwayes* Viſible, *conſiſting of men good and bad, with a continual* Succeſſion *of Rulers, as wel ſpiritual as temporal. For the firſt borne were both Prieſtes and Princes in euerie familie. And amongſt the ſame one euer chief of al. From*

One ſupreme head of the Church.

Gen 4. 16. *which ranke Cain was excluded, or rather excluded him ſelfe, by* Going forth from the face of our Lord. *Wherupon holie Moyſes reciteth this*

Gen 5. *Monarchical ſucceſſion of one chiefe, and* Supreme Head, *from* Adam *by the line of* Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathuſala, Lamech, *and* Noe. *Neuertheles he ſetteth downe alſo the progenie*

Gen. 4. 17 *of Cain, the firſt beginner of a worldlie, ſchiſmatical, and heretical con*

S. Aug. li. de Paſtore. c. 8. & 20. *uenticle, oppoſite to the Citie of God. He denied Gods prouidence (as Targum Hieroſolomitanum teſtifieth) proteſting to Abel,* That there was no Iuſtice nor Iudge, nor other world then this, no reward for vertue, nor punishment for ſinne, and ſo deſperately he killed Abel. *of theſe negatiue principles proceeded other like deteſtable opinions, and moſt wicked life, ſauage and barbarous cruelties, and al kind of impietie. And in proceſſe of time albeit manie remained in true faith, and vnitie of the Church, yet by conuerſation with ſuch miſcreantes, eſpecially by occaſion of Mariages betwen the faithful and infidels, almoſt the Whole world was corrupted in manners.*

Cains negatiue doctrin.

True faith ſtil remained in manie.

Some alſo iuſt and perfect.

Gen 6. *But Noe was iuſt and perfect. In punishment therefore of ſo great and enormious ſinnes, God ſent the general floud, wherby al Cains progenie, and al other infidels were wholly deſtroyed and extinguished, and the true Church notably purged; onlie iuſt Noe and his familie reſerued. By Whom the ſame true Church was continued, and the World againe replenished with men.*

Interruption of heretical Sinagogues.

Cōtinuance of the Church.

The ſecond age of the world.

The waters diminiſhing by litle and litle, 6. Noe ſendeth forth a crow, 8. after him a doue, thriſe: 18. laſtly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth Sacrifice.

The third part of this booke. Of the new increaſe & multiplication of the world.

AND God remembred Noe, and al the beaſts, and al the cattle, which were with him in the arke, and brought 1
a winde vpon the earth, and the waters decreaſed. † And the 2
fountaines of the depth, and the floud gates of heauen, were ſhut vp: and the rayne from heauen was ſtayd. † And 3
the waters returned from the earth going & comming: and they begane to decreaſe after a hundred fiftie dayes. † And 4
the arke reſted the ſeauenth moneth, the ſeauen & twentith day of the moneth vpon the mountaines of Armenia. † But 5
the waters for al that were going and decreaſing vntil the tenth moneth: for in the tenth moneth, the firſt day of the moneth, the topps of the mountaines appeared. † And after 6
that fourtie dayes were paſſed, Noe opening the windowe of the arke, which he had made, let forth a crowe: † which 7
:: The crowe returned not into the arke, but (as appeareth by the Hebrew text) going and returning reſted vpon the arke.
went forth, and did :: not returne, til the waters were dried vpon the earth. † He ſent forth alſo a doue after him, to ſee 8
if the waters were ceaſed yet vpon the face of the earth. † Which finding not where her foote might reſt, returned 9
to him into the arke: for the waters were vpon the whole earth: and he ſtretched forth his hand, and caught her and brought her into the arke. † And hauing expected yet ſeauen moe dayes, againe he let forth a doue out of the arke. 10
† But ſhe came to him at euentide, carrying a bough of an oliue tree, that had greene leaues in her mouth. Noe therefore vnderſtood that the waters were ceaſed vpon the earth. 11
::They entred into the arke the 17. day, the ſecõd moneth of the other yeare: ſo they remained there a whole yeare and tenne dayes.
† And he expected yet neuertheles other ſeauen dayes: and he ſent forth a doue, which returned not any more vnto him. 12
† Therfore in the ſixt hundred and one yeare, the firſt moneth, the firſt day of the moneth the waters were cleane diminiſhed vpon the earth: and Noe opening the roofe of the arke, looked, and ſawe that the face of the earth was dried. 13
† In :: the ſecond moneth, the ſeuen & twentyth day of the moneth the earth was dried. † And God ſpake to Noe, ſaying: 14 15

† God

16 † Goe forth of the arke, thou & thy wife, thy ſonnes and the
17 wiues of thy ſonnes with thee. † Al cattle, that are with thee of al flesh, as wel in ſoules, as in beaſtes, & al creepers, that creepe vpon the earth, bring out with thee, & goe yee vpon
18 the earth: increaſe and multiplie vpon it. † Noe therfore went forth, and his ſonnes: his wife, and the wiues of his
19 ſonnes with him. † Yea and al cattle, beaſtes, and creepers that crepe vpon the earth, according to their kinde, went
20 forth out of the arke. † And Noe built an Altar to our Lord: and taking of al cattle and foules that were cleane, offered
21 Holocauſts vpon the Altar. † And our Lord ſmelled a ſweete ſauour, and ſaid: I wil no more curſe the earth for men: for the ſenſe and cogitation of mans hart are prone to euil from their youth: I wil no more therfore ſtrike euerie liuing
22 ſoule as I haue done. † Al the dayes of the earth, :: ſeed-time and harueſt, cold and heate, ſommer and winter, night and day ſhal not reſt.

::In the whole yeare of the floud was no ſowing nor reaping, nor pleaſant varietie of times, but al deſolate & miſerable: hence forth God promiſeth more ſeaſonable times S. Amb: li. de Noe & Arca. c. 23.

ANNOTATIONS.
CHAP. VIII.

20. *Built an Altar*] Noe without expreſſe commandment, and without delay, offereth Sacrifice to God, for the benefite receiued, in his, and his families conſeruation, with the other liuing creatures, in that general deluge of the world, *Wel knowing* (ſaith S. Ambroſe) *That to be true thankeſgiuing, which is preſented, not commanded: therfore he made no delay. For the vertue of a gratful mind excludeth doubtful deliberation, and he that expecteth, til the debt of thankes be exacted, is an vngratful perſon.* For more ſolemnitie, he dedicated an apt and permanent place, for this peculiar diuine ſeruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make ſacrifice) and the Greeke *Thyſiaſterion*, ſignifie an Altar to ſacrifice on, not a common table for meate. He offered of the cleane and beſt things becauſe pure and deuout Sacrifice is due to God. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beaſtes and foules. Finally he offered them in *Holocauſtes*, where al was burned and conſumed in the honour of God. How gratful al this was to God, Moyſes ſignifieth ſaying: *Our Lord ſmelled a ſweete ſauour.* not that either ante ſweete corporal ſauour could of it ſelfe delight God, who is the moſt ſpiritual ſubſtance, or that the burning of fleſh, bones, and bowels of beaſtes could yeld ſweete ſauour; but the deuout mind declared by ſuch external dutie greatly pleaſed God. For God requireth both, but ſpecially a ſincere hart. As not only diuine Scriptures, and holie Fathers, but alſo moral Philoſophers teach vs. *It were a greuous thing* (ſaith Plato writing of ſacrifices) *If God had reſpect rather to the giftes, and ſacrifices of men, then to their mind. lib. peri tes proſeuches.*

Noes ſacrifice manie wayes cõmendable.
1. Voluntarie.
2. Speedie.
3. Solemne.
4. Pure.
5. Bountiful.
6. Holocauſt.

Sacrifice is pleaſant to God: not for the external things but for the ſincere mind.

S. de Noe & Arca c 22.
Heb. 13, 15.
Pſalm. 1. Pſal. 50. Iſaie 1. Amos 5. Mal. 1. Inſt Mar li 3. q 4. S Hiero Q. Heb.

CHAP. IX.

God renewеth the bleſſing of multiplication, 3 alloweth the eating of fleſh, but not of bloud 8. promiſeth neuer againe to deſtroy the world by water 22. Chamſaw, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his curſed, and they are bleſſed.

1 AND God bleſſed Noe and his ſonnes. And he ſaid to them: :: Increaſe, & multiplie, and replenish the earth.

:: Of this commandment, or rather bleſſing ſee the Annotations. chap. 1. v. 28.

2 † And your terror and dread be it vpon al the beaſts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the ſea are deliuered to your hand.

3 † And" al that moueth, and liueth ſhal be yours for meat: euen as the grene herbes haue I deliuered al to you.

4 5 † Sauing that" flesh with bloud you ſhal not eate. † For I wil require the bloud of your ſoules at the hands of al beaſts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the ſoule of man.

Leuit 17.

6 † Who ſoeuer ſhal ſheed mans bloud, his bloud ſhal be ſhed: for to the image of God man was made.

7 † But increaſe you and multiplie, and goe vpon the earth, and fil it.

8 † Thus alſo ſaid God to Noe, and to his ſonnes with him:

9 † Behold I wil eſtablish my couenant with you, and with your ſeede after you:

10 † and with euerie liuing ſoule, that is with you, as wel in al foules as in cattle & beaſts of the earth that are come forth out of the arke, and in al beaſts of the earth.

11 † I wil eſtablish my couenant with you, and al flesh ſhal be no more deſtroyed with the waters of a floud, neither ſhal there be from henceforth a floud to waſt the earth.

:: The rainbow was before, but was not a ſigne, as God ſaith henceforth it ſhould be, for men to remember his promiſe. Seuerianus in Gen. S. Tho. Quodlib. 3. a. 30.

12 † And God ſaid: This is the ſigne of the couenant which I geue betwen me and you, and betwen euerie liuing ſoule, that is with you, for perpetual generations:

13 † :: my bowe wil I ſet in the clouds, and it ſhal be the ſigne of a couenant betwen me and betwen the earth.

14 † And when I ſhal couer the element with cloudes, my bowe ſhal appeare in the cloudes:

15 † and I ſhal remember my couenant with you, and with euerie liuing ſoule that beareth flesh: and there ſhal no more be waters of a floud, to diſtroy al flesh.

16 † And my bowe ſhal be in the cloudes, and I ſhal ſee it, and I ſhal remember the euerlaſting couenant, that was made betwen God,

God and euerie liuing ſoule of al flesh which is vpon the
17 earth. † And God ſaid to Noe: This ſhal be the ſigne of the
couenant, which I eſtablished, betwen me & al flesh of the
18 earth. † The ſonnes therſore of Noe, that came out of the
arke, were Sem, Cham, and Iapheth: and Cham he is the fa-
19 ther of Chanaan. † Theſe three are the ſonnes of Noe: and
:: of theſe was al mankind ſpred ouer the whole earth.

:: By this it is clere that Noe had no more children after the floud. S. Chriſoſt. ho. 29. in Gen.

20 † And Noe a huſbandman began to til the grounde, and
21 planted a vineyard. † And drinking of the wine was made
22 "drunke, and naked in his tabernacle. † Which when
Cham the father of Chanaan, had ſeene, to wit that his fa-
thers priuities were bare, he told it to his two bretheren
23 abroad. † But in dede Sem and Iapheth put a cloake vpon
their ſhoulders, and going backward, couered the priuities
of their father: and their faces were turned away, and they
24 ſawe not their fathers priuities. † And Noe awaking from
the wine, when he had learned what his younger ſonne had
25 done to him, † he ſaid: "Curſed be Chanaan, a ſeruant of ſer-
Apoc. 26 uantes ſhal he be vnto his bretheren. † And he ſaid: Bleſſed
13. 8. 27 be the Lord God of Sem, Chanaan be his ſeruant. †"God
enlarge Iapheth, and dwel he in the tabernacles of Sem, and
28 Chanaan be his ſeruant. † And Noe liued after the floud
Heb. 11. 29 three hundred fiftie yeares. † And al his dayes were in the
whole nyne hundred fiftie yeares: and he died.

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CHAP. IX.

Ad. q. 119 *Ho.* 17. *in Gen.*

3 *Al that moueth*] S. Iuſtinus Martyr, S. Chriſoſtom, and other ancient Doctors proue, that fleſh was lawful to be eaten before the floud: but being not neceſſarie, becauſe men were ſtronger, and other things alſo of more force, the better ſorte which were of Seths race abſtained from it. But after the floud fleſh being more neceſſarie, God altereth that cuſtome of abſtinence, with this limitation and commandment, that they ſhal not eate bloud.

Voluntarie abſtinence without cōmandment.

4. *Fleſh with bloud*] Though this poſitiue precept, of not eating bloud, ſerued wel to make men more abhorre manſlaughter (which is forbid by the law of nature, and the reuenge therof here and in other places ſeuerly threatned) yet it was ſpecially geuen both immediatly after the floud, and in the law of Moyſes (with manie the like) to exerciſe men in obedience. And the ſame was renewed, for a time, by the Apoſtles, to appeaſe a controuerſie in the primitiue Church. For that the Iewes conuerted to Chriſt, hauing benne long accuſtomed to this obſeruation, could not indure to ſee it broken, by them ſelues, or other Chriſtians, and being no great burden, for the Gentiles, it was

Leuit 17. *Act.* 15.

Abſtinence from bloud ſome times commanded not alwayes.

it was decreed that al ſhould kepe it. And ſo peace was made. Neuertheles it was aboliſhed when the cauſe ceaſſed. As S. Auguſtin declareth againſt Fauſtus the Manichee. Such is the authoritie of the Church to decree, and againe to diſanul an obſeruation of a thing of it ſelfe indifferent. *li. 32. c. 13.*

Noe ſinned not in drunkennes:

21. *Drunke*] Noe ſinned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, becauſe he knew not the force therof, hauing drunck only water al his life before. But this external rebuke, and worldlie diſgrace happened to Noe, in figure of Chriſt naked on the Croſſe. As S. Cyprian (Epiſt. 63. ad Cœcilium) S. Auguſtin (li. 16. de ciuit. c. 2. & li. 22. contra Fauſtum Manicheum. c. 23. & 24) Eucherius, Rupertus and others (vpon this place) do teach. And likwiſe that Sem and Iapheth were a figure of the Church conſiſting of Iewes and Gentiles, and Cham of Hereſtikes, and other Infidels, that deride the infirmities, which our Sauiour ſuſtayned. Goe to now (yee Manichees, ſaith S. Auguſtin) obiect calumnies to the ancient holie Scriptures, doe ſo, yee children of Cham, to whom naked fleſh ſemeth vile, by which your ſelues were begotten. For neither could yee by anie meanes haue benne called Chriſtians, except Chriſts as he was fortold by the Prophetes, had come into the world, had drunck that cuppe of his vinyard, which could not paſſe from him, had ſlept in his paſſion, as in drunkennes of folie (which is wiſer then men) and ſo the infirmitie of mortal fleſh (which is ſtronger then men) had become naked, by the ſecret counſel of God, which infirmitie vnles the WORD OF GOD had taken vpon him, the very name Chriſtian, wherof yee alſo glorie, had not benne at al in the earth. *S. Chriſoſt. ho. 29. S. Theod. q. 65. S. Amb. c. 30. de Noe & Arca. Li. 12. c. 24. cont. Fauſt.*

Noe a figure of Chriſt

Sem and Iapheth a figure of the Church,

Cham of Infidels.

VVhy Chanaan is curſed rather then Cham.

25. *Curſed be Chanaan*] VVhy Chanaan the ſonne is curſed, and not his father Cham, diuers yeld diuers reaſons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy firſt ſaw his grandfathers nakednes, and told the ſame to his father, and ſo they both derided that they ſhould haue couered, Chams other ſonnes not offending, and therfore not his whole progenie but only Chanaan & his poſteritie were here curſed by Noe. S. Chriſoſtome ſuppoſeth that for ſo much as God had bleſſed Noe & his three ſonnes coming forth of the Arke, he could not preſume to curſe anie of thoſe, whom God had bleſſed, therfore curſed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, eſcaping puniſhment in this life, and are puniſhed in the next, and in their poſteritie, folowing their vices. *VVhat meaneth it* (ſaith he) *that Cham ſinning, Chanaan his ſonne had ſentence of reuenge, but that the ſinnes of the reprobate procéed here in this life vnreuenged, and are punished afterwards?* And clere it is that Chanaans moſt wicked poſteritie were ſubdued in the end, and moſt of them deſtroied by the children of Iſrael (who were of Sem) vnder the conduct of Ioſue, according to Noes prophetical bleſſing of Sem, and curſing of Chanaan. *q. 57. in Gen. ho. 29. Li. 26. Moral. c. 18. Act. 13. Rom. 11. Epheſ. 2.*

Sinnes puniſhed in the poſteritie.

The effect of bleſſing and curſing.

Iapheths bleſſing.

Literal

Myſtical.

27. *God enlarge*] This bleſſing of *Iapheth* was literaly fulfilled, when (according to his name, which ſignifieth *Latitude* or enlargement) his plentiful iſſue poſſeſſed moſt ample countries, both in the Continent, and Ilandes. But myſtically it had effect (As S. Hierom. S. Auguſtin. Rupertus and others expound it) when the Apoſtles, being Iewes of the race of Sem, firſt builded the Chriſtian Church, wherin the moſt part of that nation refuſed to dwel, contemning Chriſts Goſpel & grace, and the fulnes of Gentiles entred in, and were made inheriters. Finally Chanaan is ſeruant to both Sem and Iapheth, in that Heretikes being vnder the Iuriſdiction of the Church, geathered of Iewes and Gentiles, ſerue to ſtur vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie. *Tradit Hebra. Li. 16. ciuit. c. 2. Li 11 c. 24. cont Eauſt. Li 4. c. 38. in Gen.*

How Heretikes ſerue Catholiques.

CHAP.

CHAP. X.

The genealogie of Noes children, by whom the World was increaſed againe, after the floud.

1 THESE are the generations of the ſonnes of Noe, Sem, Cham, and Iapheth: and children were borne to them
2 after the floud. † The children of Iapheth: Gomer, and Magog, and Madai, and Iauan, and Thubal, and Moſoch, and
3 Thiras. † Moreouer the children of Gomer: Aſcenez and
4 Riphath and Thogorma. † And the ſonnes of Iauan: Eliſa
5 and Tharſis, the Cetims and the Dodanims. † Of theſe were diuided the Iles of Nations in their countries, ech one according to his tongue and their families in their nations.
6 † And the ſonnes of Cham: Chus, and Meſraim, and Phut,
7 and Chanaan. † And the ſonnes of Chus: Saba, and Heuila, & Sabatha, and Regma, & Sabathaca. The ſonnes of Regma:
8 Saba, and Dadan. † Moreouer Chus begat " Nemrod: he be-
9 gan to be mightie in the earth, † and he was a valiaunt hunter :: before our Lord. Therof roſe a prouerbe: As it were
10 Nemrod the valiaunt hunter before our Lord. † And the beginning of his kingdome was Babylon, and Arach, and
11 Achad, and Chalanne in the land of Sennaar. † Out of that land came forth " Aſſur, and builded Niniue, and the ſtreets
12 of the citie, and Chale. † Reſen alſo betwen Niniue and
13 Chale: this is the great citie. † But Meſraim alſo begat the Ludims, & the Anamims, & the Laabims, the Nephthu-
14 ims, † and the Phetruſims, and the Caſluims: of whom
15 came forth the Philiſtims & the Caphtorims. † And
16 Canaan begat Sidon his firſt begotten, Hethæus, † and
17 Iebuſæus, and Amorrhæus, and Gergeſæus, † Heuæus and
18 Aracæus: Sinæus', † and Aradius, Samaræus, and Hamathæus: and afterwardes were ſpred the people of the Chana-
19 nits. † And the limitts of Chanaan were from Sidon as we come to Gerara euen to Gaza, vntil thou enter to Sodoma
20 & Gomorrha, and Adama, & Seboim euen to Leſa. † Theſe are the children of Cham in their kinreds, and tongues, and
21 generations & lands, and nations. † Of Sem alſo :: father of al the children of Herber, the elder brother of Iapheth were
22 borne. † The children of Sem: Ælam and Aſſur, and

:: That is in his ſight who can not be deceiued.

:: Hence S. Auguſtin geathereth that the people of Iſrael were called Hebrewes of this Heber. l. 16. c. 3. ciuit.

Arphaxad, and Lud, and Aram. † The children of Aram: 23
Vs, and Hul, and Gether, and Mes. † And Arphaxad alſo 24
begat Sale, of whom was borne Heber. † And to Heber 25
were borne two ſonnes: the name of the one was Pha-
leg, :: becauſe that in his dayes was the earth diuided: and
his brothers name was Iectan. † The which Iectan begat 26
Elmodad, and Saleph, and Aſarmoth, Iare, † and Aduram, 27
and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28
† and Ophir, and Heuila, and Iobab. al theſe were the chil- 29
dren of Iectan. † And their dwelling was from Meſſa as we 30
goe on as far as Sephar a mountaine in the eaſt. † Theſe are 31
the children of Sem according to their kinred and tongues,
and countries in their nations. † Theſe are the families of 32
Noe, according to their peoples & nations. Of theſe were
" the nations diuided on the earth after the floud.

:: Heber hauing a ſonne borne when the tongues were diuided called him Phaleg, which ſignifieth diuiſion S. Aug. li. 16. c. 11. ciuit

ANNOTATIONS.

CHAP. X.

Nemrod king of Babylon, a ſtuttle & cruel giant.

An Arch-heretike.

8. *Nemrod.*] To this Nemrod the ſonne of Chus, firſt builder and king of Babylon, Ioſephus, S. Epiphanius, S. Hierom, S. Auguſtin, and generally al ancient writers aſcribe the firſt tyrannie, and firſt ſetting vp of an earthlie citie oppoſite to the Citie of God after the floud. He was a *Valiant*, or rather a *Violent hunter* a giant hunter (ſaith S. Auguſtin, according to the ſeuentie Interpreters) who by falſhood and force brought manie vnder his dominion. For he ſturred vp pride (ſaith Ioſephus) and contempt of God in men, auoching that they were not beholding to God for preſent felicitie, but to their owne vertue; and ſo ſuppoſing men would fal from God to him, if he offered him ſelfe a leader, and helper againſt a new floud, by litle and litle drew al to tyrannie. He was otherwiſe called Saturnus, and was at length amongſt others accounted a god. After him his ſonne Belus Iupiter (as moſt authors affirme) raigned 65. yeares. And then ſucceded Ninus the firſt king of the Aſſirians. *Li. 1. c. 4. Antiqu. l. Antiq Chalda. Li. 1. c. 2. in Oſee. li. 16. c. 3. 4. & 17. ciuit. Beroſus Annian li. 4. c. 5 Euſebius in chron & alij.*

Aſſur, ſonne of Sem, or Ninus king of Aſſirians.

11. *Aſſur builded Ninive*] Here is great difficultie, and much diſpute amongſt writers, who this Aſſur is. Briefly, we may either ſay with Ioſephus, and S. Auguſtin, that Aſſur the ſonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word *Aſſur* here ſignifieth (as. 4. Reg. 15. Pſal. 82. Eſaiæ 10. & 31.) the king of Aſſirians, to wit Ninus the ſonne of Belus, who as al hiſtories greeke and barbarous reporte (ſaith S. Hierom) was the firſt that raigned ouer al Aſia, & among the Aſſirians built Ninum a citie of his owne name, which the Hebrewes cal Niniue. He ſet vp the Monarchie of the Aſſirians, called the golden kingdom, which ſtood 1240. yeares. And made his father Belus to be honored for a god. To whom the Babilonians, as Plinie teſtifieth, firſt erected ſtatuas, altares, & temples. Of this Belus or Bel of Babylon were alſo deriued other falſe goddes, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongſt the Philiſtims: and the like in other nations. *li. 1. Antiq. c. 4. 3. ciuit. Euſeb. in chron. Iud. 19. Num. 25. 4. Reg. 1 3. Reg. 18*

First falſe goddes.

32. The

31. *The Nations*] How manie Nations and tongues were in the world immediatly after the towre of Babylon, is more cõmonly ſuppoſed, then clerly ſhewed by old or late writers. Only it ſemeth certaine and euident, that there were iuſt as manie tongues as Nations. But to finde preciſly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned ſo manie. Neuertheles if we adde certaine that begane diſtinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Chriſts time, the number wil come right. Of Iapheth were borne 7. ſonnes chiefe of Nations. Againe of Gomer (beſides his ſuppoſed ſucceſſor, who can not be counted beginner of an other diſtinct nation) came 2. other heades. Likwiſe of Iauan (beſides his firſt ſonne) roſe 3. more nations. Of Cham by his firſt ſonne Chus were 6. nephewes princes of nations. Againe of Regma (beſides his ſucceſſor) came one more. And Nemrod beſides his kingdom of Babylon, rayſed vp other 6. By his ſecond ſonne Meſtraim came 8. nations, Chams third ſonne Phut made ouly one nation. And Chanaan his ſonnes made 11. more. Of Sem (laſt mentioned for better connecting the maine Hiſtorie, and ſucceſſion of the Church) came the chife and principal Nation the Hebrewes, deſcending from him by Arphaxad, Sale, Heber, and ſo directly to Iacob. Of Sem alſo were borne 4. other ſonnes beginners of nations. Againe of Aram (beſides his firſt ſonne) were 3 fathers of nations. Likwiſe of Heber (beſides the Hebrewes deſcending by Phaleg) were borne to his other ſonne Iectan 13. heades of nations. Theſe are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots ſonnes) alſo Iſmael (Abrahams eldeſt ſonne) and his iſſue by Cetura, and finally Eſau (Iacobs brother) who made 6. more diſtinct nations, the whole number is 72. This probable collection, with the reſt, we ſubmit to better iudgement.

S. Aug. 16. c. 3. ciuit.

Gen. 24. 29. 27. 25.6. 25, 23.

The common opinion of 72. tongues is not clere in Scripture.

Yet this number of nations and tongues may be probably geathered in this and other places of Geneſis.

The Hebrews chiefe of theſe nations.

CHAP. XI.

God hindereth the vaine purpoſe of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke.

Of the diuiſion of tõgues and nations.

1 AND the earth was of one tongue, and al one ſpeach.
2 † And when they remoued from the eaſt, they found
3 a plaine in the land of Sennaar, and dwelt in it. † And eech one ſaid to his neighboure: Come, let vs make bricke, and bake them with fire. And they had bricke in ſteed of ſtone,
4 and bitume in ſteed of morter: † and they ſaid: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be diſperſed into al lands. † And our Lord deſcended to ſee the citie
5 6 and the towre, which the children of Adam builded, † and he ſaid: Behold, it is one people, and one tongue is to al: and

they haue begunne to doe this, neyther wil they leaue of
from their determinations, til they accomplish them indede.
† Come ye therfore," let vs goe downe, and there confound 7
their tongue, that none may heare is neighbours voice.
:: He that ſpeaketh ſo confuſedly that he is not vnderſtood is ſaid to bable. † And ſo our Lord diſperſed them from that place into al 8
lands, and they ceaſed to build the citie. † And therfore 9
the name therof was called Babel,:: becauſe there the tongue
of the whole earth was confounded: and from thence our
Lord diſperſed them vpon the face of al countries.

::Moyſes here ſheweth the ſucceſſion of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. S. Aug. li. 16. c. 10. ci. † Theſe are::the generations of Sem: Sem was an hundred 10
yeares old when he begat Arphaxad, two yeares after the
floud. † And Sem liued after he begat Arphaxad, fiue hun- 11
dred yeares: and begat ſonnes and daughters. † Moreouer 12
Arphaxad liued thirtie fiue yeares, and" begat Sale. † And 13
Arphaxad liued after he begat Sale, three hundred three
yeares: and begat ſonnes and daughters. † Sale alſo liued 14
thirtie yeares, and begat Heber. † And Sale liued after he 15
begat Heber, foure hundred three yeares: and begat ſonnes
and daughters. † And Heber liued thirtie foure yeares, and 16
begat Phaleg. † And Heber liued after he begat Phaleg, 17
foure hundred thirtie yeares: and begat ſonnes and daugh-
ters. † Phaleg alſo liued thirtie yeares, and begat Reu. 18
† And Phaleg liued after he begat Reu, two hundred nine 19
yeares, and begat ſonnes and daughters. † And Reu liued 20
thirtie two yeares, and begat Sarug. † Reu liued alſo after 21
he begat Sarug, two hundred ſeauen yeares: and begat
ſonnes & daughters. † And Sarug liued thirtie yeares, and 22
begat Nachor. † And Sarug liued after he begat Nachor, 23
two hnndred yeares: and begat ſonnes and daughters.
† And Nachor liued nine and twentie yeares, and begat 24
Thare. † And Nachor liued after he begot Thare, an hun- 25
dred and nintene yeares: and begat ſonnes and daughters.
† And Thare liued ſeauentie yeares, and begat Abram 26
and Nachor, and Aran. † And theſe are the generations 27
of Thare: Thare begat Abram, Nachor, & Aran. More-
ouer Aran begat Lot. † And Aran died before Thare his 28
:: Vr a citie, or territorie of Chaldea. 70. Interpret. and Ioſephus li. 1. Antiq. father, in the land of his natiuitie in :: Vr of the Chaldees.
† And Abram & Nachor maried wiues: the name of Abram 29
his wife was Sarai: and the name of Nachor his wife,
Melcha the daughter of Aran the father of Melcha, and the
father of Ieſcha. † And Sarai was barren, neither had ſhe 30

chil-

31 children. † Thare therfore :: tooke Abram his ſonne, and Lot the ſonne of Aran, his ſonnes ſonne, & Sarai his daughter in law, the wife of Abram his ſonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan: and they came as farre as Haran, and dwelled
32 there. † And the dayes of Thare came to two hundred fiue yeares, and died in Haran.

Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. Though this iourney is here aſcribed to Thare as the principal perſon.

ANNOTATIONS.
CHAP. XI.

4. *Let vs make*] Here we may ſee in Nemrod the common cauſes of hereſies, and the maner of Hertikes proceding. For he hauing a ſutle proud, and aſpiring mind, firſt detracted from God, perſwading men (as is noted before) not to depend vpon Gods prouidence, and finding ſome others of like humour, they conſpired together, and drew more folowers, by bearing the ſimpler ſorte in hand (for it was vnpoſſible wiſe men ſhould beleue it) that they would make a towre of defence againſt a new floud, if God ſhould thinck to drowne the world againe. But their principal intention was to make themſelues great and ſtrong for the preſent, and famous to poſteritie. Al which God ouerthrew neither ſuffering them to build vp their imagined caſtle of ſtrength nor to be praiſed for their worke, but made them infamous to the worlds end.

Pride is cauſe of ſchiſme and hereſie. Falſe pretences deceiue the ſimple. Heretikes proſper for a time, but are confounded in the end.

S. Chriſ. ho. 30. in Gen. Caſſian. collat. 4. c. 12.

7. *Let vs confound*] God in diſſipating this vaine worke of men, would vſe the miniſterie of Angels. As not only Philo Iudeus, and Origen, but alſo S. Auguſtin, S. Gregorie, and other fathers expound theſe wordes, *Come, let vs deſcend, and confound their tongue*. where they alſo note Gods ſingular wiſdome, mercie, and iuſtice, ſo puniſhing the offence, that he turneth it to his owne glorie, and the profite of al men: ſhewing his powre and ſoueraigne Maieſtie by two great miracles. Firſt by ſo ſuddainly and vtterly depriuing al thoſe builders, of their vſual tongue, that preſently they could neither ſpeake it, nor vnderſtand it. Secondly, by geuing diuers diſtinct languages to ſeueral ſortes or families, which they immediatly vnderſtood, and ſpoke moſt promptly, as if they had long before lerned and vſed the ſame. But to no man was geuen more then one language. And ſo, to the more commoditie of al mankind, they were forced to part into ſundrie coaſtes of the earth, which they inhabited and repleniſhed with diſtinct Nations, hauing the ſame Angels their ſpiritual Patrones and Protectors, which had ſeuerally changed their language. In particular, it was profitable to the good who being before oppreſſed by the vnited powre of manie wicked, were releeued (as S. Gregorie teacheth) when their perſecutors were diuided. Theſe good were the familie of Heber, as S. Chriſoſtom, and S. Auguſtin proue. For ſeing the change of tongues was inflicted for puniſhment, it appeareth that Heber and his familie were innocent of the vaine attempt, whoſe tongue was not changed, but remained the ſame, and of him was called the Hebrew tongue for diſtinction ſake after there were manie tongues, which before had no diſtinct name being the only tongue of al men. Againe touching the offenders (who were puniſhed in their tongues, that they could not be vnderſtood commanding one an other, becauſe they would not vnderſtand God iuſtly commanding them al) they alſo reaped this profite,

God turneth the offence of men to good. Two miracles In priuation of one tongue and geuing a new.

Miniſtrie of Angels.

Li de cõſuſ. ling. ho. 11 in Numer. li. 16 c. 6 ciuit. li. 2. Moral. in. c 8. Iob.

Diuiſion among euil men is profitable.

Li. 34. Moral. in. c. 41. Iob. ho. 11. in Gen li. 16. c 11 ciuit. li. 18. c. 39. 40. S. Aug. li. 6. c. 4. ciuit.

The members offending is punished. Heber and his familie cõtented not to the building of Babel.

that they were forced to leaue of that bad worke, and withal to ſeeke more ample habitations, who *if they had there more increaſed in number and ſtrength, would without doubt* (ſaith S. Chriſoſtom) *haue attempted worſe things.* And infinite manſlaughter would haue benne committed, amongſt ſo manie for poſſeſſion of that one citie & towre. Finally the fathers note that as God wrought here much good by diuiſion of tongues: ſo he wrought much more by communion of tongues, geuen to the Apoſtles, therby inabling them to gether one Church of al Tongues and Nations.

Ho. 30. in Gen. S. Greg. ho. 30 in Euan.

Gift of tõgues moſt profitable to the Church.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Palalippomenon, ſaying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan betwen them, as ſonne of Arphaxad, and father of Sale. Euſebius alſo in his Chronicle, with moſt Greeke Doctors, and S. Auguſtin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and ſuppoſe that Moyſes omitted him for ſome Myſterie, and yet writeth truly, that Arphaxad begat Sale, not his proper ſonne, but his ſonnes ſonne: as S. Mathew ſayth, Ioram begat Ozias, who was his nephewes nephew. But againſt this ſolution it is replied, that then Arphaxad ſhould haue bene a grandfather at 35. yeares of age: which were ſtrange in thoſe daies, how ſoeuer it is now. And a greatter difficultie, or rather abſurditie muſt alſo be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was alſo begotten the ſame yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with moſt Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, betwen the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh ſome to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at leaſt not in thoſe that he had, and held for the beſt. And at this day ſome haue him not. VVhich may be admitted for a probable anſwere touching the Hebrew and Greeke of the old Teſtament. But for ſo much as al copies, both Greeke & Latin, alſo S. Hieroms Edition of S. Lukes Goſpel haue Cainan, the difficultie ſtil remaineth betwen Moyſes and S. Luke. How then ſhal this doubt be ſolued? we can not ſolue it. And no maruel. For venerable Bede could not. VVhoſe wordes are theſe: S. Luke vſeth rather the Greeke teſtimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being ſtriken with great admirrtion, I can not throughly ſcan, ſeeing in the Hebrew veritie are founed only tenne generations from the floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghoſt gouerning his penne) could in no ſorte write falſe, would rather ſet downe eleuen generations in the Goſpel, Cainan adioyned according to the ſeuentie Interpreters. Thus writeth S. Beda, reuerently admiring that he could not vnderſtand. For being aſſured that the Holie Ghoſt gouerned the pennes both of Moyſes and S. Luke, and that he is not contrarie to him ſelfe, it muſt nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of ſome difficulties that occure. And therfore Beza was extreme laucie to daſh Cainan out of S. Lukes Goſpel: and that wittingly and moſt impudently ſaying, in his Annotations: *Non dubitauimus expungere: We doubted not to put it out.* The former Engliſh Editions, otherwiſe corrupt in manie places, haue Cainan in the text of S. Lukes Goſpel, but their latter tranſlaters are in this point pure Bezites.

Editio quædam vaticana

Præfat. cõment. in Acta Apoſt.

1552 1577.

Scriptures hard

1. Par. 1. Luc. 3. v. 36. Li. 16. c. 10. ciuit. Mat. 1.

Some think Moyſes omitted Cainan for a myſterie.

Refutation.

Others coniecture Cainan ſhould not be in the text of the 70.

Queſt. Hebra.

But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Goſpel.

A memorable ſentence of S. Beda.

Beza ſacrilegiouſly proud.

The heretical Engliſh Editions differ in this point.

The end of the ſecond age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes floud to Abrahams going forth of his countrie.
The ſpace of 368. yeares.

Counting Cainan this age continued 398. yeares.

NO MAN *can wel doubt nor wil denie, that the ſame Church continued al the ſecond age which was in the firſt, conſidering that Noe liued aboue* 50. *yeares after the birth of Abraham, and Sem* 150. *more: and that theſe three, and ſome others of that time are renowmed in holie Scripture, for ſincere profeſſors of true Religion. But for more manifeſtation of their faith, and that the Church was then very conſpicuous, we ſhal repete certaine principal pointes of Religion profeſſed and practiſed al that time, by a continual knowne viſible companie vnited in one myſtical bodie: though in the meane while, the wicked ſprong and grew in number and worldlie force, much oppreſſing yet neuer ſuppreſſing the good.*

Noe and Sem liued in Abrahams time.

Articles of Religion profeſſed in the ſecond age.

Gen. 8. *First inſt Noe coming forth of the arke with his familie, profeſſed his religious mind to* One God *almightie, ſupreme Lord of al, by* Offering external *voluntarie, ſpeedie, pure, ſolemne, and bountiful* Sacrifice *of Holocauſtes, as a* Prieſt *vpon an* Altar. *After which moſt gratful office, God*

Gen. 9. *making a couenant with him and his ſeede, neuer againe to deſtroy the world by Water, confirmed the ſame by the ſigne of the rainbow, which repreſented the ſecond Perſon of the B.* Trinitie, *the* Sonne of God, Chriſt *our Lord*

Heb. 11. *to be borne* The Sõne of man, *& extended vpon the* Croſſe: in whom Noe beleeuing was inſtituted heyre of the iuſtice, which is by faith in our Redemer.

One God. External Sacrifice Prieſthood Altares. Chriſt. Croſſe. The B. Trinitie. Redemer.

Gen. 9. *We haue here againe* Gods operatiue bleſſing, *with the effect of increaſe and multiplication, the iſſue of Noe by his three ſonnes, in ſhort time making manie Nations. By the way alſo we haue an example of* Fathers *ſolemne*

c. 9. v. 25. Bleſſing *and* Curſing *their children. The effectes wherof ſucceded afterwardes accordingly. Likwiſe in this age was geuen a particular precept* Not

c. 9. v. 4. c. 9. v. 20 to eate bloud. *And Noe obſerued diſtinction of* Cleane *beaſtes, offering Sacrifice in them only, as before the floud, he was commanded to take moe of them into the arke, then of the* Vncleane.

Gods bleſſing operatiue. Fathers bleſſing & curſing Abſtinence from bloud. Cleane, and vncleane.

c. 10. 10. c. 11. 2. Pet. 2. *In that ſo ample mention is made of ſinne and wickednes, there is no doubt, but Noe, the* preacher of iuſtice, *admonished and exhorted ſinners to* Repentance: *yea he* Puniſhed *Cham & Chanaan, by his curſe in their poſteritie. And God himſelfe* Threatned *to exacte the bloud of man vnluſtly shed. In the meane time* Inflicted *alſo ſome* puniſhment *vpon the*

c. 9. 5. c. 11. *builders of Babel, by confounding their tongues. And that by the* Miniſterie of Angels.

Penance preached and inflicted. Miniſterie of Angels.

Which *punishment in part, and threates of more importe a* General Refur-

Reſurrection Iudgement. Eternal ioy, and paine.

Reſurrection, *and* Iudgement, *where al things* shal be *exactly diſcuſſed and* Iudged. *And then wil folow* Eternal life *to the good*: *and* Euerlaſting paine *to the damned.*

Church viſible Good and bad in the Church

Al theſe points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his ſonnes) ſhew clerly a Viſible Church, *conſiſting of good and bad.* Noe *remaning the ſame man as before the floud*; Sem *and* Iapheth *are commended and bleſſed for wel doing*; Cham *blamed, & curſed in his poſteritie: yet neither he nor anie of his ſonnes or daughters fel into hereſie, or other infidelitie, for anie thing that appeareth in Scripture, or other authentical teſtimonie.* Heber alſo and his familie are *particularly commended by Moyſes, as the right folowers, and the ſpiritual children of Sem (who had innumerable other carnal children) as thoſe that were innocent touching the preſumptuous building of others, who for the ſame fault loſt their old tongue, which the familie of Heber kept.* Cap. 8. & 9. c. 10, 11.

Alwaies ſome good.

As S. Chriſoſtom and S. Auguſtin do proue. Againe, diuers of this familie falling afterwards by litle and litle to other nations, the Familie of Thare, *ſaith the ſame S. Auguſtin (li. 16. c. 12.) albeit not al, or not alwayes, yet euer ſome of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others, not mentioned by Moyſes in his briefe deſcription (as S. Gregorie doubteth not to ſuppoſe) were iuſt, and kept the true faith, and Vndefiled Religion.* Ho. 30. in Gen. li. 16. c 11. & li. 18. c. 39. ciuit. L. 5. c. 35. Moral in 3 Iob.

Nemrod an Arch-hereſike.

But Nemrod *Chams nephew, and ſonne of Chus deſcribed for a Valiant hunter, a violent giant, and tyrant, was an Archheretike, a deuiſer and teacher of falſe doctrin, againſt God and true faith. By ſutletie and tyrannie he induced manie of liking or of feare to folow him, and ſo in ſchiſme he maintained hereſie,* That men were not beholding to God, but to them ſelues, for temporal proſperitie. Ioſeph li. 1. c. 4. Antiq.

His proud hereſie.

Wherof begane a new & cruel confederacie, againſt the Citie of God, & the ſecond great Sect of Infidels. For Barbariſme *being the firſt, begun by Cain and ended by the floud:* The ſecond mother *of al Sectes beginning after the floud (as S. Epiphanius writeth) was* Scythiſme: *ſo called of the Scythians a moſt cruel people. Who according to Nemrods hereſie (not thincking them ſelues beholding to God for temporal happines, but to their owne forces) tyranniſed ouer the weaker, and manie wicked banning together extremly oppreſſed the more peacable, eſpecially the Church and true ſeruants of God. And this was one ſpecial cauſe of building Babylon, beſides their ambicious deſire of perpetual fame, and their bearing the ſimple in hand of a defence againſt a new floud, to make it in dede, a ſtrong hold for tyrants to offend others, and to defend them ſelues. Wherfore God (who before deſtroyed al Infidels by the floud) confounded theſe builders by diuiding their tongues, and ſo forced them to breake, and part into manie countries.* Li. de hereſibus.

The firſt Sect of Infidels was Barbariſme before the floud.

The ſecond Scythiſme.

Crueltie.

Thus

Thus mankind being diuided vpon the earth, opinions alſo were multiplied concerning Religion. For ſhortly the perſwation of mens truſting in themſelues, and in other mortal men appeared abſurde, euen the ſtrongeſt feeling aduerſities, or fayling ſometimes of their purpoſes, ſaw there was neede of ſupernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forſaken God Almightie, the onlie maker and conſeruer of al, they begane to imagine and ſerue falſe goddes, both famous dead men, which had proſpered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntruthes are vnconſtant.

Hence therfore roſe the third principal ſect called Greciſme, *beginning alſo in this ſecond age, as the ſame S. Epiphanius writeth. For Ninus the firſt king of the Aſſirian great Monarchie, brought to paſſe that his father* Belus Iupiter *was eſteemed and worshipped for the onlie great God by the Aſſirians. To him the Babylonians erected firſt Temples Altares and Statuas. Nemrod alſo by the name of* Saturnus, *as the progenitor of Belus, and firſt great King or Tyrant of Babylon, was accounted a god, and the father of goddes. About this time likwiſe begane the Dinaſtæ among the Ægyptians, and not ſoowner, as they vainly brag to haue benne before the floud: yea much longer then in deede the world hath benne. Moreouer the Chaldees worshipped the fire. Others the ſunne, the moone, and innumerable other feaned goddes. Againſt al which (and likwiſe againſt al hereſies) are two ſpecial arguments. Firſt that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and eſteemed for goddes, or truthes, in al places, but with great diuerſitie and diſention, one ſort allowing that others deſpice, as holie Athanaſius notably writeth in his oration againſt Idols in theſe wordes. Quot ſunt gentes totidem deorum genera conſinguntur &c. How manie nations (ſaith he) ſo manie kindes of goddes are feaned. Alſo the ſame countrie, the ſame citie diſſenteth within it ſelfe in ſuperſtition of Idols. The Phenicians certes acknowledge not the Egyptians goddes, neither doe the Egiptians adore the ſame Idols with the Phenicians: Nor the Scithians receiue the goddes of the Perſians, nor the Perſians of the Scithians: The Pelaſgies refuſe the Thraſian goddes, the Thraſians know not the Thebians. The Indians are againſt the Arabians, the Arabians againſt the Æthiophians: and in like ſorte the Æthiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia beſides al theſe haue goddes of other names. The Bithinians alſo feaned diuers goddes, the Armenians againe diuers from them. What nede we manie words? thoſe that are in the continent honour other goddes from the Iland-people. In breefe ech citie and ech village not knowing the goddes of their neighboures,*

The third Sect was Greciſme.

Idolatrie.

Saturn deorum.

Dinaſtæ were thoſe that raigned in Ægipt by force and policie: & after were great goddes, and little goddes.

Idolatrie and Hereſie arecõfuted, by that they beginne diſorderly; and are at diſſention in their imagined Religions.

„ boures, setteth forth their owne, & esteemeth them only in place of goddes. Thus farre S. Athanasius. Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue set their feete, consider the forme of Religion, and opinions which they hold, and we shal see as vnorderlie beginnings, and as horrible dissentions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discryed in Paganisme. For Lutherans or Protestants hauing no lawful generation, but proceding of bastards race, vpstartes of vnknowne progenie, are no lesse at discordes among them selues, only al agreing against Catholiques, like syncretisantes against their cõmon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possible meanes to agree in one. For albeit the ciuil state endeuoreth prudently and seriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemneth to stand to Luther or Caluin, to Geneua or Parlament, to Conuocation or Synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a deceiued Protestant or Puritan confesse that he is conuinced, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissention and contention: whereas the simplest Catholique in the world hath the selfe same faith in al points, with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

Luthers progeniesdiffer as much in opinions of Religion, as Painimes do in their false goddes.

in c. 11. Osee.

Sectes in England diuers from Luther, and eeche one from the rest.

Proud and cõtentious spirites are hardly perswaded to the truth.

Vnlerned Catholiques beleue the same faith in al points with the lerned.

To returne therfore, from whence we are not vnnecessarily digressed, we conclude with S. Augustin; When Moyses had shewed the beginning and progresse of Nemrods earthlie citie, leauing it in Babylon, that is confusion, as needles to prosecute it futher, he returneth to declare the pertual succession of the Citie of God, the Church, as before the floud from Adam to Noe, by the line of Seth, so after the floud from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, and Abraham. Thereft of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch, to whom new and great promises are made of multiplication of his seede, and possession of the land of Chanaan, but especially of Christ our Redemer, and the same manie waies confirmed, as wil appeare in the next age.

li. 16. c. 10. ciuit.

The succession of Patriarchesfrom Noe to Abraham.

Abraham a principal Patriarch.

CHAP.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promiſe to be bleſſed in his ſeede, 5. taking his wife Sarai, and his nephew Lot, 6. wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occaſion of famine paſſeth into Ægipt. 14. Where his wife (called his ſiſter) is taken into the kings houſe, 19. but vntouched is reſtored to him.

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his coūtrie, Gods bleſſing of his ſeede, & commandment of Circumciſion.

Act. 7.

1 AND our Lord ſaid to Abram: Goe forth of thy coun-
trie, and out of thy kinred, and out of thy fathers
2 houſe, and come into a land, which I wil ſhew thee. † And
I wil make thee into a great nation, and I wil bleſſe thee,
3 and magnifie thy name, and thou ſhalt be bleſſed. † I wil
bleſſe them and bleſſe thee, and curſſe them that curſſe thee,
Heb. 11. and :: IN THEE ſhal al the kindreds of the earth be bleſſed.
4 † Abram therfore went out as our Lord had commanded
him, and with him went Lot: ſeauentie fiue yeares old was
5 Abram when he went forth out of Haran. † And he tooke
Sarai his wife, and Lot his brothers ſonne, and al the ſub-
ſtance which they had poſſeſſed, and the ſoules which they
had gotten in Haran: and went forth to goe into the land
6 of Chanaan. And when they were come into it, † Abram
paſſed through the countrie vnto the place Sichem, as farre
as the noble vale: and the Cananite was at that time in the
7 countrie. † And our Lord appeared to Abram, and ſaid to
him: To thy ſeed wil I giue this land. Who builded there :: an
8 altar to our Lord, that had appeared to him. † And marching
on from thence to a mountaine, that was on the eaſt ſide of
Bethel, there he pitched his tent, hauing Bethel on the weſt,
and Hay on the eaſt; he builded there alſo an altar to our
9 Lord, and called vpon his name. † And Abram went for-
10 ward going, and proceding on to the ſouth. † And there
came a famine in the countrie: and Abram deſcended into
Ægypt, to be as a pilgrime there: for the famine was very
11 ſore in the land. † And when he was nere to enter into
Ægypt, he ſaid to Sarai his wife: I know that thou art a
12 fayre woman. † And that when the Ægyptians ſhal ſee thee,
they wil ſay: She is his wife: and they wil kil me, and reſerue

:: In Chriſt borne of Abrahames ſeede al nations are bleſſed. Gal. 3.

:: Abram dedicated Altars to God eſpecially in thoſe places where he receiued promiſes, or beneſites. S. Chriſoſt. ho. 31. in Gen.

thee. † " Say therfore, I pray thee, that thou art my ſiſter: 13
that I may be wel vſed for thee, and that my ſoule may liue
for thy ſake.

† When Abram therfore was entred into Ægypt, the 14
Ægiptians ſawe the woman that ſhe was paſſing beautiful.
† And the princes told Pharao, and praiſed her to him: and 15
the woman was taken into the houſe of Pharao. † And 16
they vſed Abram wel for her ſake. And he had ſheepe and
oxen and he aſſes, and men ſeruants, and maid ſeruants, and
ſhee aſſes, and Cammels. † But our Lord :: ſcourged Pha- 17
rao with very ſore plagues, and his houſe for Sarai Abrams
wife. † And Pharao called Abram, and ſaid to him: What 18
is this that thou haſt done to me? Why didſt thou not tel me
that ſhe was thy wife? † For what cauſe didſt thou ſay, ſhe 19
was thy ſiſter, that I might take her to my wife? Now ther-
fore there is thy wife, take her, and goe thy ways. † And 20
Pharao gaue certaine men commandment in the behalfe of
Abram: and they conducted him, and his wife, and al that
he had.

:: God by corporal affliction hindered Pharao and his men from doing violence to Sarai S. Chriſoſt: ho. 32. in Gen.

ANNOTATIONS.
CHAP. XII.

12. *Say therfore*] Abraham concealed that Sarai was his wife, and lyed not in ſaying, ſhe was his ſiſter: as he alſo called Lot his brother, being his brothers ſonne, and ſhe his brothers daughter. VVherby he preuented danger of his owne life, vſing ſuch lawful meanes as lay in him, committing his wiues chaſtitie to Gods protection, which him ſelf could not prouide for. In which caſe if he had not donne his owne endeuour, he had rather tempted God (ſaith S Auguſtin) then truſted in God. And ſo God preſerued her, though ſhe was in Pharao his houſe. v. 17. *Gen.* 13.

Men are bond to do their lawful endeuoures, and to commit the reſt to God.

li. 16. *de ciui* 19. *& q.* 1. *in Gen.*

CHAP. XIII.

Abram & Lot returne from Ægypt into Chanaan, 6. and being rich ſeparate themſelues, 10, Lot chooſing the countrie about Iordain, Abram dwelleth in Chanaan. 14. where againe God promiſeth him that land, and multiplication of his ſeede. 18. And he erected an other Altar to God.

ABRAM therfore aſcended out of Ægypt, he and his 1
wife, and al that he had, and Lot with him to the ſouth
coaſt.

2 coaſt. † And he was very rich in poſſeſſion of gold and
3 ſiluer. † And he returned by the way, that he came, from
the ſouth vnto Bethel, euen to the place where before he
4 had pitched a tabernacle betwen Bethel and Hay: † in the
place of the altar which he had made before, and there he
called vpon the name of our Lord.

5 † But Lot alſo that was with Abram, had flocks of ſheepe,
6 and heards of beaſts, and tents. † Neyther was the land able
to receiue them, for to dwel togeather: for their ſubſtance
7 was much, and they could not dwel togeather. † Wherupon
alſo there aroſe ſtrife amongſt the heardſmen of Abram and
of Lot. And that time the Chananite and the Pheriſite dwel-
8 led in that countrie. † Abram therfore ſaid to Lot: Let
there be no brawle I beſeech thee betwen me and thee, and
betwen my heardſmen, and thy heardſmen: for we be :: bre-
9 thren. † Behold the whole land is before thee: goe aparte
from me, I pray thee: if thou wilt goe to the left hand, I wil
take the right: if thou chooſe the right hand, I wil paſſe to
the left.

10 † Lot therfore lifting vp his eyes, ſawe al the countrie a-
bout Iordaine, which was watered through out before that
our Lord ſubuerted Sodome and Gomorre, as the paradiſe of
11 our Lord, and like as Ægypt as men come vnto Segor. † And
Lot choſe vnto him the countrie about Iordaine, and he de-
parted from the Eaſt: and they were ſeperated either brother
12 from the other. † Abram dwelt in the land of Chanaan:
and Lot abode in the townes, that were about Iordaine, and
13 dwelt in Sodome. † And the men of Sodome were verie
wicked, and ſinners before the face of our Lord out of mea-
14 ſure. † And our Lord ſaid to Abram, after that Lot was ſe-
perated from him: Lyft vp thyn eyes, and looke from the
place, wherin thou now art, to the north and ſouth, to the
15 eaſt and weſt. † Al the land, which thou ſeeſt, wil I geue
16 to thee, & to thy ſeed for euer. † And I wil make :: thy ſeede
as the duſt of the earth: if any man be able to number the
duſt of the earth, thy ſeede alſo ſhal he be able to number.
17 † Ariſe and walke through the land in the length, and in
18 the breath therof: for I wil geue it to thee. † Abram ther-
fore remouing his tent, came, and dwelt beſide the vale of
Mambre, which is in Hebron: and he builded there an altar
to our Lord.

:: Foure ſortes of bretheren in holie writte: german brothers, as Iacob and Eſau: of kinred, as Abraham and Lot: of the ſame nation, as the Iewes and Samaritanes: in Religion as al Catholiques.

:: Not the children of the fleſh but the children of promiſſe are the ſeede. Rom. 9. and are innumerable. Apoc. 7. v. 9.

CHAP. XIIII.

The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. perſons proſecuting and ouercoming the victorers, 16. reſcued Lot, with al the captiues and pray. 18. Melchiſedech King and Prieſt bleſſed Abram, 20. Abram payed tithes to him. 21. and rendered the ſpoile to the king of Sodom.

AND it came to paſſe in that time, that Amraphel the 1
king of Sennaar, and Arioch the king of Pontus, and
Chodorlahomor king of the Elamyts, and Thadal the king
of nacions †, made warre againſt Barra the king of Sodome, 2
and againſt Berſa the king of Gomorra, and againſt Sennaab
the king of Adama, and againſt Semebar the king of Seboim,
and againſt the king of Bala, the ſame is Segor. † Al theſe 3
came together into the Woodland vale, which now is the
ſalt ſea. † For they had ſerued Chodorlamor twelue yeares, 4
and the thirteenth yeare they reuolted from him. † Therfore 5
in the fourteenth yeare came Chodorlahomor, and the king
that were with him: and they ſtroke Raphaim in Aſtaroth-
carnaim, and Suſim with them, and Emim in Sauee of Caria-
thaim, † and the Corrheans in the mountains of Seir, euen 6
to the Champion countrie of Pharan, which is in the wil-
dernes. † And they returned, and came as farre as the foun- 7
taine of Miſphat, the ſame is Cades: and they ſtroke al the
countrie of the Ameleichites, and of the Amorheans, that
dwel in Aſſaſonthamar. † And they went forth the king of 8
Sodome, and the king of Gomorra, and the king of Adama,
and the king of Seboim, moreouer alſo the king of Bala,
which is Segor: and they ſet themſelues againſt them in bat-
taile aray in the Woodland vale: † to wit againſt Chodor- 9
lahomor king of the Elamites, and Chadal king of nacions,
and Amraphel king of Sennaar, and Arioch king of Pontus:
foure kings againſt fiue. † But the Woodland vale had many 10
pitts of bitume. Therfore the king of Sodome, and of Go-
morra turned their backes, and were ouerthrowne there:
and they that remained fled to the mountaine. † And they 11
rooke al the ſubſtance of the Sodomites, and Gomorrheans,
and tooke al kind of victuales, and went their way: † and 12
Lot alſo and his ſubſtance, the ſonne of Abrams brother, who

dwel-

13 dwelled in Sodoin. † And behold one, that had eſcaped,
told Abram the Hebrew, that dwelt in the vale of Mambre,
the Amorrean brother of Eſchol, and the brother of Aner:
14 for theſe had made a league with Abram. † Which when
Abram had heard, to witt, that his brother Lot was taken,
he numbred of the ſeruantes borne in his houſe, wel ap-
pointed three hundred and eightene: and purſued them vnto
15 Dan. † And diuiding his companie, he ranne vpon them
in the night: and ſtroke them, and purſued them vnto Hoba,
16 which is on the left hand of Damaſcus. † And he brought
backe al the ſubſtance, and Lot his brother with his ſub-
17 ſtance, the wemen alſo and the people. † And the king of
Sodom went forth to meete them, after he returned from
the ſlaughter of Chodorlahomor, and of the kinges that
were with him in the vale Sauee, which is the kings vale.
18 † But " Melcheſidech the king of Salem, " bringing forth
bread and wine, for he was the Prieſt of God moſt highe,
19 † " bleſſed him, and ſaid: Bleſſed be Abram to God the high-
20 eſt, which created heauen and earth: † and bleſſed be God
the higheſt, by whoſe protection, the enemyes are in thy
21 hands. And " he gaue him the tythes of al. † And the king
of Sodom ſaid to Abram: Geue me the ſoules, and the reſt
22 take to thee. † Who anſwered him: I lift vp my hand to my
23 Lord God moſt hiegh poſſeſſor of heauen and earth, † that
from the very woofe-thread vnto the ſhoe latchet, I wil not
take of al that are thine: :: leſt thou ſay: I haue enriched
24 Abram: † except ſuch thinges, as the young men haue
eaten, and the ſhares of the men, that came with me, Aner,
Eſchol, and Mambre: theſe ſhal take their ſhares.

:: Abraham enriched by God, would take no more of man, but his ſoldiars ſuſtenance. The proper hire of ſpiritual work men, S. Chriſoſt. in Gen.

ANNOTATIONS.

CHAP. XIIII.

Tomo 3. prope initium.

18. *Melchiſedech*] S. Hierom being earneſtly requeſted by Euagrius, to geue his iudgement touching Melchiſedech, whom a nameles author had endeuored to proue to be the Holie Ghoſt, plainly confuteth that error: as alſo an other error of Origen, and Didymus ſaying, he was an Angel. Likewiſe S. Epiphanius (*hereſi 55. & 76*) relateth and condemneth a third error, of ſome that thought him to be the Sonne of God. Theſe two Fathers, and S. Auguſtin (*li. de hereſibus her. 34.*) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Prieſt and a king, yea the hiegh Prieſt (at leaſt of that countrie) Superior to Abraham, and a figure of Chriſt. Beſides

Old hereſies concerning Melchiſedech.

Beſides theſe hereſies the ſame S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchiſedech was Sem the ſonne of Noe from whom Abraham and al the Hebrewes deſcended. VVhich they ſeme rather to affirme, as loath to confeſſe that anie man, of other nation then their owne, ſhould haue bene greater and more excellent then Abraham in ſpiritual cauſes, then for anie reaſon they do, or can alleage. Yet manie eſpecially latter writers as Liranus, Toſtatus, Genebrardus and others do embrace this opinion as moſt probable. Though S. Hierom ſemeth only to haue added the Hebrewes opinion (as he ſaith) becauſe he would intimate al to his freind, when he had firſt cited grauer authores, S.S. Ireneus, Hypolitus, Euſebius Ceſarienſis, Euſebius Emiſſenus, Apolinarius, and Euſtathius, al agreably affirming that Melchiſedech was a Chananite, king of Salem, which was afterwards called Ieruſalem. To this opinion agreeth Philo Iudæus continually ſpeaking of him, as of a ſtranger to the Iewes nation. Ioſephus alſo a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chananites. Alſo S. Dionyſius Ariopagita, (*Celeſt. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67*) Theodoretus (*q. 63. in Gen.*) and Suidas, are of the ſame mind, and manie other chriſtitian Doctors. VVho confirme their aſſertion by that S. Paul ſaith to the Hebrewes: *He vvhoſe generation is not numbred among them, tooke tithes of Abraham.* For what els can S. Paul meane, but that Melchiſedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not ſay of Sem, from whom Abraham & al Iewes deſcended: as it can not be ſaid, that Adam and Noe are of diuers genetation from anie people that now liueth, becauſe we al come of them. Of this difficultie (not pertaining to anie controuerſie of our time) the ſtudious may ſee more in F. Pererius his commentaries vpon this. 14. chap. of Geneſis. diſp. 3.

A probable opinion that Sem and Melchiſedech was al one.

More probable that Melchiſedech was a Chananite.

Proued? by S. Pauls wordes. *Heb. 7. 7. 6.*

18. *Bringing forth*] Seing the Royal Prophet Dauid, and S. Paul ſay Chriſt is a Prieſt for euer according to the order of Melchiſedech, we demand of Proteſtants, if Chriſt fulfilled not Melchiſedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his laſt ſupper in formes of bread & wine, and by inſtituting the ſame to be offered by his Prieſts til the end of the world, what other figuratiue ſacrifice of Melchiſedech they can find performed by Chriſt, by which it may appeare that he is a Prieſt for euer according to that order? Caluin (li. 4. Inſtit. c. 18. para 2.) Kemniſius (par. 2. exam. pag. 740. &. 747) Peter martyr (in 1. Cor. 5.) and moſt Engliſh Proteſtants grant that Melchiſedech was a Prieſt, and that the peculiar function of a Prieſt is to offer Sacrifice, wherfore they hauing no ſacrifice wil haue only miniſters and no Prieſts, but they denie that Melchiſedech offered Sacrifice in bread and wine. VVherupon we ioyne iſſue with them to proue that he did. and that by this place amongſt others of holie Scripture. *Pſal. 109 Heb. 7.*

Chriſt is a Prieſt according to the order of Melchiſedech.

VVhy the Proteſtants haue miniſters and no Prieſts

Kemniſius complayneth that the Latin text hath *Obtulit* for *Protulit, Offered,* for *Brought forth.* And to diſproue the ſame, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iuſtly complaine of him, for lying. For al Latin Editions haue *Proferens, bringing forth.* The queſtion therfore in controuerſie is, to what end and vſe Melchiſedech brought forth bread and wine? Caluin and Kemniſius ſay it was only to refreſh or feede Abraham and his men, and not for ſacrifice. which their bare ſaying is without reaſon, for that there was ſtore of victuals in the pray (v. 11.) and they had eaten therof. Moreouer the Hebrew word *Hotſi, brought forth,* is a word pertayning to Sacrifice, as in the 6. chap of Iudges. (v. 18. and 19) and importeth that the bread and wine were firſt offered in Sacrifice, and then doubtles they did participat: though

The ſtate of the controuerſie.

v. 14. S. Chriſ. ho. 36. in Gen.

though they wanted not other ſufficient corporal foode. Againe the wordes folowing *For he vvas the Prieſt of God moſt hiegh*, can haue no other ſenſe, but that he did the function of a Prieſt in the bread & wine which he brought, otherwiſe if the only cauſe of bringing that prouiſion had benne to releue the campe with victuals, the reaſon would rather haue benne yelded, becauſe he was a bountiful King, a liberal Prince, a ſpecial freind to Abraham, as in deede he was, but none of theſe reaſons, or the like fitted this purpoſe ſo wel, nor touched the cauſe of bringing forth bread and wine, as to ſignifie that he was a Prieſt, whoſe office is to offer Sacrifice.

Melchiſedech offered ſacrifice in bread and wine.

Here againe ſome Proteſtants take exception againſt the Latin text, that the cauſual coniunction *Enim, for*, is not agreable to the Hebrew, but ſhould be the copulatiue *Et, and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebtew particle is better expreſſed in ſuch places, by *Enim* or, *quia, for* or *becauſe*, then by &. And ſo the Engliſh Bible printed in the yeare of our Lord. 1552. readeth: *Melchiſedech king of Salem brought forth bread and vvine: for he vvas the Prieſt of the moſt hiegheſt God.* The latter Editions alſo in like places haue not the copulatiue *And*, but ſome other word as the ſenſe requireth. Gen. 20. v. 3. *Thou art but a dead man, for the vvomans ſake vvhich thou haſt taken: for ſhe is a mans vvife.* where the Hebrew phraſe is, *And ſhe is maried to a husband.* Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath bleſſed me for thy ſake*, where preciſly conſtruing the Hebrew they ſhould ſay, *I diuined* (or coniectured) *and the Lord bleſſed me for thy ſake.* Likewiſe Eſaie, 64. v. 5. they read: *But Loe, thou haſt bene angrie, for vve offended*, the Hebrew is thus. *Loe thou art angrie, and vve haue ſinned.* In the ſame place, they tranſlate, *Yet ſhal vve be ſaued, vvhich* the Hebrew expreſſeth by the copulatiue, *And* we ſhal be ſaued. So when they thinke it conuenient, they tranſlate the Hebrew particle, *For, that, yet*, which ſtrictly ſignifieth *And.*

The latin text iuſtified by other places, yea by Proteſtants tranſlations

Now let vs alſo ſee the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c. In Engliſh word for word thus: *And Melchiſedech king of Salem brought forth bread and vvine. And he the prieſt to God moſt hiegh. And he bleſſed him*, &c. where albeit the cauſual word *For*, is not expreſſed, yet theſe wordes, *And he the prieſt*, further declaring that beſides the office and dignitie of a King (which was ſaid before) Melchiſedec was alſo a Prieſt, muſt nedes ſignifie that he did ſomething about the bread and wine belonging to a Prieſts office. And what that ſomething was, perhaps the Vniuerſitie of Cambridge wil teſtifie, whoſe late profeſſor of Diuinitie teacheth plainly, that Melchiſedech offered Sacrifice, and was therin a figure of Chriſt (*Pag. 6. Repreben.*) *Sacerdotes* (ſaith he) *ij vere & proprie ſunt, qui ſacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchiſedechus, & quem illi adumbrabant, Chriſtus.* *Prieſtes truly and properly are they, that offer ſacrifices, ſuch as vvas Aaron, and the ſonnes of Aaron, and Melchiſedech, and Chriſt, vvhom they preſigured.* If then both Aaron & Melchiſedech were truly and properly Prieſts, becauſe they offered ſacrifices (according to this Profeſſors definition) and both were figures of Chriſt, it muſt needes be granted that as Chriſt fulfilled the figure of Aarons bloudie ſacrifices, in offering him ſelfe vpon the Croſſe: ſo he alſo fulfilled the figure as wel of vnbloudie ſacrifices of Aaron, as eſpecially of Melchiſedechs Sacrifice in ſome other beſides that on the Croſſe, ſeeing the prophet Dauid and S. Paul ſay, Chriſt is a Prieſt (not according to Aaron's order, for that was to haue an end, but) *for euer* according to the order of Melchiſedech. And what other Sacrifice did our Sauiour offer to remaine perpe-

The Hebrew text ſheweth that Melchiſedec did the office of a Prieſt in bread and wine.

The proper office of a Prieſt is to offer Sacrifice.

Guilhel. Whitak. contra Gregor. Martin.

Christ ſtil exerciceth the office of Prieſthood according to the order of Melchiſedech by the miniſterie of Prieſts.

perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes of bread and wine, with commandment to his Apoſtles and Prieſts to do the ſame til the end of the world? Let the indifferent reader weigh it wel. And whoſoeuer is not very proud wil for his better inſtruction, or confirmation, eſteme the vniforme iudgement of manie, ancient, godlie, and lerned Fathers writing vpon this place. VVe wil only recite their wordes, without other deduction for breuitie ſake.

S. Clemens Alexandrinus (li 4. Strom. verſus finem). writeth thus: Melchiſedech king of Salem, Prieſt of God moſt hiegh, gaue wine & bread ſantified nutriment in type of the Euchariſt.

The ancient fathers proue that Melchiſedech offered Sacrifice in bread & wine in figure of Chriſt, and of other Prieſts of the new Teſtament.

S Cyprian (Epiſt 63. ad Cæcilium) Chriſt is Prieſt for euer according to the order of Melchiſedech, which order is this coming from that Sacrifice, and thence deſcending, that Melchiſedech was Prieſt of God moſt hiegh, that he offered bread & wine, that he bleſſed Abraham. For who is more a Prieſt of God moſt hiegh, then our Lord Ieſus Chriſt, who offered Sacrifice to God the Father, and offered the ſame, which Melchiſedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Geneſis, the bleſſing might be rightly celebrated, about Abraham, by Melchiſedec the Prieſt, the image of Chriſts Sacrifice conſiſting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefiguted image.

Euſebius Ceſarienſis. (li 5. Demonſt. Euang. c. 3.) Euen as he who was Prieſt of Nations was neuer ſene to offer corporal ſacrifices, but only bread & wine, when he bleſſed Abraham: ſo firſt our Lord & Sauiour him ſelfe, then prieſts that come from him, exercifing the ſpiritual office of Prieſthood in al nations after the Eccleſiaſtical ordinances, do repreſent the myſteries of his bodie, and healthful bloud in bread & wine. which myſteries Melchiſedech knew ſo long before by diuine ſpirite, and vſed as repreſentations of things to come.

S. Ambroſe (li. 5. de Sacramen. c. 1.) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchiſedech offered Sacrifice.

Idem. in cap. 5. Heb. It is clere that oblations of cattle are vaniſhed, which were in Aarons order, but Melchiſedechs inſtitution remayneth, which is celebrated al the world ouer in adminiſtration of the Sacraments.

S Hierom. (Epiſt. ad Marcellamo vt migret Bethleem.) Haue recourſe to Geneſis, and you ſhal find Melchiſedech king of Salem, prince of this citie, who euen then in figure of Chriſt offered bread and wine, and dedicated the Chriſtian myſterie in our Sauiours bodie and bloud. Idem Epiſt. ad Euagrium: Melchiſedech offered not bloudie victims, but dedicated the Sacrament of Chriſt in bread and wine, ſimple and pure ſacrifice. Idem. Queſt. in Gen. c. 14: Our myſterie is ſignified in the word of order, not by Aaron in imolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Ieſus. Idem in c. 26. Matthei: Melchiſedech the Prieſt of God moſt hiegh, by offering bread and wine, prefigured the Myſterie of the Euchariſt.

S. Chriſoſtom (ho. 35. in Gen.) Seeing the figure, thinck alſo I pray thee, of the veritie ho. 36 After that Melchiſedec king of Salem brought bread and wine (for he was Prieſt of God moſt hiegh) Abraham receiued his oblations.

S. Auguſtin (Epiſt. 95.) Melchiſedech bringing forth the ſacrament (or myſterie) of our Lords table, knew how to figurate his eternal prieſthood. Idem li. 16. c. 22. ciuit. There firſt appeared that ſacrifice, which is now offered to God by Chriſtians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon the Pſalme. 109. li. 1. contra aduerſ. Leg. & prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootles or nedles to cite more places, or more authors. for whoſoeuer wil not ſubmit their iudgements to theſe, would not, it is like, beleue, if their owne maiſters, ſhould riſe agane and warne them, leſt they be damned for their incredulitie. Caluin cõtemneth al the ancient fathers. in ca. 9. Heb.

19. *Bleſſed him*] Caluin (in cap. 7. v. 9. Heb) Muſculus (locis com. c. de Miſſa Papiſt) and ſome other Proteſtants to auoid the connexion of Melchiſedechs *Prieſthood* and bringing forth of bread and wine, wil nedes haue theſe wordes, *He was a Prieſt*, referred only to that which ſoloweth, *he bleſſed Abraham*. And ſome Engliſh tranſlaters for this purpoſe haue corrupted the text, by changing, *And* into *Therfore*, ſaying thus: *And he was a Prieſt of the moſt hiegh God, therfore he bleſſed him*. which is alſo a falſe gloſſe. For Melchiſedech did not bleſſe Abram becauſe he was a Prieſt, for Abram was alſo a Prieſt, but becaule he was a greater Prieſt then Abram. which S. Paul vrgeth ſaying: *Without al contradiction that which is leſſe, is bleſſed of the better*, concluding therupon that Melchiſedech was greatter then Abraham. Agane other Superiors that are not Prieſts may bleſſe their inferiors. As Ioſue and Salomon bleſſed the people, and parents bleſſe their children. Bible 1579. Heb. 7, Ioſue 8. c. 22. 3 Reg. 8. Heretical tranſlation. The greater bleſſeth the leſſe.

20. *Gaue tithes*] This is an other prerogatiue of Melchiſedec, that Abram payed tithes to him, which S. Paul likwiſe explicateth (Heb. 7.) and proueth therby that Chriſts Prieſthood is greatter then the Leuitical. Moreouer this paying of tithes by Abraham ſheweth the antiquitie of this tradition, being practiſed in Abrahams time, that the ſpiritual Superiors receiued tithes of their inferiors. Paying of tithes in the law of nature.

CHAP. XV.

Abram doubting and lamenting that he ſhould haue no childe, God promiſeth him much iſſue, 6. who beleuing is iuſtified, 9. offereth Sacrifice preſcribed by God, 13. and is forwarned that his ſeede ſhal be in ſtrange land 400. yeares. 14. ſhal be deliuered from ſeruitude 18. and poſſeſſe Chanaan.

1 WHEN theſe things therfore were done, the word of our Lord was made to Abram by a viſion ſaying: Feare not Abram, I am thy protector, & thy reward exceding
2 great. † And Abram ſaid: Lord God, what wilt thou geue me? I ſhal goe without children: and the ſonne of the ſtu-
3 ard of my houſe is this Damaſcus Eliezer. † And Abram added: But to me thou haſt not geuen ſeede: and loe my ſeruant borne in my houſe, ſhal be myn heire. † And immedi-
4 atly the word of our Lord came to him ſaying: He ſhal not be thy heyre: but he that ſhal come out of thy wombe, him ſhalt
5 thou haue thin heire. † And he brought him forth abroad, and ſaid to him: Looke vp to heauen, and number the ſtarres, if thou canſt. And he ſaid to him: So ſhal thy ſeed be.

† Abram ″ beleued God, and it was reputed to him vnto iuſtice. † And he ſaid to him: I am the Lord that brought thee out from Vr of the Chaldees for to giue thee this land, and that thou mighteſt poſſeſſe it. † But he ſaid: Lord God, how may I know that I ſhal poſſeſſe it? † And our Lord anſwered, and ſaid: :: Take me a cowe of three yeares old, and a shee goat of three yeares, and a ramme of three yeares, a turtle alſo, and a pigeon. † Who taking al theſe, diuided them by the mydes, and laid ech two peeces arowe one againſt the other: but the birdes he diuided not. † And the foules lighted vpon the carcaſſes, and Abram droue them away. † And when the ſunne was ſetting, a deepe ſleepe fel vpon Abram, and a great and darkeſome horrour inuaded him. † And it was ſaid vnto him: Know and foreknow that a pilgrime shal thy ſeede be in a land not their owne (and they shal bring them vnder bondage, and afflict them) :: foure hundred yeares. † But the nation, whom they shal ſerue, I wil iudge: and after this they shal goe forth with great ſubſtance. † And thou shalt goe to thy fathers in peace, buried in a good old age. † But in the fourth generation they shal returne hither: for :: as yet the iniquities of the Amorrheanes are not at the ful vntil this preſent time.

† Therfore when the ſunne was ſet, there aroſe a darke miſt, and there appeared a fornace ſmoking, and a flake of fire paſſing betwene thoſe diuiſions. † That day God made a couenant with Abram, ſaying: To thy ſeede wil I geue this land from the riuer of Ægypt euen to the great riuer Euphrates, † the Cineans, & Cenezites, the Cedmonites, † and the Hethits, and the Pherezits, the Raphaims alſo, † and the Amorreans & the Cananites, and the Gargaſites, and the Iebuſites.

6 *Ro.* 4. *Gal.* 3. *Iac.* 2.

:: These three kindes of beaſtes and two of birdes ſignifie that the Iſraelites ſhould be three generations in a ſtrange land, the fourth in the deſert, the fifth in poſſeſſion of Chanaan, Theod. *q.* 65. *in Gen.*

:: Abraham and his ſeed wereinſtrange land 400 and odde yeares, but in ſeruitude and affliction about 140.

:: God deferreth to puniſh, either that the wicked may amend, or the good be exerciſed by them. S. Aug. Pſal. 54. or becauſe the iniquity is not come to that great meaſure which his wiſdome forſeeth, and wil puniſh in the end, to his owne more glorie, and more good of others. S. Greg. ho. 11. in 3. Ezech.

13 *Act.* 17.

14 *Exo.* 12.

ANNOTATIONS.

CHAP. XV.

6. *Beleued God*] S. Hilarie (li. 9. de Trin) and S. Ambroſe (li. 1. de Abraham. c. 3) by this exãple teach vs, what maner of faith is reputed to iuſtice. to wit, ſuch a faith as without tergiuerſation, or requiring of proofe or reaſon, doth ſimply beleue that which God once ſaith, becauſe he is omnipotent, how farſoeuer the thing that is ſaid ſurmounteth our vnderſtanding. For ſo heroical was the act of Abrahams faith, promptly beleuing Gods word in a matter moſt hard

To beleue Gods word without ſtaggering is an act of iuſtice.

hard to his former conceipt, that for the ſame he receiued ſingular prayſe; and for the like afterwards was called *the father of manie nations* (c. 17. v. 5) and by S. Paul. *the father of al that* beleue (Ro. 4. v. 11) where the Apoſtle teacheth that Abraham had no iuſtice, nor eſtimation of iuſtice before God, vntil he beleued in Chriſt (v. 18. 19, 20) becauſe al workes before that faith are inſufficient. Neyther was this a ſole faith but had other neceſſarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. wherfore S. Iames teſtifieth that Abraham was iuſtified by workes (that is by workes folowing faith not going before faith. For *Faith* (ſaith he) *if it haue not vvorkes, is dead in it ſelf.* (c. 2. v. 17) *And by vvorkes Abrahams faith vvas conſummat.* v 22. And concludeth thus: Do yee ſee, that by workes a man is iuſtified and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious.

Onlie faith doth not iuſtifie.

CHAP. XVI.

Sarai geueth her handmaid Agar as a wife to Abram. 4. *Who conceiuing deſpiſeth her myſtreſſe, is therfore afflicted, & flyeth away.* 7. *But is warned by an Angel to returne and humble herſelfe,* 15. *which she doth and beareth Iſmael.*

1 SARAI therfore, the wife of Abram, had brought forth no children: but hauing an handmaid an Ægyptian na-
2 med Agar, † she ſaid to her huſband: Behold, our Lord hath cloſed me, that I might not beare: Goe in vnto my handmaid, if happely of her at the leaſt I may haue children. And
3 when he agreed to her in this requeſt, † she toke Agar the Ægyptian her handmaid tenne yeares after that they firſt dwelled in the land of Chanaan: and gaue her vnto her
4 huſband" to wife. † Who did companie with her, but she :: perceauing that she was with childe, deſpiſed her miſtreſſe.
5 † And Sarai ſaid to Abram: Thou doeſt vniuſtly againſt me: I gaue my handmaid into thy boſome, who perceauing herſelf to be with child, deſpiſeth me. Our Lord iudge be-
6 twen me and thee. † To whom Abram making anſwere: Behold, ſaith he, thy hãdmaid is in thine owne hand, vſe her as it pleaſeth thee. When Sarai therfore did afflict her, she
7 ranne away. † And an angel of our Lord hauing found her, beſide a fountaine of water in the wilderneſſe, which is in
8 the way to Sur in the deſert, † he ſaid to her: Agar, the handmaid of Sarai, whence comeſt thou? and whither goeſt thou? who anſwered: From the face of Sarai my miſtreſſe
9 doe I flye. † And the angel of our Lord ſaid to her: Returne

:: Some obey whileſt they are rude, or in low ſtate, but hauīg got a little knowlege, or aduancement diſdaine their aduancers. S. Gregorie. li. 21. in 1. Reg. 3.

to thy miſtreſſe, and humble thy ſelfe vnder her hand. † And 10
again: Multiplying, ſayth he, wil I multiplie thy ſeed, and it
ſhal not be numbred for the multitude therof. † And againe 11
after that: Behold, ſaith he, thou art with child, and thou
ſhalt bring forth a ſonne: and thou ſhalt cal his name Iſ-
mael, becauſe the Lord hath heard thin affliction. † He ſhal 12
be a wild man: his hand ſhal be againſt al men, and al mens
hands againſt him: and ouer againſt al his brethere n ſhal he
pitch his tents. † And ſhe called the name of our Lord that 13
ſpake vnto her: Thou the God which haſt ſene me. For ſhe
ſaid: verily here haue I ſene the backe partes of him that
hath ſene me. † Therfore ſhe called that wel, the Wel of 14
him that liueth and ſeeth me. The ſame is betwen Cadeſſe,
and Barad. † And Agar brought forth a ſonne to Abram: 15
who called his name Iſmael. † Eightie and ſixe yeares old 16
was Abram when Agar brought him forth Iſmael.

ANNOTATIONS.
CHAP. XVI.

Manichees, condemned pluralitie of wiues in the Patriarches. Luther alloweth it in Chriſtians. Other Proteſtants in ſome caſe.

3. *To wife*] The Manichees did calumniat holie Abraham, and other Patriarches for hauing manie wiues, condemning them of incontinencie and adulterie for the ſame Luther in the contrarie extreme held it not vnlawful, but indifferent, now in the law of grace, for a man to haue more wiues then one at once. And ſome Engliſh Proteſtants hold, that for adulterie, the innocent partie may marie an other, the firſt liuing. But the Catholique doctrin diſtinguiſhing times and cauſes, ſheweth how pluralitie of wiues was lawful ſometimes, and at other times, eſpecially ſince Chriſt, altogether vnlawful, and vndiſpenſable. The ſumme of which veritie is this. By the firſt inſtitution of Mariage in the ſtate of innocencie, and law of nature, and by the law of Chriſt, it is vnlawful for anie man to haue more wiues, and for anie woman to haue more huſbands, then one. In the one part of which Law notwithſtanding God ſometimes diſpenſed. For there be two kindes of preceptes pertaining to the law of nature. One ſorte are as firſt principles of the law of nature, in which God neuer diſpēſeth, much leſſe anie man. As that one woman may not haue more huſbands then one, becauſe the ſame would rather hinder procreation, and ſo were directly againſt the fruict of mariage. The other ſorte are as concluſions drowne from the firſt principles, in which God ſometimes diſpenſeth, but neuer anie man. As in this preſent example: ſeeing it is againſt natural procreation that one woman ſhould haue manie huſbands, it is conuenient alſo, there being ordinarily as manie men as wemen in the world, that euerie man likwiſe ſhould be reſtrained to one wife, for ſo procreation may rather be increaſed, then if ſome men haue manie wiues, and others by that occaſion haue none at al, except in ſome ſpecial caſe. As after the floud, when there was ſcarſetie of people, God diſpenſed with ſuch men as in deede were like to make greatter procreation by pluralitie of wiues. VVhich appe-

S. Aug. li. 22. c. 47. cont. Fauſt. Luther propſit. 62. 65. et 66.

Two ſortes of preceptsin the law of nature.

S. Aug. de bono coniugali. ca. 17.

appeareth ſufficiently by that Sarai perſwaded her owne huſband, to marie an other wife, and he a true ſeruant of God agreed therto, not as a new thing but as a lawful practiſe of thoſe times. And Moyſes here and in other places ſtil ſpeaketh of it, as of a cuſtome knowne to the people for lawful. *If a man* (ſaith he) *haue two wiues, one beloued and the other hated, and they haue children by him, and the ſonne of the hated be firſt borne, he can not preferre the ſonne of the beloued.* wherby is clere that two wiues were then lawful, and the children of both legitimate, and that the firſt borne muſt be preferred, without reſpect of firſt or laſt mariage. Yet this diſpenſation either ceaſed before Chriſts time, the cauſe ceaſing, when the world was repleniſhed; or at leaſt our Sauiour tooke it away, reſtoring Matrimonie to the firſt inſtitution of two in one fleſh. who pleaſeth to ſee the Doctors that vnderſtand, and expound the Scriptures to this effect, may read S. Auguſtin li. 22. c. 30. & 47. con. Fauſt. Manich. li. 16. c. 25. & 38. ciuit. & li. 1 de adulter. coniugijs. S. Chriſtom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Alſo S. Chriſoſt. S. Hierom. and S. Bede in. 19. Mathei.

Deut. 21.

Math. 19. Gen. 2.

Pluralitie of wiues ſometimes allowed.

By the law of Chriſt in no caſe lawful.

CHAP. XVII.

God renewing his promiſes to Abram, 5. changeth his name, 10. and commandeth Circunciſion. 15. changeth alſo his wiues name, promiſeth a ſonne of her. 20. Likewiſe that Iſmael ſhal proſper. 23. and the ſame day Abraham circunciſed him ſelfe, and Iſmael, and al the men of his houſe.

1 AND after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and ſaid vnto him: I am the God almightie: walke before me, and be :: perfect.
2 † And I wil make my couenant betwen me and thee: and
3 I wil multiplie thee exceadingly. † Abram fel flat on his
4 face. † And God ſaid to him: I am, and my couenant is
5 with thee, & thou ſhalt be a father of manie nations. † Neyther ſhal thy name be called any more Abram: but thou ſhalt be called Abraham: becauſe a father of " many nations
6 I haue made thee. † And I wil make thee encreaſe exceadingly, and I wil make thee into nations, and kinges ſhal come
7 forth of thee. † And I wil eſtablish my couenant betwen me and thee, and betwen thy ſeede after thee in their generations by a perpetual couenant: to be thy God, and thy
8 ſedes after thee. † And I wil geue to thee, and to thy ſeed the land of thy peregrination, al the land of Chanaan for a
9 perpetual poſſeſſion, and I wil be their God. † Againe God ſaid to Abraham: And thou therfore ſhalt keepe my coue-
10 nant, and thy ſeed after thee in their generations. † This is my couenant which you ſhal obſerue betwen me and you,

::He is perfect in this life, that ſincerly & diligently tendeth towards perfection of the next life. And this God here commanded to Abraham, & Chriſt to al Chriſtians. Math. 5. S. Aug. li. de perfect. cont. Cæleſt.

See Gen. 6. v. 9

and

and thy ſeede after thee: Al the malekind of you " shal be cir-
:: Circumciſion and name receiued the eight day ſignified the aſſociation of Saints in heauen after the ſeuen dayes trauel of this world. Ser. de circum. apud S. Cyprian.
cumciſed: † and you shal circumciſe the flesh of your pre- 11
puce, that it may be for a ſigne of the couenant betwen me
and you. † An infant of :: eight daies shalbe circumciſed a- 12
mong you, al malekind in your generations: aſwel the
homebred shal be circumciſed, as the bought ſeruant of
whoſoeuer he is, not of your ſtocke: † and my couenant shal 13
be in your flesh for a perpetual couenant. † The male, whoſe 14
flesh of his prepuce shal not be circumciſed, that ſoule
" shalbe deſtroied out of his people: becauſe he hath broken
my couenant. † God ſaid alſo to Abraham: Sarai thy wife 15
thou shalt not cal Sarai, but Sara. † And I wil bleſſe her, 16
and of her I wil giue thee a ſonne, whom I wil bleſſe, and he
:: Abraham laughed not doubting but reioycing. S. Ambro. li. de Abraham c. 4. S. Aug. li. 16. c. 26. de ciuit.
shalbe into nations, and kings of peoples shal ſpring of him.
† Abraham fel vpon his face, & :: laughed, ſaying in his hart: 17
Shal troweſt thou to him that is an hundred yeare old a
ſonne be borne? and Sara that is nyntie yeares old shal she
beare? † And he ſaid to God: I would that Iſmael may liue 18
before thee. † And God ſaid to Abraham: Sara thy wife 19
shal beare thee a ſonne, and thou shalt cal his name Iſaac, and
I wil eſtablish my couenant to him for a perpetual coue-
nant, and to his ſeed after him. † Concerning Iſmael alſo I 20
haue heard thee. behold, I wil bleſſe him, and encreaſe, and
:: Temporal bleſſings were common to Iſmael, but ſpiritual pertained properly to Iſaac and Iſrael, & their ſucceſſors.
multiplie him exceadingly: twelue dukes shal he beget, and
I wil make him into a great narion. † But my couenant I wil 21
eſtablish with :: Iſaac, whom Sara shal bring forth to thee
at this time an other yeare. † And when he had leaſt of ſpea- 22
king with him, God aſcended from Abraham. † And A- 23
braham tooke Iſmael his ſonne, and al the homebred of his
houſe: and al whom he had bought, al the males of al the
men of his houſe: and he circumciſed the flesh of their pre-
puce forthwith the very ſame day, as God had commanded
him. † Abraham was nyntie and nyne yeares old, when he 24
:: Conformitie in Religion conſerueth peace in euery familie. Tho. Anglus in hunc locum.
circumciſed the flesh of his prepuce. † And Iſmael his ſonne 25
was ful thirtene yeares old at the time of his circumciſion.
† The ſelf ſame day was Abraham circumciſed and Iſmael 26
his ſonne. † And :: al the men of his houſe, as wel the home- 27
bred, as the bought ſeruantes and ſtrangers were circumciſed
togeather.

ANNO-

ANNOTATIONS.
CHAP. XVII.

5. *Manie nations*] Abram ſignifying *Hiegh* or *Noble father*, changed into Abraham, which ſignifieth *Father of manie* (nations) and Sarai ſignifying *My Princes*, changed into Sara, which abſolutly ſignifieth *Princeſſe*, importe great Myſteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the iſſue that he ſhould haue of Sara, ſhould be the father of manie nations, which S. Paul expreſly applieth to his ſpiritual children, thoſe eſpecially that ſhould beleue in Chriſt, of the Gentiles prefigured by *Iſaac borne of the free vvoman, by the promiſe*, as the Iewes were prefigured by *Iſmael borne of the bond vvoman according to the fleſh*, concluding with the prophet Eſai, that *Manie are the children of the deſolate, that before vvas barren*. For albeit Abraham was natural father of foure nations, The Iſmaelites, Madianites, Idumeans, and the Iſraelites, yet he was ſpiritual father of manie more, to wit, of al nations that beleue in Chriſt from his owne time to the end of the world, of which ſome are Iewes, but the greateſt part Gentiles. as the ſame Apoſtle ſheweth. Rom. 4. Gal. 4. Epheſ. 3. Colloſ. 1. and in other places. whereby is clere, that the Church of Chriſt doth alwayes conſiſt of manie nations, not as Donatiſtes and Proteſtants abſurdly ſay, ſometimes of few inuiſible or vnknowen perſons, for ſo Abraham ſhould ſometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he ſhould not maintaine his promiſe, made to Abraham for euer.

Changing of names is myſtical. S. Aug. li. 16. c. 28 & 39. ciuit. S. Hierom. Tradit. Hebraicis.

Gal. 4. Iſa. 54.

Abraham natural father of foure nations: ſpiritual father of al that do beleue in Chriſt. Rom. 4, 11.

The Church of Chriſt euer conſiſteth of many nations.

10. *Shal be circumciſed*] The Sacrament of Circumciſion here firſt inſtituted, about 400. yeares before the Law of Moyſes, is a perfect figure of Baptiſme, reſembling it in foure things. Firſt by both theſe Sacraments the faithful are diſtinguiſhed from infidels. Secondly proffeſſion of faith is made in them both, either by thoſe that receiue the ſame, if they be of diſcretion, or by others for them, if they be infants. Thirdly by both theſe Sacraments entrance is made into the Church, and to the participation of other Sacraments and ſpiritual rites. Fourrhly both theſe Sacraments induce ſubiection to the iuriſdiction, and lawes of the Church. But Baptiſme doth farre excel Circumciſion in that it is more eaſie, or leſſe painful, more vniuerſal, for it pertaineth to al nations, and both ſexes; and eſpecially in vertue and efficacie, for Baptiſme as an inſtrumental cauſe remitteth ſinne and iuſtifieth, Circumciſion was only a ſigne that grace was geuen, & ſinne remitted. Againe Baptiſme imprinteth a character in the ſoule, the other leaueth a marck only in the fleſh. Finally Baptiſme openeth the gate of heauen, in vertue of Chriſts paſſion now paſt, which circumciſion could not before Chriſt ſuffered death. Of which both reſemblance and difference S. Auguſtin treateth in manie places, eſpecially li. 3. de doct. chriſt c. 9. Epiſt. 118. and Ianuarium. li: 19. c. 13. cont. Fauſt & in Pſal. 73. where he alſo maketh like compariſon betwen other Sacraments of the old and new Teſtament.

Circumciſion a figure of Baptiſme.

Baptiſme excelleth Circumciſion.

14. *Shal be deſtroyed*] Here occurre two difficulties about the true ſenſe of this hard place. Firſt whether this puniſhment belonged to them only, by whoſe fault circumciſion was omitted; or to infants alſo that ſhould be circumciſed and were not. Secondly whether temporal puniſhment, or eternal

Two difficulties.

was here threatned for transgreſſion of this precept. Touching the firſt doubt, it ſemeth probable, that this puniſhment pertained only to thoſe, by whoſe negligence themſelues, or others of their charge, were not circumciſed: for that the reaſon why ſuch a one is puniſhed is aleaged, *Becauſe he hath broken Gods couenant*. VVhich is only in their powre to kepe or breake, that are of diſcretion, and not in the powre of infants. The indifferencie alſo of the Hebrew and Greeke text fauoreth this ſenſe, for where according to the Latin we read, *The male vvhoſe fleſh of prepuce is not circumciſed*, The Hebrew and Greke may be tranſlated, *The male that doth not circumciſe the fleſh of his prepuce*, which can not be ment of an infant of eight dayes old. This expoſition is likewiſe confirmed by example, Exodi. 4. where Moyſes was in danger to be ſlaine by an Angel, becauſe his ſonne was not circumciſed. Neuertheles S. Auguſtin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained alſo to infants. whoſe iudgement is confirmed by the 70. Interpreters adding for explication theſe wordes, *the eight day*. which neceſſarily include infants, as ſubiect to this puniſhment. not for that they could tranſgreſſe this precept, or commit a new ſinne, but for lack of circumciſion. The reaſon wherof is, for that God now determined this only remedie for original ſinne, in the male ſex of Abrahams ſeede, in place of ſacrifice, or other profeſſion of faith vſed before, and that in caſe it could conueniently be applied for otherwiſe the former remedies were ſtil aualable.

To whom the puniſhment pertained whē circumciſion was omitted.

Concerning the other difficultie manie ancient fathers expound theſe wordes, *ſhal be deſtroyed out of his people*, of only temporal puniſhment; either death, as the like phraſe ſignifieth, Exodi. 12. *VVhoſoeuer ſhal eate leuened bread, his ſoul ſhal perish out of Iſrael*; or temporal ſeparation from the people of God, as Num. 19. *Euerie one that toucheth the dead corſe, ſhal perish out of Iſrael*. But S. Auguſtin (li. 3. c. 18. cont. Iulian. li 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. & 3.) S. Proſper (li. de promiſſ. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam. c. 8) and S. Bernard (ſer. 3. de circum) vnderſtand this threatning not only of temporal puniſhment, but alſo of eternal ſeparation from God, and the ſocietie of Saints. And that alſo infants are ſo ſecluded only for lack of this remedie, as now children which dye without Baptiſme, cōmitting no new fault are depriued of the viſion of God, for their original ſinne not remitted. VVherupon is geathered that albeit Circumciſion was principally inſtituted to diſtinguiſh the people of God, which ſhould come of Abrahams ſeede, from other nations, yet it was alſo for remiſſion of original ſinne: not in al, but in thoſe to whom God appointed this particular remedie.

what puniſhment was threatned.

Circumciſion inſtituted to diſtinguiſh the people of God and for remedie of original ſinne in ſome perſons, but not in al.

CHAP. XVIII.

Angels intertained as gheſts by Abraham 10. *tel* When *Sara ſhal beare a ſonne, wherat ſhe laughing, they cōfirme that they had ſaid.* 16. *They alſo fortel the deſtruction of Sodom.* 22. *for which Abraham prayed ſix times.*

AND God appeared to him in the vale of mambre as he 1
ſat in the dore of his tent, in the verie heat of the day.
† And when he had lifted vp his eyes, there appeared to him 2
three men ſtanding nere vnto him: whom after he had ſene,

he re-

he ranne to meete them from the dore of his tent, and adored
Heb. 13. 3 to the ground. † And He ſaid :: Lord, if I haue found grace
4 in thy ſight, goe not paſt thy ſeruant: † but I wil fetch
a little water, and waſh ye your feete, and reſt ye vnder the
5 tree. † And I wil fet a morſel of bread, and ſtrengthen
your hart, afterward you ſhal paſſe: for therfore are you
come aſide to your ſeruãt. Who ſaid: Do as thou haſt ſpoken.
6 † Abraham made haſt into the tent to Sara, and ſaid to her:
Make haſt, temper togeather three meaſures of floure, and
7 make harth cakes. † But himſelfe ranne to the heard, and
tooke from thence a calfe verie tender and verie good, and
8 gaue it to a young man: who made haſt and boiled it. † He
tooke alſo butter and mylke, and the calfe which he had
boyled, and ſet before them: but him ſelfe did ſtand beſide
9 them vnder the tree. † And when they had eaten, they
ſaid to him: Where is Sara thy wife? He anſwered: Loe ſhe is
10 in the tent. † To whom he ſaid: Returning I wil come to
thee at this time, life accompaning, and Sara thy wife ſhal
Rom. 9. haue a ſonne. Which when Sara heard, ſhe laughed behind
11 the dore of the tent. † And they were both aged, and farre
entred in yeares, and it ceaſed to be with Sara after the
12 maner of wemen. † Who laughed ſecretly ſaying: After
I am waxen old, & my Lord is an old one, ſhal I geue my ſelfe
13 to pleaſure? † And our Lord ſaid to Abraham: Why did Sara
laugh, ſaying: Shal I an old woman beare a child in deed?
14 † Is there any thing hard to God? According to appointment
I wil returne to thee this verie ſelfe ſame time, life accom-
15 paynig, and Sara ſhal haue a ſonne. † Sara denied, ſaying:
I laughed not: being much afraid. But our Lord: :: It is not
16 ſo, ſaith he: but thou didſt laugh. † When the men therfore
were riſen vp from thence, they turned their eyes againſt
Sodome: and Abraham did goe with them, bringing them
17 on the way. † And our Lord ſaid: Can I conceale from A-
18 braham the things which I wil doe: † wheras he ſhal be
into a nation great, and verie ſtrong, and in him are
19 TO BE BLESSED al the nations of the earth? † For I
know that he wil commande his children, and his houſe
after him that they kepe the way of the Lord, and doe iudge-
ment and iuſtice: that for Abrahams ſake the Lord may
bring to effect al the things that he hath ſpoken vnto him.
20 Therfore ſaid our Lord. † The crye of Sodome, and

:: Abraham ſaw three, and adored one. profeſſing three diuine perſons and one God. S. Aug. li. 16. c. 29. ciuit.

:: Abraham laughing with admiration for ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that ſeeth the hart. S. Aug. q. 36. in Gen. & li. 16. c. 31. ciuit.

Gomorre is multiplied, and their ſinne is aggrauated exceedingly. † I wil deſcend, and ſee whether they haue in acte accompliſhed the crye that is come to me: or whether it be not ſo, that I may know. † And they turned them ſelues from thence, and went their way to Sodome: but Abraham as yet ſtood before our Lord. † And approching he ſaid: what! wilt thou deſtroy the iuſt with the wicked? † If there ſhalbe fiftie iuſt perſons in the citie, ſhal they periſh withal? and wilt thou ſpare that place for fiftie iuſt, if they be therin? † Be it farre from thee, that thou doe this thing, and that thou kil the iuſt with the wicked, and that the iuſt be in like caſe as the wicked, this is not beſeeming thee: which iudgeſt al the earth, no thou wilt not do this iudgement. † And our Lord ſaid to him: If I ſhal find in Sodome fiftie iuſt perſons within the citie, I wil ſpare the whole place for their ſake. † And Abraham anſwered, and ſaid: Becauſe I haue once begunne, I wil ſpeake to my Lord, wheras I am duſt and aſhes. † What if there shal be fiue leſſe then fiftie iuſt perſons? wilt thou for fortie fiue deſtroy the whole citie? And he ſaid: I wil not deſtroy it, if I shal finde fiue and fourtie. † And againe he ſaid vnto him: But if fourtie ſhalbe found there, what wilt thou doe? He ſaid: I wil not ſtrike it for fourties ſake. † Lord, ſaith he, be not angrie I beſech thee, if I ſpeake: what if thirtie shal be founde there? He anſwered: I wil not doe it, if I shal find thirtie there. † Becauſe, ſaith he, I haue once begunne, I wil ſpeake to my Lord: What if twentie shalbe founde there? He ſaid: I wil not deſtroy it for twenties ſake. † I beſeech thee, ſaith he, be not angrie Lord, if I ſpeake yet once more: What if renne shalbe found there? And he ſaid: I wil not deſtroy it for tennes ſake. † And our Lord departed after that he ceaſed to ſpeake vnto Abraham: and Abraham returned into his place.

what a wall are iuſt men to their countrie? their faith ſaueth vs, their iuſtice defendeth vs from deſtruction. S. Amb. li. 1. de Abraham. c. 6.

CHAP. XIX.

Lot receiuing Angels in his houſe, is abuſed by the Sodomites. 12. He with his wife (26. who for looking back is turned into a ſtatua of ſalt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

AND

1 AND the two angels came to Sodome at euen, and Lot
sitting in the gates of the citie. Who when he had ſene
them, roſe vp and went to meete them: and adored proſtrate
2 vnto the ground, † and ſaid: I beſech you, my Lords, turne :: Abraham &
into the houſe of your ſeruant, and lodge there: wash your Lot by hoſpi-
feet, and in the morning you shal go forth on your way. talitie merited
3 Who ſaid: No, but we wil abide in the ſtreat. † He compel- to receiue An-
led them earneſtly to turne in vnto him: and when they gels in ſteed
were entred into his houſe, he made them a banquet, and ofme. Heb.13.
4 baked vnleauened bread, and they did eate. † And before
they went to bed, the men of the citie beſet the houſe from
5 young to old, al the people togeather. † And they called
Lot, and ſaid to him: Where are the men that came in to thee
at night? bring them forth hither that we may know them.
6 † Lot going forth to them, and ſhutting the dore after him,
7 ſaid: † Doe not ſo, I beſech you, my brethren, doe not
8 commit this euil. † I haue two daughters, which as yet haue
not knowen man: I wil bring them forth to you, and abuſe
you them as it ſhal pleaſe you, ſo that you do no euil to theſe
men, becauſe they are entred vnder the ſhadowe of my roofe.
9 † But they ſaid: Get thee backe thither. And againe: Thou
cameſt in, ſaid they, as a ſtranger, what to be a iudge? Thy
ſelfe therfore we wil afflict more then theſe. And they did
violence to Lot exceadingly: and it was euen nowe at the
10 point that they would breake the dores. † And behold the
men put forth their hand, and drew in Lot vnto them, and
11 ſhut the dore: † and them, that were without, they ſtroke
with blyndnes from the leaſt to the greateſt, ſo that they
12 could not find the dore. † And they ſaid to Lot: Haſt thou
here anie of thine? ſonne in law, or ſonnes, or daughters,
13 al that are thine, bring them out of this citie: † for we wil
deſtroy this place, for that :: their crye is waxen lowde before :: This ſinne
14 our Lord, who hath ſent vs to deſtroy them. † Therfore Lot crieth to hea-
went forth, and ſpake to his ſonnes in lawe that were to take uen for re-
his daughters, and ſaid: Ariſe: get you forth out of this uenge.
place, becauſe our Lord wil deſtroy this citie. And he ſemed
15 vnto them to ſpeake as it were in ieſt. † And when it was
morning, the angels vrged him, ſaying: Ariſe, take thy wife,
and the two daughters which thou haſt: leaſt thou alſo
16 perith withal in the wickednes of the citie. † He lingring,
they tooke his hand, and the hand of his wife, and of his two

daughters, becauſe our Lord ſpared him. † And they led 17
him forth, and ſet him without the citie: and there they
ſpake to him, ſaying: Saue thy life: looke not backe, nei-
ther ſtay thou in al the countrie about: but ſaue thy ſelfe in
the mountaine, leſt thou alſo periſh withal. † And Lot ſaid 18
to them: I beſeech thee my Lord, † becauſe thy ſeruant hath 19
fonnd grace before thee, and thou haſt magnified thy mercie,
which thou haſt wrought with me, in that thou wouldeſt
ſaue my life, and ſafe I can not be in the mountaine, leſt per-
haps the euil catch me, and I dye. † There is this citie hereby 20
at hand, wherunto I may flee, a little one, and I ſhalbe ſafe in
it: is it not a little one, and my life ſhalbe ſaued? † And he 21
ſaid to him: Behold alſo in this point I haue heard thy pray-
ers, not to ouerthrow the citie for which thou haſt ſpoken.
† Make haſt, and be ſaued there: becauſe I can not doe any 22
thing til thou enter in thither. Therfore the name of that
citie was called * Segor. † The ſunne was riſen vpon the 23 *a litle one*
earth, & Lot entred into Segor. † Therfore our Lord rained 24
vpon Sodome and Gomorre brimſtone & fire from our Lord
out of heauen: † and he ſubuerted theſe cities, and al the 25
countrie about, al the inhabitants of the cities, and al things
that ſpring of the earth. † And his wife :: looking behind her, 26
was turned into a ſtatua of ſalt. † And Abraham getting vp 27
early in the morning, there where before he had ſtood with
our Lord, † beheld Sodome & Gomorre, and the whole 28
land of that countrie: and he ſaw the cinders riſe vp from
the earth as it were the ſmoke of a fornace. † For when 29
God ſubuerted the citties of that countrie, he :: remenbring
Abraham, deliuered Lot out of the ſubuerſion of the cities
wherein he had dwelt. † And Lot aſcended out of Segor, 30
and abode in the mountaine, his two daughters alſo with him
(for he was afraid to abide in Segor) and he abode in a caue
him ſelfe, and his two daughters with him. † And the elder 31
ſaid to the younger: Our father is old, and there is no man
left on the earth, that may companie with vs after the ma-
ner of the whole earth. † Come, let vs make him drunke 32
with wine, and let vs lie with him, that we may preſerue ſeed
of our father. † They therfore made their father to drinke 33
wine that night: and the elder went in, and lay with her fa-
ther: but he perceaued not, neyther when his daughter lay
downe, nor when ſhe roſe vp. † The next day alſo the elder 34
ſaid to

:: Lots wife turned into ſalt, admoniſheth the ſeruants of God to procede in vertue, & not to looke back to vice. Luc. 17. S. Aug. li. 16. c. 30. ciuit.

:: Lot neither perfect, nor very wicked was deliuered for Abrahams ſake. S. Aug. q. 45 in Gen.

ſaid to the younger: Behold I lay yeſternight with my father, let vs make him drinke wine alſo this night, and thou ſhalt
35 lye with him, that we may ſaue ſeed of our father. † They made their father drinke wine that night alſo, and the younger daughter went in, and lay with him: and neyther then truly did he perceaue when ſhe lay downe, or when ſhe
36 roſe vp. † The two daughters therfore of Lot were with
37 child by their father. † And the elder bare a ſonne and ſhe called his name Moab: he is, the :: father of the Moabites
38 euen to this preſent day. † The younger alſo bare a ſonne, and ſhe called his name Ammon, that is the ſonne of my people: he is the father of the Ammonites euen to this day.

:: Moabites & Ammonites were two diſtinct nations. perhaps of the 72. See. p. 43.

CHAP. XX.

Abraham ſeiorning in Gerar, his Wife is taken into King Abimelechs houſe, but by Gods commandement is reſtored vntouched, 14. With great giftes, 17. and Abraham praying Abimelechs houſe is cured.

1 ABRAHAM remoued from thence into the ſouth countrie, and dwelt betwene Cades, and Sur: and
2 he liued as a pilgrime in Gerara. † And he ſaid of Sara his wife: She is :: my ſiſter. Abimelech therfore the king of Ge-
3 rara ſent, and tooke her. † And God came to Abimelech in a dreame by night, and ſaid to him: Loe thou ſhalt dye for the
4 woman that thou haſt taken: for ſhe hath a huſband. † But Abimelech had not touched her, and he ſaid: Lord wilt
5 thou kil a nation that is ignorant and iuſt? † Did not he ſay to me: She is my ſiſter: and ſhe ſay, He is my brother? in ſimplicitie of my hart, and cleanenes of my hands haue I
6 done this. † And God ſaid to him: And I do know that thou dideſt it with a ſincere hart: and therfore I kept thee that thou ſhouldeſt not ſinne againſt me, and I permitted not that
7 thou ſhouldeſt touch her. † Now therfore reſtore the wife to her huſband, becauſe he is a prophet: and he ſhal pray for thee, and thou ſhalt liue: but if thou wilt not reſtore her, know thou that dying thou ſhalt dye, thou and al things that
8 are thine. † And Abimelech forthwith riſing vp in the night, called al his ſeruantes: and he ſpake al theſe words to their
9 eares, and al the men were ſore afraid. † And Abimelech called

:: See pag. 52.

:: Not his fathers owne daughter, but of his progenie. S. Aug. li. 22. cont. Faust. c. 35. & li. 16. c. 19. & 30. de ciuit.

called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my kingdom a great sinne? that which thou oughtest not to doe, thou hast done to vs. † And again expostulating, he said: What sawest thou, that thou didest this? † Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: † howbeit otherwise also in verie deed she is my sister, :: the daughter of my father, and not the daughter of my mother, and I tooke her to wife. † And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shal come vnto, thou shalt say that I am thy brother. † Therfore Abimelech :: tooke shepe & oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwel where euer it shal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand peeces of siluer, this shal serue thee for a veile of thine eyes to al that are with thee, and whither soeuer thou shalt goe, remember also thou wast taken. † And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

10 11 12 13 14 15 16 17 18

:: Kinges of the earth esteming the Church only for a laudable people of God, seeke to subiect her to them selues: but knowing her to be the inuiolable spouse of Christ, subiect them selues to her, and offer to her most honorable giftes. S. Aug. li. 22. cont. Faust. c. 38.

CHAP. XXI.

Isaac is borne. 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abrahams house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

The sixt part of this booke.

Of the progenie & other blessings of Abraham, Isaac, and Iacob.

AND our Lord visited Sara, as he had promised: and fulfilled the things which he spake. † And she conceaued and bare a sonne in her old age, at the time that God had foretold her. † And Abraham called the name of his sonne, which Sara bare him, :: Isaac: † and he circumcised him the eight day, as God had commanded him, † when he was an hundred yeares old: for at this age of his father, was Isaac borne. † And Sara said: Laughter God hath made

1 2 3 4 5 6

:: Abraham & Sara laughed (he admiring, she doubting) at the ioyful

made to me: whosoeuer shal heare of it, wil laugh with
7 me. † And again she said: Who that shal heare of it would
beleue Abraham, that Sara gaue sucke to a sonne, which
8 she bare him now being an old man? † The child therfore
grewe, and was weined: and Abraham made a great feast in
9 the day of his weining. † And when Sara had senne the
sonne of Agar the Ægyptian playing with Isaac her sonne,
10 she said to Abraham: † Cast out this handmaid, and her
sonne: for the sonne of the handmaid shal not be heire
11 with my sonne Isaac. † Abraham tooke this greuously for
12 his sonne. † To whom God said: " Let it not seme greuous
to thee for the boy, and for thy handmaid: al things that
Rom. 9. Sara shal say to thee, heare her voice: because :: in Isaac shal
Heb. 11. 13 seed de called to thee. † But the sonne also of the hand-
maid I wil make into a great nation, because he is thy seede.
14 † Abraham therfore rose vp in the morning, and taking
bread and a bottle of water, put it vpon her shoulder, and
deliuered the boy and dismist her. Who went away, and
15 wandred in the wildernesse of Bersabee. † And when the
water in the bottle was spent, she cast the boy vnder one
16 of the trees, that were there. † And she went her way, and
sate ouer against a great way of as farre as a bowe can cast.
for she said: I wil no see the child dying: and sitting ouer
17 against, she lifted vp her voice and wept. † And God heard
the voice of the boy: and an angel of God called Agar from
heauen, saying: What doest thou Agar? feare not: for God
hath heard the voice of the boy, from the place wherin
18 he is. † Arise, take vp the boy, and hold his hand: for into
19 a great nation wil I make him. † And God opened her eyes:
who seing a wel of water, went, and filled the bottle, and
20 gaue the boy to drinke. † And God was with him: who
grew, and abode in the wildernes, and became a young man
21 archer. † And he dwelt in the wildernes of Pharan, and
his mother tooke a wife for him out of the land of Ægypt.
22 † The same time said Abimelech, and Phicol the general
of his armie to Abraham: God is with thee in al things
23 which thou doest. † Sweare therfore by God, not to hurt
me, and my posteritie, and my stocke: but according to the
mercie, that I haue done thee, thou shalt doe to me, and to
24 the land wherin thou hast liued a stranger. † And Abraham
25 said: I wil sweare. † And he rebuked Abimelech for the

promise of a sonne, & therfore he is called Isaac, which signifieth laughter. S. Aug li. 16. c. 31. ciuit.

:: See chap. 17. v. 21.

wel of water, which his ſeruants had taken away by force.
† And Abimelech anſwered: I knew not who did this thing: 26
yea and thy ſelfe dideſt not tel me, and I heard not of it but
to day. † Abraham therfore tooke ſheepe and oxen, and 27
gaue to Abimelech: and both of them made a league. † And 28
Abraham ſet ſeuen ewe lambes of the flocke apart. † To 29
whom Abimelech ſaid: What meane theſe ſeuen ewe lambes,
which thou haſt made to ſtand apart? † But he ſaid: Seuen 30
ewe lambes ſhalt thou take at my hand: that they may be a
teſtimonie for me, that I digged this wel. † Therfor was 31
that place called * Berſabee: becauſe there both did ſweare. *wel of oath*
† And they made a league for the wel of oath. † And Abi- 32 33
melech aroſe, and Phicol the general of his armie, and they
returned to the land of the Paleſtines. But Abraham planted
a groue in Berſabee, and called therupon the name of our
Lord God eternal. † And he was a ſeiorner in the land of the 34
Paleſtines manie dayes.

ANNOTATIONS.
CHAP. XXI.

Separation to be made in families, when iuſt cauſe requireth.

12. *Let it not*] It ſemed ſo hard, inhumaine, and vniuſt to caſt Agar and Iſmael out of the houſe, that Abraham would not haue done it, onles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not reſpecting fleſh and bloud, nor diſputing further of the lawfulnes of the fact, ſent them both away, commending them to Gods protection: and ſo by this ſeparation the familie was made quiet. It repreſented alſo

Myſtical ſenſe

a notable Myſterie of the Synagog of the Iewes & Church of Chriſt. As S. Auguſtin doth excellently expound the ſame, according to S. Paul (Gal. 4.) That Iſmaels playing with Iſaac was perſecution, becauſe it tended to peruert him, ſhewing it to be a greater iniurie, to delude and deceiue anie, in drawing them to new and particular companies, then corporally to perſecute them: and that the Church, and Catholique Princes puniſh heretikes for their good, to make them returne to the truth, or finally to ceaſe from ſeducing others. *Ecce libera afflixit ancillam, & non illam vocat perſecutionem Apoſtolus, ludit ſeruus cum domino, & perſecutionem vocat. Afflictio iſta non vocatur perſecutio, & luſio illa vocatur perſecutio.* Behold the freewoman afflicted the handmaide, and the Apoſtle calleth it not perſecution, the ſeruant playeth with the maiſter, and he calleth it perſecution. This affliction is not called perſecution, and that play is called perſecution. Againe, he ſayeth of Sara, *Illuſionem vidit in illo luſu, animaduertit ſervi ſuperbiam, diſplicuit illi, eiecit foras.* She ſaw foule play in that play, ſhe noted the ſeruants pride, it diſpleaſed her, ſhe caſt him forth of the dores. S. Hieron alſo teacheth that the ſpiritual neuer perſecuteth the carnal: but ſpareth him as his ruſtical brother, knowing that he may in time be profitable.

li. 15. c. 2. ciuit.

Epiſt. 48. & 50.

Tract. 11. in Ioan.

Tract. 12.

in 4. Gal.

The true Church doth not perſecute but iuſtly puniſheth offenders.

Heretikes and other infidels do perſecute when either by word, or ſword they impugne the truth.

CHAP. XXII.

The faith and obedience of Abraham is proued in his redines to ſacrifice his ſonne Iſaac. 11. *He is ſtayed from the act by an Angel.* 16. *Former promiſes are renewed to him.* 20. *And his brother Nachor hath alſo much iſſue.*

The third prophecie in the office before Maſſe on Eaſter eue. And the firſt on whitſuneue.

1 WHICH things being done, God " tempted Abra-
" Heb. 8. Heb. 11. ham, and ſaid to him; Abraham, Abraham. But
2 he anſwered: Here I am. † He ſaid to him: :: Take thy only begotten ſonne, whom thou loueſt, Iſaac, and goe into the Land of viſion: and there thou ſhalt offer him for an holocauſt vpon one of the mountaines which I wil ſhew thee.
3 † Therfore Abraham riſing vp in the night, ſadled his aſſe: taking with him two young men, and Iſaac his ſonne: and when he had cut wood for the holocauſt, he went his way to
4 the place which God had commanded him. † And the third
5 day, lifting vp his eyes, he ſawe the place afarre of: † and he ſaid to his young men: Tarie you here with the aſſe: I and the boy going with ſpede as farre as yonder, after we
6 haue adored, wil returne to you. † He tooke alſo the wood of the holocauſt, and laid it vpon Iſaac his ſonne: and him ſelfe caried in his hands fire and a ſword. And as they went
7 on together, † Iſaac ſaid to his father: My father. And he anſwered: What wilt thou ſonne? Behold, ſaith he, fire
8 and wood: where is the victime of the holocauſt? † And Abraham ſaid: God wil prouide vnto him ſelfe the victime of the holocauſt, my ſonne. They went on therfore toge-
9 ther: † and they came to the place which God had ſhewed him, wherin he builed an altar, and laid the wood in order vpon it: and when he had bound Iſaac his ſonne, he laid
10 him on the altar vpon the pile of wood. † And he ſtretched forth his hand, and caught the ſword, for to ſacrifice his
11 ſonne. † And behold an angel of our Lord from heauen cried, ſaying: Abraham, Abraham. Who anſwered: Here I
12 am. † And he ſaid to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou feareſt God, and haſt not ſpared thine
13 onlie begotten ſonne for my ſake. † Abraham lifted vp his eyes, and ſaw behind his backe a ramme amongſt the briers

:: This hiſtorie is clere, and a moſt notorious example of perfect obedience.

sticking fast by the hornes, which he tooke and offered an holocauſt in ſtede of his ſonne. † And he called the name of 14
:: It is a gratful and religious thing, by naming of places, to cõſerue the memorie of Gods benefites, that poſteritie may know them. S. Chriſoſt. ho. 48. in Gen.
that place :: Our Lord ſeeth. Wherupon euen to this day it is ſaid, In the mountaine our Lord wil ſee. † And the angel of 15
our Lord called Abraham the ſecond time from heauen, ſaying: † By my owne ſelfe haue I ſworne, ſaith the Lord: 16
becauſe thou haſt done this thing, and haſt not ſpared thine onlie begotten ſonne for my ſake: † I wil bleſſe thee, and I 17
wil multiplie thy ſede as the ſtarres of heauen, and as the ſand that is by the ſea ſhore: thy ſede ſhal poſſeſſe the gates of his enemies, † and in thy ſede SHAL BE BLESSED al 18
the nations of the earth, becauſe thou haſt obeyed my voice. † Abraham returned to his young men, and they went to 19
Berſabee together, and he dwelt there. † Theſe things ſo 20
:: Nachors progenie is here mentioned to ſhew whence Rebecca came, whom Iſaac maried.
being done, it was :: told Abraham that Melca alſo had borne children to Nachor his brother, † Hus the firſtbegotten, & 21
Buz his brother, and Camuel the father of the Sirians, † and 22
Caſed, and Azau. Pheldas alſo & Iedlaph, † and Bathuel, of 23
whom was borne Rebecca: theſe eight did Melcha beare, to Nachor Abrahams brother. † And his concubine, named 24
Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh knowen what vertue is in men.

1. *Tempted.*] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men knowen to the world, as here Abrahams faith and ſingular obedience were manifeſted, when he doubted not *to offer his only begotten in Sacrifice, accounting that God is able to raiſe vp euen from the dead.* VVherupon he receiued his ſonne againe *in parable*, that is, in figure and myſterie of Chriſt dead and aliue againe. Iſaac alſo in this action ſignified the diuinitie of Chriſt which ſuffered not, and the ramme among the briers figured his humanitie, that ſhould be offered in Sacrifice to God.

Iac. 1. 13. Heb. 11, 19. S. Aug. li. 16. c. 32. ciuit. Theod. q. 72. in Gen.

Iſaac figured Chriſts diuinitie, the Rãme his humanitie.

CHAP. XXIII.

Sara dying Abraham ſolemnizeth her funeral. 4. byeth a field with a duble caue of Ephron, 15. for four hundreth ſicles. 19. and there burieth her.

AND Sara liued an hundred twentie ſeuen yeares. 1
† And ſhe died in the citie of Arbee which is 2
Hebron

Hebron, in the land of Chanaan: And Abraham came to
3 mourne, and weepe for her. † And after that he was risen
vp from :: the funeral obsequies, he spake to the children
4 of Heth, saying: † I am a stranger and pilgrime among
you: geue me the right of a sepulchre with you, that I
5 may burie my dead. † The children of Heth answered,
6 saying: † My lord heare vs, thou art a prince of God a-
mong vs: in our principal sepulchres burie thou thy dead:
and no man can let thee but that in his owne monument
7 thou mayest burie thy dead. † Abraham rose vp, and ::
ad-
ored the people of the land, towit the children of Heth:
8 † and he said to them: If it please your soule that I burie
my dead, heare me, and be intercessors for me to Ephron
9 the sonne of Seor: † that he geue me the duble caue,
which he hath in the vtrermost part of his field: for money
to the worth therof let him deliuer it to me before you
10 for possession of a sepulchre. † And Ephron dwelt in the
middest of the children of Heth. And Ephron made answer
to Abraham in the hearing of al that went in at the gate
11 of the citie, saying: † No, it shal not be so, my lord, but
thou rather harken to that which I doe say: The field I
deliuer to thee, and the caue that is therin, in the presence
12 of the children of my people, burie thy dead. † Abra-
13 ham adored before the people of the land. † And he
spoke to Ephron, his people standing round about: I beseech
thee to heare me: I wil geue money for the field: take it,
14 and so I wil burie my dead in it. † And Ephron answered:
15 † My lord, heare me. The ground which thou desirest, is
worth foure hundred sicles of siluer: this is the price
betwen me and thee: but how much is this? burie thy dead.
16 † Which when Abraham had heard, he weyed the money,
that Ephron had asked, in the hearing of the children of
Heth, foure hundred sicles of siluer of common currant
17 money. † And the field that before time was Ephrons,
wherin was the duble caue, looking towards Mambre,
aswel it, as the caue, and al the trees therof in al the lymits
18 thetof round about: † was made sure to Abraham for a
possession, in the sight of the children of Heth, and of al
19 that went in at the gate of his citie. † And so Abraham buried
Sara his wife in the duble caue of the field, that looked
towards Mambre, this is Hebron in the land of Chanaan.

A cleare example of religious office in burying the dead, See. 2. Reg. 1. and 2. Paral. 35.

Adoration vsed for reuerence done to men. See also c. 27. v. 29. c. 33. v. 3. 7 and S. Aug. q. 61. in Gen.

† And the field was made ſure to Abraham, and the caue, 20
that was in it, for a poſſeſſion to burie, in of the Children
of Heth.

CHAP. XXIIII

Abrahams ſeruant adiured and ſent by him into Meſopotamia, to ſeke a wife for Iſaac, 12. prayeth to God for a ſigne, findeth Rebecca, 34. and demanding her for this purpoſe, 50. with her parents, 58. and her owne conſent, she goeth with him, 67. is maried to Iſaac: who therby is comforted for the death of his mother.

AND Abraham was old, and of manie dayes: and our 1
Lord had bleſſed him in al things. † And he ſaid to 2
the elder ſeruant of his houſe, which was ruler ouer al that
he had: Put thy hand vnder my thighe, † that I may adiure 3
thee by our Lord, God of heauen and earth, that thou :: take
not a wife for my ſonne, of the daughters of the Cananites,
among whom I dwel: † but that thou goe vnto myne owne 4
countrie and kindred, and thence take a wife for my ſonne
Iſaac. † The ſeruant anſwered: If the woman wil not come 5
with me into this land, whether muſt I bring thy ſonne
backe againe to the place, from whence thou dideſt come
forth? † And Abraham ſaid: Beware thou neuer bring my 6
ſonne backe againe thither. † Our Lord God of heauen, 7
which tooke me out of my fathers houſe, and out of my
natiue countrie, which ſpake to me, and ſware to me, ſaying:
To thy ſede wil I geue this land: he ſhal ſend his angel be-
fore thee, and thou ſhalt take from thence a wife for my
ſonne: † but if the woman wil not folow thee, thou ſhalt 8
not be bound by the oath: only bring not my ſonne thither
againe. † The ſeruant therfore put his hand vnder the thigh 9
of Abraham his lord, and ſware to him vpon this worde.
† And he tooke tenne camels of his lords heard, and de- 10
parted, of al his goods carying ſomething with him, and
ſetting forward went on into Meſopotamia to the citie of
Nachor. † And when he had made the camels lye downe 11
without the towne beſide a wel of water at euen, at the time
when wemen are wont to come forth to drawe water, he
ſaid: † O Lord God of my lord Abraham, mete me to day, 12
I beſeech

:: In chooſing a wife a vertuous ſtock and familie eſpecially true faith and religion, are before al other things to be conſidered & preferred. S. Amb. li. 1. c. 9. de. Abrah. S. Chriſoſt. ho. 48. in Gen.

I beſeech thee, and doe mercifully with my maiſter Abra-
13 ham. † Behold I ſtand nigh to the fountaine of water, and
the daughters of the inhabiters of this citie, wil come forth
14 to drawe water. † Therfore " the maid, to whom I shal ſay:
Bowe downe thy tankard that I may drinke: and she shal
anſwere, Drinke, yea to thy camels alſo wil I geue drinke:
she it is, whom thou haſt prouided for thy ſeruant Iſaac:
and by this I ſhal vnderſtand, that thou haſt delt mercifully
15 with my maiſter. † Neyther had he yet ended theſe wordes
within him ſelfe, & behold Rebecca came forth, the daugh-
ter of Bathuel, the ſonne of Melcha wife to Nachor the bro-
16 ther of Abraham, hauing a tankard on her shoulder: † a paſ-
ſing comely maide, & moſt beautiful virgin, & not knowen
to man: and she was gone downe to the fountaine, and had
17 filled her tankard, and came backe. † And the ſeruant ranne
to mete her, and ſaid: Geue me a little water to drinke of thy
18 tankard. † Who anſwered: Drinke my lord. And quickly
she let downe the tankard vpon her arme, and gaue him
19 drinke. † And when he had druncke, she added: but for
20 thy camels alſo I wil drawe water, til al doe drinke. † And
powring out the tankard into the troughes, she ranne
backe to the wel to drawe water: and being drawen gaue
21 it to al the camels. † But he muſing beheld her with ſilence,
deſirous to know whether our Lord had made his iourney
22 proſperous, or not. † And after that the camels had drunck,
the man plucked forth golden carelettes, weying two ſicles:
23 and as manie braceletts of tenne ſicles weight. † And he
ſaid to her: whoſe daughter art thou? shew me: is there
24 anie place in thy fathers houſe to lodge? † Who anſwered:
I am the daughter of Bathuel, the ſonne of Melcha, whom
25 she bare to Nachor. † And she added, ſaying: Of ſtrawe alſo
and hay we haue good ſtore, and a large place to lodge
26 in. † The man bowed him ſelfe, and adored our Lord,
27 † ſaying: Bleſſed be the Lord God of my lord Abraham,
that hath not taken away his mercie & truth from my
lord, and hath brought me the ſtreight way into the houſe
28 of my lords brother. † The maide therfore ranne, and re-
ported into :: her mothers houſe al things that she had heard.
29 And Rebecca had a brother named Laban, who in al haiſt
30 went forth to the man, where the fountaine was. † And
when he had ſeene the careletts and braceletts in his ſiſters
hands,

:: Her father hauing perhaps manie wiues and ſeuerie one a ſeuerall houſe she went to her mother houſe.

hands, and had heard al her words reporting: Theſe words
ſpake the man vnto me: he came to the man which ſtoode
beſide the camels, and nighe to the fountaine of water:
† and ſaid to him: Come in, thou bleſſed of our Lord: Why 31
ſtandeſt thou without? I haue prepared the houſe, and a
place for the camels. † And he brought him in into his 32
lodging: and he vnharneſſed the camels, and gaue ſtrawe
and hay, and water to wash his feet, and of the men that
were come with him. † And bread was ſet before him. 33
Who ſaid: I wil not eate, til I ſpeake my meſſage. He an-
ſwered him: Speake. † And he ſaid: I am the ſeruant of 34
Abraham: † and our Lord hath bleſſed my lord wonder- 35
fully, and he is magnified: and he hath geuen him sheepe,
and oxen, ſiluer and gold, men ſeruants and wemen ſeruants,
camels, and aſſes. † And Sara my lordes wife hath borne 36
my lord a ſonne in her old age, and he hath geuen him al
things that he had. † And my lord adiured me ſaying: Thou 37
ſhalt not take a wife for my ſonne of the Chananites, in
whoſe land I dwel: † but thou ſhalt goe to my fathers houſe, 38
and of mine owne kinred ſhalt thou take a wife for my ſonne:
† but I anſwered my Lord: What if the woman wil not 39
come with me? † Our Lord, ſaith he, in whoſe ſight I 40
walke, wil ſend his angel with thee, and wil direct thy way:
and thou shalt take a wife for my ſonne of myne owne
kinred, and of my fathers houſe. † Thou shalt be innocent 41
from my curſe, when thou shalt come to my kinne, and
they wil not geue her thee. † I came therfore to day to 42
the wel of water, and ſaid: O Lord God of my lord Abraham,
if thou haſt directed my way, wherin I now walke, † be- 43
hold I ſtand beſides the wel of water, and the virgin, that
shal come forth to drawe water, when ſhe ſhal heare me
ſay: Geue me a litle water to drinke of thy tankard: † and 44
ſhe ſhal ſay to me: Drinke both thou and for thy camels I
wil drawe alſo: that is the woman, which our Lord hath
prepared for my maiſters ſonne. † And whileſt I pondered 45
theſe things ſecretly with my ſelfe, Rebecca appeared com-
ming with a tankard, which she caried vpon her shoulder:
and she went downe to the fountaine, & drew water.
And I ſaid to her: Geue me a litle to drinke. † Who ſpe- 46
delie let downe the tankard from her shoulder, and ſaid to
me: Drinke both thou, and to thy camels I wil geue drinke.
I dranke,

47 I dranke, and ſhe watered the cammels. † And I asked
her, and ſaid: Whoſe daughter art thou? who anſwered:
I am the daughter of Bathuel, the ſonne of Nachor, whom
Melcha bare him. I hoong therfore earelettes to adorne
48 her face, and I put braceletts vpon her hands. † And pro-
ſtrate I adored our Lord, bleſſing the Lord God of my lord
Abraham, who hath brought me the ſtraight way to take
49 the daughter of my lords brother for his ſonne. † Wher-
fore if you doe according to mercie and truth with my
lord, ſhew me: but if it pleaſe you otherwiſe, that alſo
50 tel me, that I may goe to the right hand, or to the left. † And
Laban and Bathuel anſwered: From our Lord the word
hath proceded: we can not ſpeake any other thing with
51 thee beſides his pleaſure. † Behold Rebecca is before thee,
take her and goe thy waies, and let her be the wife of thy
52 lords ſonne, as our Lord hath ſpoken. † Which when A-
brahams ſeruant heard, falling downe he adored our Lord
53 to the grounde. † And taking forth veſſel of ſiluer, and
gold, and garments, gaue them to Rebecca for a preſent.
To her brothers alſo, and to her mother he offred giftes.
54 † A banket was made, and eating and drinking togeather
they lodged there. And in the morning, the ſeruant aroſe,
55 and ſaid: Diſmiſſe me, that I may goe to my lord. † And :: As children
her brother, and mother anſwered: Let the maide tarie at ought not to
56 the leaſt tenne days with vs, and after ſhe ſhal depart. † Stay mary without
me not, ſaid he, becauſe our Lord hath directed my way: their parents
57 diſmiſſe me that I may goe on to my lord. † And they ſaid: good liking:
58 Let vs cal the maid, and :: aske her wil. † And being called, ſo the parties
when ſhe was come, they asked: Wilt thou goe with this owne conſent
59 man? who ſaid: I wil goe. † They diſmiſſed her therfore, is moſt neceſ-
and her nurce, and Abrahams ſeruant, and his companie, ſarie. S. Amb.
60 † wiſhing proſperitie to their ſiſter, and ſaying: Thou art Epiſt. 43.
our ſiſter, encreaſe thou into thouſand thouſands, and thy :: Suach ſigni-
61 ſeed poſſeſſe the gates of their enemies † Therfore Rebecca, fieth to ſpeake
and her maides being ſet vpon camels, folowed the man: conſiderately
62 who with ſpeed returned vnto his lord; and † the ſame with hart or
time Iſaac walked along the way, that leadeth to the wel mouth. Here
of the Liuing and the ſeing, ſo called: for he dwelt in the S. Ambroſe
63 ſouth countrie; † and he was gone forth to :: meditate in (li. 1. c. 1. de
the field, the day nowe being wel ſpent: and when he had Iſaac) and S.
64 caſt vp his eyes, he ſaw camels coming a farre of. † Rebecca Aug. (q. 69.
in Gen) vn-
derſtand it of
mental prayer

also, when she saw Isaac, lighted of the camel, † and said 65
to the seruant: Who is that man which cometh towards vs
along the field? And he said to her. The same is my lord.
But she quickly taking her cloake, couered her selfe. † And 66
the seruant told Isaac al things that he hed done. † Who 67
brought her into the tent of Sara his mother, and tooke her
to wife: and he loued her so much, that it did moderate the
sorrowe, which was chanced of his mothers death.

ANNOTATIONS.
CHAP. XXIIII.

Ominous speaches sometimes superstitious.

Some times lawful.

Holie scripture and the Church are iudges of doubtful obseruations.

Eliezers prayer, for a particular signe, was lawful, deuout, and discrete.

14. *The maide to vvhom I shal say*] Obseruation of speaches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious, & suggested by euil spirites, who now & then telling, or insinuating some truth, get credite, and so allure men to attend to such vaine, vncertaine, and vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles such signes are sometimes lawfully obserued, & desired from God, as the same Doctor disputeth (li. quest. super Gen q. 53) and S. Chrisostome teacheth more clerly (ho. 45. in Gen) likewise S. Theodoret (q. 73. in Gen) But whosoeuer wil not erre in particular cases, must folow either expresse Scripture, or the iudgement of the Church, which is alwayes directed by the spirite of truth. And touching this prayer of Abrahams seruant, and his desire of this determinate signe, to know the maide, whom God had prouided to be Isaachs wife, the fathers generally hold that it was religious, deuout, and discrete. For he being careful of his masters busines, and not trusting his owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send his Angel before thee*, commended so weightie a cause to God by prayer, the Angel suggesting both to him to desire, and to the maide to performe (as the euent sheweth) such qualities and vertues in her, as were most agreable to the great charitie and hospitalitie dayly practised in Abrahams house, most conuenient and necessarie (as he discretly considered) for that familie, and good of manie. The like obseruations were approued in Gedeon, and Ionathas. And to pray for such signes in some case, or for manifest miracles is also approued by the Apostles example praying God *To shevv by lote vvhich of the tvvo he had chosen to the Apostleship, in place of Iudas.* And that he would extend his hand to cures, & signes, & wonders, to be done by the name of his holie sonne IESVS.

Ioan. 14.

Iudic. 7. 1. *Reg.* 14

Act. 1. & 4.

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175. *yeares*: 12. *Ismael also hauing twelue sonnes dukes, died.* 19. *Isaac praying for his barren wife, she hath Esau and Iacob twinnes.* 30. *Esau selleth his first birth right to Iacob for a messe of potage.*

AND

1 AND Abraham maried an other wife named Cethura:
2 † which bare him Zamran, and Iecſan, and Madan,
3 and Madian, and Ieſboc, and Sue. † Iecſan alſo begat
Saba and Dadan. The Children of Dadan were Aſſurim,
4 and Latuſim, and Loomim. † But alſo of Madian was borne
Epha, and Opher, and Henoch, and Abida, and Eldaa: al
5 theſe were the children of Cetura. † And Abraham gaue
6 al his poſſeſſions to Iſaac: † and " to the children of his
concubines he gaue gifts, and ſeparated them from Iſaac
his ſonne, whileſt himſelfe yet liued, to the eaſt countrie.
7 † And the days of Abrahams life were a hundred ſeuentie
8 and fiue yeares. † And decaying dyed in :: a good old age, :: The life of
and hauing liued a great time, and being ful of days: and the iuſt hath
9 was gethered to his people. † And there buried him Iſaac fulneſs of dayes
and Iſmael his ſonnes in the duble caue, which was ſitu- though it be
ated in the field of Ephron the ſonne of Seor the Hethite, otherwiſe
10 ouer againſt Mambre, † which he had bought of the chil- ſhort; the
11 dren of Heth: there was he buried, and Sara his wife. † And daies of the
after his death God bleſſed Iſaac his ſonne, who dwelled wicked are
12 beſide the wel of the Liuing and ſeing ſo named. † Theſe void of fruict,
are the generations of Iſmael the ſonne of Abraham, whom be they manie
13 Agar the Ægyptian bare him, Saraes ſeruant: and † theſe or few. S.
are the names of his children according to their calling and Ambroſe li. de
generations. The firſt begotten of Iſmael Nabaioth, then Abraham.
14 Cedar, and Adbeel, and Mabſam, † Maſma alſo, and Duma,
15 and Maſſa, † Hadar, and Thema, and Iethur, and Naphis,
16 and Cedma. † Theſe are the ſonnes of Iſmael: and theſe
are their names by their caſtles and townes, twelue princes
17 of their tribes. † And the yeares of Iſmaels life came to an
hundred thirtie ſeauen, and decaying died, and was put
18 vnto his people. † And he dwelt from Heuila euen to Sur,
which looketh towards Ægypt, as they enter to the Aſſi-
19 rians, before the face of al his bretheren died he. † Theſe
alſo are the generations of Iſaac the ſonne of Abraham:
20 Abraham begat Iſaac: † who when he was fortie yeares
old, tooke to wife Rebecca the daughter of Bathuel the
21 Syrian of Meſopotamia, ſiſter to Laban. † And Iſaac be-
ſought our Lord for his wife, becauſe ſhe was barren: who
22 " heard him, and made Rebecca to conceaue. † But the
little ones ſtrugled in her wombe; who ſaid: If it ſhould be
ſo with me, what nede was there to conceaue? And ſhe

:: S. Auguſtin (q. 72. in Gen) diſputeth but could not decide, whether Rebecca went to ſome Prieſt, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

:: went to conſult our Lord. † Who anſwering ſaid: Two 23
nations are in thy wombe, and two peoples ſhal be diuided
out of thy wombe, and one people ſhal ouercome the other,
and " the elder ſhal ſerue the younger. † Now her time 24
was come to be deliuered, and behold twinnes were found
in her wombe. † He that came forth firſt, was read, and al 25
hearie in manner of a skinne: and his name was called Eſau.
Immediatly the other coming forth, held his brothers plant
in his hand: and therfore he called him Iacob. † Threeſcore 26
yeares old was Iſaac, when the litle ones were borne vnto
him. † Who being growne vp, Eſau became a man cunning 27
in hunting, and a huſband man: but Iacob :: a plaine man
dwelled in tents. † Iſaac loued Eſau, becauſe he did eate 28
of his hunting: and Rebecca loued Iacob. † And Iacob 29
boyled broth: to whom Eſau being come faynt out of the
field, † ſaid: Geue me of this read broth, becauſe I am ex- 30
ceding faint. For which cauſe his name was called Edom.
† To whom Iacob ſaid: " Sel me thy firſt-birth-right. 31
† He anſwered, Loe I dye, what wil the firſt birth right 32
auaile me? † Iacob ſaid: Sweare therfore to me. Eſau ſware 33
to him, and ſould his firſt-birth-right. † And ſo taking 34
bread and the rice broth, did eate, and drinke, and went
his way; litle eſteeming that he had ſold his firſt birth right.

:: Holie Scripture premoniſheth Iacobs ſinceritie, leſt in the Myſteries folowing he might be ſuſpected of falſe dealing S. Aug. li. 16. c. 37. ciuit.

ANNOTATIONS.

CHAP. XXV.

VVhy Agar & Cetura being lawful wiues are called cõcubines. Their childrẽ ſignified Pagaines & Heretikes.

6. *To the children of his concubines*] S. Auguſtin (li. 16. c. 34. de ciuit) ſheweth that both Agar and Cetura, being Abrahams lawful wiues (for ſo they are called in holie Scripture) are alſo called concubines, becauſe they had not like priuileges to Sara, whoſe ſonne was ſole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promiſed kingdom. And al this for myſterie ſake. For Iſmael ſignified the carnal people before Chriſt, the children of Cetura prefigured Heretikes, who ſuppoſe themſelues to pertaine to the new Teſtament, but are ſeparated no leſſe then the Iewes from Chriſts Kingdom. And albeit there was alſo an other particular reaſon, why Agar was called concubine, becauſe ſhe was a ſecond wife, the firſt then liuing, yet this lerned father ſaith, he did not ſee, why Cetura being maried after the death of Sara, ſhould be called concubine, but only for this Myſterie.

Gods predeſtination and foreſeing include,

21. *Heard him*] Notwithſtanding Gods aſſured promiſe, that Iſaach ſhould haue iſſue (Gen. 21. v. 12) yet he prayeth inſtantly for the ſame. And Moyſes here attributeth Rebeccas conceiuing to Iſaachs prayer. wherby we ſee that

see that Gods forseing, predestinating, and promising exclude not, but in dede include secondarie causes, and ordinarie meanes, by which his eternal wil and pleasure is fulfilled. For as God did forsee that Rebecca should haue children, so he did forsee, that Isaac should pray for it, and obtayne it; and the one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. li. 1. c. 8. Dialog.

& not exclude the meanes by which his wil is done.

23. *The elder shal serue the younger*] As before (c. 17. v. 21. & c. 21. v. 12.) the couenant and great promises made to Abrahams sede, are declared to pertaine only to Isaac, and not to Ismael, nor to the other brothers: so the same belong not to Esau, the elder, but only to Iacob the younger sonne of Isaac, the Holie Ghost saying, *The elder shal serue the younger*. And withal signifieth, (saith S. Augustin) that the elder people of the Iewes shal serue the younger Christian people. For although it may be vnderstood literally to be fulfilled, in that the Idumeans coming of Esau, were subdued by King Dauid coming of Iacob; yet it is more conueniently beleeued, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Christians?

The couenant made to Abraham pertained only to Isaac, and Iacob, not to the rest of his issue.

li. 16. c. 35. ciuit. 2. Reg. 8. Psal. 59.

An other great document of grace S. Paul geathereth vpon this Mysterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (saith S. Augustin) touching original sinne they were both equal, and concerning proper sinne, neither of them had anie at al. By which example he sheweth Gods mere mercie in the elect, and iustice in the reprobate. as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanes.

Gods mere mercie in electing anie, his iustice to the reprobate.

Rom. 9.

31. *Sel me thy first birth right*] Iacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had reueled that the elder should serue the younger) did lawfully vse this oportunitie to get Esaus grant of the right pertaining to the first borne, but Esau in selling it sinned, shewing himselfe an intemperate prophane man. Heb. 12.

Iacob lawfully bought but Esau sinned in selling the first-birthright.

CHAP. XXVI.

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. the people enuying his wealth, quareleth for his welles 26. At last Abimelech maketh league with Isaac.

:: God by Abrahams exãplar life inuited the Ægyptians to true religion: now commandeth Isaac to stay in Gerara ro the like end. S. Theod. q. 76. in Gen.

1 AND when a famine was risen in the land, after that sterilitie, that had chanced in the dayes of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.
2 † And our Lord appeared to him, and said: :: Goe not downe
3 into Egypt, but rest in the land which I shal tel thee. † And seiourne in it, and I wil be with thee, and wil blesse thee: for to thee and to thy seed, I wil geue al these countries, accomplishing the oath which I sware to Abraham thy father.

† And I wil multiplie thy ſeed as the ſtarres of heauen: and 4
I wil geue to thy poſteritie al theſe countries: and in thy ſeed
SHAL BE BLESSED al the nations of the earth, † for 5
becauſe Abraham obeyed my voice, and kept my preceptes
and commandements, and obſerued " my ceremonies &
lawes. † Therfore Isaac abode in Gerara. † Who when he 6 7
was asked by the men of that place, concerning his wife,
:: See pag 52. anſwered: She is :: my ſiſter. for he was afraid to confeſſe
that ſhe was married to him, thinking leſt peraduenture
they would kil him becauſe of her beautie. † And when 8
verie manie days were paſſed, and he abode there, Abime-
lech the king of the Paleſtines looking forth through a
windowe, ſawe him ſporting with Rebecca his wife. † And 9
calling for him, he ſaid: It is euident that ſhe is thy wife:
why dideſt thou faine her to be thy ſiſter? He anſwered: I
feared leſt I ſhould die for her. † And Abimelech ſaid: Why 10
haſt thou deceaued vs? ſome man of the people might haue
:: Adulterie a great ſinne alſo among Painims lyen with thy wife, & thou haddeſt brought vpon vs :: a great
ſinne. And he commanded al the people, ſaying: † He that 11
ſhal touch this mans wife, dying ſhal dye. † And Isaac ſowed 12
in that land, and he found that ſame yeare " an hundred fold:
and our Lord bleſſed him. † And the man was made rich, 13
and he went proſpering and encreaſing, til he was made
exceeding great: † and he had alſo poſſeſſions of ſheep and 14
of heards, and a verie great familie. For this the Paleſtines
enuying him, † ſtopped at that time al the welles, that the 15
ſeruants of his father Abraham had digged, filling them
vp with water: † in ſo much that Abimelech himſelfe ſaid 16
to Isaac: Depart from vs, becauſe thou art become mightier
then we a great deale. † And departing, to come to the 17
Torrent of Gerara, and to dwel there: †, againe he digged 18
other welles, which the ſeruants of his father Abraham had
*The chanel where ſometimes a vehement ſtreame rũneth, ſometimes none at al. digged, and which, after his death, the Philiſtines had ſtop-
ped vp of old: and he called them by the ſame names, which
his father before had called them. † And they digged in 19
the * Torrent, and found liuing water: † but there alſo the 20
paſtors of Gerara made a brawle againſt the paſtors of Isaac,
ſaying: It is our water. for which cauſe he called the name
of the wel, by occaſion of that which had hapned, * Calum- *Wran gling.
nie. † And they digged alſo an other: & for that they brawled 21
likewiſe, and he called the name of it, Enmitie. † Going 22
foreward

foreward from thence he digged an other wel, for which they contended not: therfore he called the name therof, Latitude, ſaying: Now hath our Lord dilated vs, and made
23 vs to encreaſe vpon the earth. † And he went vp from that
24 place vnto Berſabee, † where our Lord appeared to him that ſame night, ſaying: I am the God of Abraham thy father, do not feare, becauſe I am with thee: I wil bleſſe thee, and multiplie thy ſeed for my ſeruant Abrahams ſake.
25 † Therfore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and com-
26 manded his ſeruants that they ſhould digge a wel. † To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicol chiefe captaine of his
27 ſouldiers, † Iſaac ſpake to them: Why are ye come to me a
28 man whom you hated, and haue thruſt our from you? † Who anſwered: We ſaw that the Lord is with thee, and therfore we ſaid: Let there be an oath betwen vs, and :: let vs make a
29 league, † that thou do vs no harme, as we alſo haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we diſmiſt thee encrea-
30 ſed with the bleſſing of the Lord. † Therfore he made
31 them a feaſt, and after they had eaten and drunken † ariſing in the morning, they ſware one to an other: and Iſaac diſ-
32 miſſed them peaceably into their place. † And behold the ſame day came the ſeruants of Iſaac telling him of a wel, which they had digged, and ſaying: We haue found water.
33 † Wherupon he called it Abundance: and the name of the citie was geuen Berſabee, euen vnto this preſent day.
34 † But Eſau being fourtie yeares old married wiues, Iudith the daughter of Beeri the Hethite, and Baſemath the daugh-
35 ter of Elon of the ſame place: † both which had :: offended the mind of Iſaac and Rebecca.

:: So nations of the world firſt enuyed the Church of Chriſt, but after made peace with it.

:: Eſau by marying againſt his parents wil, made breach from them.

ANNOTATIONS.
CHAP. XXVI.

5. *My ceremonies*] Theſe were not the ſame ceremonies and lawes which were afterwards preſcribed by God, and deliuered by Moyſes, but other obſeruances by which Abraham and other holie Patriarches before him, ſerued God with certaine external worſhip, differing from the rites of the Gentiles, eſpecially from Enos time (Gen. 4.) and ſo forward.

External ceremonies in the law of nature.

11. *As*

12. *An hundred fold*] For this increaſe of wealth the King and people at firſt enuied Iſaac, but afterwards perceiuing that God almightie, whom he ſerued, ſo bleſſed him, the reſt of the land remaining barren, they ſought to make league with him (v. 28) Euen ſo the Kings and nations of the world, firſt enuying and perſecuting Chriſts Church, at leingth ſeing it ſtil proſperous became with al humilitie children of the ſame Church, and ſeruants of Chriſt, being ouercome not by force of armes but by patience, & peacable endeuours of thoſe whom they moſt hated. VVherof excellently ſaith S. Leo (Ser. 1. in Natali. Apoſt.) Although Rome renowmed by manie victories, dilated her Empyre by land and by ſea, yet was it leſſe, that martial trauel ſubdued, then that which Chriſtian peace hath obtained. The Biſhops of Rome hauing larger Iuriſdiction ſpiritual, then euer the Roman Cœſars had temporal Dominion.

Chriſtian for titude preuaileth more by ſuffering, then by forcible reſiſting.

CHAP. XXVII.

Iacob by his mothers counſail getteth his fathers bleſſing in place of Eſau, 42. And by her is aduiſed (for auoiding Eſaus Wrath, who threatned to kil him) to flie to his Vncle Laban, in Haran of Meſopotamia.

AND Iſaac was old, and his eyes were dimme, and he could not ſee: and he called Eſau his elder ſonne, and ſaid to him: my ſonne? Who anſwered Here I am. † To whom his father: Thou ſeeſt, quoth he, that I am old, and know not the day of my death. † Take thy inſtruments, thy quiuer, and bowe, and goe abrode: and when thou haſt taken any thing by hunting, † make me broth therof, as thou knoweſt I like, and bring that I may eate: and my ſoule may bleſſe thee before I dye. † Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, † ſhe ſaid to her ſonne Iacob: I heard thy father talking with Eſau thy brother, and ſaying to him: † Bring me of thy hunting, and make me meates that I may eate, and bleſſe thee in the ſight of our Lord before I dye. † Now therfore my ſonne, aſſent to my counſel: † and go thy way to the flocke, bring me two kiddes of the beſt, that I may make of them meat for thy father, ſuch as he gladly eateth: † which when thou haſt brought in, and he hath eaten, he may bleſſe thee before he dye. † To whom he anſwered: Thou knoweſt that Eſau my brother is an hearie man, and I am ſmooth: † if my father ſhal feele me, and perceaue it, :: I feare leſt he wil thinke I would haue

1 2 3 4 5 6 7 8 9 10 11 12

The Epiſtle on Saturday the ſecond weke in Lent.

:: Iacob ſecure in conſcience that the right of firſt-birth belonged to him, yet fearred to geue occaſiõ of offence to his father.

haue deluded him, and I ſhal bring vpon me a curſe for a
13 bleſſing. † To whom his mother ſaid: This curſe, my ſonne,
light vpon me: only heare thou my voice, and go, fetch me
14 the things which I haue ſaid. † He went, and brought,
and gaue them to his mother. She dreſſed meats, euen as
15 ſhe knew his father liked. † And ſhe did on him the gar-
ments of Eſau verie good, which ſhe had at home with her:
16 † and the litle skinnes of the kidds ſhe put about his hands,
17 and couered the bare of his necke. † And ſhe gaue him the
18 broth, and deliuered him bread that ſhe had baked. † Which
when he had caried in, he ſaid: My father? But he anſwered:
19 I heare. Who art thou my ſonne? † And Iacob ſaid: " I am
thy firſt begotten Eſau: I haue done as thou dideſt com-
mand me: ariſe, ſit, and eate of my hunting, that thy ſoule
20 may bleſſe me. † And againe Iſaac to his ſonne: How
couldeſt thou, ſaid he, find it ſo quickly, my ſonne? Who
anſwered: :: It was the wil of God that that which I would :: It was truly
21 came quickly in my way: † And Iſaac ſaid: Come hither, Gods wil, but
that I may feele thee my ſonne, and may proue whether thou not in that ſēſe
22 be my ſonne Eſau, or no. † He came nere to his father, and as Iſaac vn-
when he had felt him, Iſaac ſaid: The voice verely, is the derſtood it.
23 voice of Iacob: but the hands, are the hands of Eſau. † And
he " knew him not, becauſe his hearie hands had made him
24 like vnto the elder. Bleſſing him therfore, † he ſaid: Art
25 thou my ſonne Eſau? He anſwered: I am. † But he ſaid:
Bring me the meats of thy hunting, my ſonne, that my ſoule
may bleſſe thee. Which when they were brought and he
had eaten, he offred him wine alſo, which after he had
26 drunke, † he ſaid to him: Come nere me, and geue me a
27 kiſſe, my ſonne. † He came nere, and kiſſed him. And imme-
diatly as he felt the fragrant ſauoure of his garments, bleſſing
him, he ſaid: Behold the ſauoure of my ſonne is as the ſa-
uoure of a plentiful field, which our Lord hath bleſſed.
28 † God geue thee of the deaw of heauen, and of the farnes of
29 the earth abundance of corne and wine. † And let peoples
ſerue thee, and tribes adore thee: be thou lord of thy bre-
thren, and thy mothers children bowe they before thee.
He that ſhal curſe thee, be he curſed: and he that ſhal bleſſe
30 thee, be he replenished with bleſſings. † Iſaac had ſcarce
ended his wordes, and Iacob now gone forth abroad, but
31 Eſau came, † and brought in to his father meates made

of his hunting, saying: Arise my father, and eate of thy
sonnes hunting: that thy soule may blesse me. † And Isaac 32
said to him: Why! who arth thou? Who answered: I am
thy first begotten sonne Esau. † Isaac was amazed and asto- 33
nied exceadingly: and marueling more then a man can
beleue, said: Who is he then that euen now brought me
venison that he had taken, and I did eate of al thinges before
thou cameſt? and I haue blessed him, :: and he shal be bles- 34
sed. † Esau hauing heard his fathers wordes, roared out with
a great crye: and being dismaied, said: Blesse me also, my fa-
ther. † Who said: Thy brother came deceiptfully and tooke 35
thy blessing. † But he said again: Rightly is his name called 36
Iacob: for he hath supplanted me loe the second time: my
first-birth-right he tooke before, and now the second time
he hath stollen my blessing. And againe to his father he said:
Hast thou not reserued me also a blessing? † Isaac answered: 37
I haue appointed him thy Lord, and al his brethren I haue
made subiect to his seruice: with corne and wine I haue esta-
blished him, and for thee, my sonne, what shal I doe more
after this? † To whom Esau said: Hast thou one only bles- 38
sing, father? I beseech thee blesse me also. And when he wept
that he howled againe, † Isaac being moued, said to him: 39
In :: the fat of the earth, and in the deaw of heauen from
aboue † shal thy blessing be. Thou shalt liue by the sworde, 40
and shalt serue thy brother: and :: the time shal come, when
thou shalt shake of, and loose his yoake from thy necke.
† Esau therfore alwaies hated Iacob for the blessing wher- 41
with his father had blessed him: and he said in his hart: The
daies wil come of the mourning of my father, and I wil kil
Iacob my brother. † These things were told to Rebecca: 42
who sending & calling Iacob her sonne, said to him: Behold
Esau thy brother threatneth to kil thee. † Now therfore, 43
my sonne, heare my voice, and get thee vp and flye to Laban
my brother into Haran: † and thou shalt dwel with him a 44
few daies, til the furie of thy brother be asswaged, † and 45
his indignation cease, and he forget those things, which thou
hast done to him: afterward I wil send, and bring thee from
thence hither. Why shal I be depriued of both sonnes in one
day? † And Rebecca said to Isaac: I am wearie of my life 46
for the daughters of Heth: if Iacob take a wife of the stocke
of this land, I list not liue.

:: Isaac now knowing it to be Gods wil, ratified that he had done.

:: worldlings blessing consisteth in transitorie welth.

:: The Idumeans being subdued by king Dauid (2 Reg. 8.) reuolted from king Ioram, and had a king of their owne (4. Reg. 8.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean raigned in Iewrie Math. 2. Luc. 1.

ANNO-

ANNOTATIONS.
CHAP. XXVII.

19. *I am thy firſt begotten Eſau.*] Iacob was not by nature the firſt begotten; but by Gods ordinance, & by couenant made with Eſau, had right to the preeminence, and priuilegies belonging to the firſt borne. So he did not lie, but ſpake a truth, meaning that he was that ſonne, to whom by diuine election the firſt-birth-right was dew, which his father ſuppoſed to pertaine to Eſau.

Iacob did not lie, nor ſinne in ſaying he was Eſau. &c.

But becauſe ſome ſcotners of Chriſtian doctrin (like to the old Manichees) vſe to ſay, that Catholique Doctors, and Schoolmen excuſe, and condemne whom they liſt by ſuch gloſſes, let ſuch reprouers vnderſtand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Iacob, not by priuate ſpirite, but by the moſt true and proper ſenſe of holie Scripture it ſelfe. VVhere it may appeare, if they wil examine the text, that Iacob in al this procurement of his fathers bleſſing, neither did anie thing vniuſtly, nor ſaid anie thing falſly. Firſt it was reueled to his mother (chap. 25. v. 23.) *That the elder* (of her twinnes) *ſhould ſerue the younger.* Secondly, holie Scripture teſtifieth in the ſame chapter (v. 27.) *That Iacob vvas a plaine* (or ſincere) *Man*, void of vniuſt dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers conſent and confirmation (v. 33.) Fourtly though he was ſecure in conſcience that the bleſſing was dew to him, yet he feared (v. 12.) leſt he might geue occaſion of offence to his father, to whom this myſterie was not yet reueled. Fiftly Iſaac perceiuing at laſt Gods wil, that Iacob ſhould be preferred, was neither offended with him, nor reuoked his bleſſing, as vnlawfully ſurpriſed, but condeſcending therto, ratified that he had done, ſaying (v. 33.) *I haue bleſſed him, and he ſhal be bleſſed.* Sixtly, God himſelfe from this time forwards often appeared to Iacob, and with great promiſes, and manie temporal and ſpiritual benefites, declared his ſingular loue to him. Seuently, theſe three Patriarches Abraham, Iſaac, and Iacob are ſpecial renowmed Sainctes of the old Teſtament: yea the Lord and Creator of al would peculiarly be called (Exodi. 3.) the God of Abraham, Iſaac, and Iacob. Moyſes praying inſtantly for Gods mercie and clemencie towards the people (Exodi. 32.) beſought him to remember Abraham Iſaac, and Iacob his ſeruants: and ſo in both old and new Teſtament theſe three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which ſhewe the great vertues and holines of them al.

He is proued innocent by the text.

1.
2.
3.
4.
5.
6.
7.

And touching this fact of Iacob, where (if euer anie where) might ſeme to be ſome great ſinne S. Auguſtin at large proueth that he did not herein ſinne at al: *that vvhich Iacob did* (ſaith he, li. cont. mendacium c. 10.) *By his mothers inſtruction to deceiue his father, if it be diligently conſidered, vvas no lie, but a myſterie, and therfore for the familiar counſail of the Holie Ghoſt, vvhich his mother had receiued, he is excuſed from ſinne.* The ſame he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Fauſt. The ſame alſo teach S. Chriſoſtom ho. 53 in Gen. S. Hierom Epiſt. 125. S. Theodoret. q. 79. &. 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Iſidorus, Innocentius 3. Rupertus and others vpon this place, al agreeing abſolutly that euerie lie is a ſinne, declare that Iacob lied not, but ſtil ſpake the truth, confirming their expoſition by other like

The Fathers proue his innocencie in this fact.

Euerie lie is a ſinne.

like places of Scripture. As when our Sauiour ſaid of S. Iehu Baptiſt (Math. 11.) *He is Elias* meaning that he was Elias in ſpirite not in perſon. So Iacob ſaid truly that he was Eſau, not meaning in perſon but in right of the firſt borne, by Gods ordinance: Eſau alſo hauing condeſcended therto by couenant and oath: In that alſo he deceiued his father, was no ſinne. For it was a lawful and good deceipt, ſuch a one (ſaith S. Chriſoſtom) as Hieremie ſpeaketh of, *Lord thou haſt deceiued me, and I am deceiued*, ſo Iſaac was deceiued, not as we commonly cal deceipt, but to his owne and others good, by Gods diſpoſition.

Some deceipt good.

Ho. 6. ad Col. Hier. 20.

23. *Knew him not*] S. Damaſus demanding of S. Hierom, what might be the reaſon why God would ſuffer his holie ſeruant Iſaac not to know Iacob, but to be deceiued, and through ignorance to bleſſe whom he would not, declareth that it happened not only to Iacob, but alſo to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Iſaac and his houſe. For if he had geuen this bleſſing (which was a ſpiritual Iuriſdiction) to Eſau, as he purpoſed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was ſincere and very vertuous, and had done his owne wil, not Gods wil therin.

Epiſt. 125.

It was good that Iſaac knew not Iacob when he bleſſed him.

But why would not God reuel his wil to Iſaac (as he had commanded a farre greatter thing to Abraham to ſacrifice the ſame Iſaac) that he might wittingly haue bleſſed Iacob by Gods commandment? The Fathers do probably alleage this for one reaſon, that if Eſau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incenſed againſt his father, conceiued and attempted euil againſt him. An other reaſon. S. Chriſoſtom and Theodoret do yeld, that by thus ſtrange maner of imparting this bleſſing, it might more manifeſtly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob ſhould be preferred.

Good in reſpect of Eſau.

More to Gods glorie, and Iacobs commendation.

Ho. 53. q. 79. in Gen.

CHAP. XXVIII.

Iacob with his fathers bleſsing, and admonition not to take a wife of Chanaan, but of the daughters of his vncle Laban, goeth into Meſopotamia: (6. Eſau in the meane time marieth a third wife, his vncle Iſmaels daughter) 11. Iacob ſeeth in ſlepe a ladder reaching to heauen, Angels aſcending and deſcending, and our Lord leyning theron renewed the premiſes made to Abraham and Iſaac. 16. And he awayking maketh a vow.

1 ISAAC therfore called Iacob, and bleſſed him, and commanded him ſaying: Take not a wife of the ſtocke of Chanaan: † 2 but goe, and make a iourney into Meſopotamia of Syria, to the houſe of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thin vncle. † 3 And God almightie bleſſe thee, and make thee encreaſe

encreaſe, and multiplie thee: that thou maieſt be into multi-
4 tudes of peoples. † And :: geue he thee the bleſſings of A- :: Isaac againe cõfirmeth the bleſſings of Abraham to Iacob, and his ſede, omitting Esau: yea and God repeteth the ſame. v. 13.
braham, and to thy ſeed after thee: that thou mayeſt poſſeſſe
the land of thy perigrination, which he promiſed to thy
5 grandfather. † And when Isaac had diſmiſt him, taking
his iourney he came to Meſopotamia of Syria to Laban the
ſonne of Bathuel the Syrian, brother to Rebecca his mother.
6 † And Esau ſeing that his father had bleſſed Iacob, and
had ſent him into Meſopotamia of Syria, to marry a wife
thence; and that after the bleſſing he had commanded him,
ſaying: Thou ſhalt not take a wife of the daughters of Cha-
7 naan: † and that Iacob obeying his parents was gone into
8 Syria: † hauing tryal alſo that his father did not willingly
9 ſee the daughters of Canaan: † he went to Iſmael, and
tooke to wife beſides them, which he had before, Maheleth
the daughter of Iſmael Abrahams ſonne, ſiſter to Nabaioth.
10 † Therfore Iacob being departed from Berſabee, went on The Epiſtle in a votiue Maſſe for trauelers.
11 to Haran. † And when he was come to a certaine place,
and would reſt in it after ſunne ſet, he " tooke one of the
ſtones that lay there, and putting it vnder his head, ſlept in
Sap. 10. 12 the ſame place. † And he ſaw in his ſleepe " a ladder ſtanding
vpon the earth, and the top therof tooching heauen: the
13 angels alſo of God aſcending and deſcending by it, † and
our Lord leyning vpon the ladder ſaying to him: I am the
Lord God of Abraham thy father, and the God of Isaac: the
Land, wherin thou ſleepeſt, I wil geue to thee and to thy
14 ſeed. † And thy ſeed ſhal be as the duſt of the earth: thou
ſhalt be dilated to the Weſt, and to the Eaſt, & to the North,
and to the South: and IN THEE and thy ſeed al the tribes
15 of the earth SHAL BE BLESSED. † And I wil be thy
keeper whither ſo euer thou goeſt, and wil bring thee backe
into this land: neither wil I leaue thee, til I ſhal haue ac-
16 complished al things which I haue ſaid. † And when Iacob
was awaked out of ſleepe, he ſaid: In dede our Lord is in
17 this place, and I wiſt not. † And trembling he ſaid: How
terrible is this place! this is none other but the houſe of God,
18 and the gate of heauen. † And Iacob ariſing in the mor-
ning, tooke the ſtone, which he had laid vnder his head,
and " erected it for a title, powring oyle vpon the toppe.
House of God. 19 † And he called the name of the citie * Bethel, which before
20 was called Luza. † And he " vowed a vowe, ſaying: If God

ſhal be with me, and ſhal keepe me in the way, by the which I walke, and ſhal geue me :: bread to eate, and rayment to put on, † and I ſhal be returned proſperouſly to my fathers houſe, the Lord ſhal be my God, † and this ſtone, which I haue erected for a title, ſhal be called the Houſe of God: and of al things that thou ſhalt geue to me, I wil offer tithes to thee. 21 22

:: To whom ynough is not ynough, to him nothing is ynough Aulus Gell.

ANNOTATIONS.
CHAP. XXVIII.

VVhy Iacob traueled in poore ſtate.

11. *Tooke of the ſtones*] Iacob traueling into a ſtrange countrie went in ſuch poore ſtate, the better to hide his departure from Eſau, who otherwiſe might haue killed him by the way. It was alſo thus diſpoſed by God, that Iacobs faith and confidence might, to his greatter merite, be exerciſed: and that Gods prouidence might more manifeſtly appeare, as it did in his returne after twentie yeares, when with moſt gratful mind he recounted Gods benefites ſaying (Gen. 32) VVith my ſtaffe I paſſed ouer this Iordan, and now with two troupes I do returne.

A notable example of Gods comforth to the afflicted. Al nations beleuing in Chriſt are bleſſed in him.

12. *A ladder*] He that was in temporal diſtreſſe, was maruelouſly comforted ſpiritually, by ſeing a ladder that reached from the earth to heauen; Angels paſſing vp and downe the ſame, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promiſed him, and his ſede that whole land, that he and his ſede ſhould be bleſſed, yea that in *His ſede* al nations ſhould be bleſſed, and that he would kepe and protect him where ſoeuer he went. How al this was performed is briefly reherſed in the booke of wiſdom. chap. 10.

Erecting and annointing of Altares is a religious office being done to Gods honour. The Church lerneth not rites of Idolaters, but they of the Church. Difference in religious, ſuperſticious, & ciuil honour conſiſteth in the perſons, & intentions.

18. *Erected it, powring oyle*] To erect a ſtone, and powre oyle vpon it, was nowiſe ſuperſticious in Iacob. Neither did he lerne it of Idolaters: for he abhorred and deteſted al idolatrical obſeruances But as S. Iuſtinus Martyr S. Clement of Alexandria, Origen, Euſebius and others teſtifie, idololatrical ſuperſtition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour, which he ſeeth done to God, perſwaded thoſe whom he ſeduced, and blinded with errors, to ſerue him in ſuch maner of external rites, as God was ſerued, that therby he might either haue like worſhip with God, as it happened among Painim Idolaters: or els depriue God of this kind of honour, as now we ſee Proteſtants reiect and pul downe conſecrated Altares, pretending them to be ſuperſticious. VVherin they ſhew moſt groſſe ignorance, if in dede they ſo iudge of ignorance, and not of mere malice. For who is ſo ſimple, but he may ſee, that the chiefe difference betwen Religion and Superſtition in external things, conſiſteth in the perſons to whom they are done, & in the intẽtion of the doers, & by the ſame differenee of perſons ciuil honour is alſo diſtinguiſhed, from both religious and ſuperſticious. As he that kneeleth to God, religiouſly honoreth God. Kneeling to the ſunne, moone, or other falſe Gods, ſuperſticiouſly honoreth the diuel, & kneeling to the King, ciuilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vſed in the Catholique

Catholique Church. For ſo Rabanus a diligent obſeruer and writer of Eccleſiaſtical Rites, Ceremonies, and Cuſtomes touching the vſe of holie oyle witneſſeth (li. 1. c. 45. Inſtitut. cleric.) that the Altar being firſt ſprinkled with water, is annointed with Chriſme, to the example of the Patriarch Iacob, who after that dreadful viſion, erected a ſtone for a title (or monument) powring oyle theron, and calling that place *The houſe of God*. S. Cyprian alſo writing of Chriſme, mentioneth the two ſortes of holie oyle vſed in the Church; one of ſimple oyle conſecrated by a Biſhop, which is vſed for Catechumes before Baptiſme, perſons poſſeſſed, and the ſick; the other is made of oyle and balme, alſo conſecrated by a Biſhop, and this is vſed in Baptiſme, Confirmation, and in conſecrating Altares, Kings, and Prieſts.

Two ſortes of holie oyle.

20. *Vowed*] It can not be vnderſtood that Iacob here vowed, or promiſed only to ſerue God, as the Soueraigne Lord of al creatures, for to that he was bond, whether he ſhould proſper temporally or no; but that he vowed particular godlie workes, to which he was not otherwiſe obliged. As here he expreſſeth two things. Preſuppoſing before al, that the Lord Omnipotent ſhal be his God, he addeth, firſt *And this ſtone, which I haue erected for a title, ſhal be called the houſe of God*. wherby he promiſed the building of a Church, performed at his returne (chap. 35.) Secondly he added, *And of al things which thou ſhalt giue me I will offer tithes to thee*. And this Likwiſe was of free deuotion.

Vowes are properly of things which are not otherwiſe commanded.

14. For tithes alſo in the law of nature were dew to Prieſts, and by inferior Prieſts to the chiefe Prieſt, as Abraham gaue tithes to Melchiſedech. And ſo al his tithes were dew to his father, and after his father him ſelfe was chiefe: yet he promiſed them to God, that is, to offer them in Sacrifice, and beſtow them in other vſes pertaining to Gods ſeruice.

CHAP. XXIX.

Iacob intertained by Laban, 15. ſerueth him ſeuen yeares for Rachel, 23. but firſt receiuing Lia, 27. ſeuen dayes after receiueth alſo Rachel, and ſerueth for her ſeuen yeares more. 31. She remaining barren, Lia beareth foure ſonnes.

1 IACOB therfore going on his iourney, came into the Eaſt
2 countrie. † And he ſawe a wel in the field, and three flockes of sheepe lying beſide it: for of it the beaſts were watered, and the mouth therof was cloſed with a great ſtone.
3 † And the maner was when al the sheepe were geathered togeather they did rowle of the ſtone, and after the sheepe were refreshed they put it on the mouth of the wel againe.
4 † And he ſaid to the sheperds: Brethren, whence are
5 you? Who anſwered: Of Haran. † And he asked them, ſaying: Know you Laban the ſonne of Nachor? They ſaid:
6 We do knowe him. † Is he in health? quoth he: He is in health, ſay they: And behold Rachel his daughter cometh

with

with his flocke. † And Iacob ſaid: There is yet much day remaining, neither is it time to bring the flockes into the foulds againe: firſt geue the sheep drinke, and ſo bring them backe to feede. † Who anſwered: We can not, til al the cattel be gethered together: and we remoue the ſtone from the wels mouth, that we may water the flocks. † They were yet ſpeaking, and behold Rachel came with her fathers ſheepe: for ſhe fed the flocke. † whom when Iacob had ſeene, and knew her to be his coſen germaine, and that they were the ſheepe of Laban his vncle: he remoued the ſtone, wherwith the wel was cloſed. † And hauing watered the flocke, he :: kiſſed her: and lifting vp his voice wept, † and he told her that he was her fathers brother, and the ſonne of Rebecca: but ſhe in haſt went and told her father. † Who when he heard that Iacob his ſiſters ſonne was come, he ranne forth to mete him: and embracing him, and hartely kiſſing him, brought him into his houſe. And when he had heard the cauſes of his iourney, † he anſwered: Thou art my bone and my fleſh. And after the dayes of one moneth were expired, † he ſaid to him: becauſe thou art my brother, ſhalt thou ſerue me * gratis? Tel me what wages wilt thou take. † He had in dede two daughters, the name of the elder was Lia: and the younger was called Rachel. † But Lia was bleare eyed: Rachel wel fauored, and of a bewtiful countenance. † Whom Iacob louing, ſaid: I wil ſerue thee for Rachel thy younger daughter, ſeauen yeares. † Laban anſwered: It is better that I geue her to thee then to an other man, tary with me. † Iacob therfore ſerued for Rachel ſeuen yeares: and they ſemed a few dayes becauſe of the greatnes of his loue. † And he ſaid to Laban: geue me my wife: becauſe now the time is complete, that I may companie with her. † Who hauing bid a great number of his freinds to the feaſt, made the mariage. † And at night :: he brought in Lia his daughter to him, † geuing his daughter a handmaid, named Zelpha. With whom when Iacob had compained after the maner, when morning was come he ſaw Lia: † and he ſaid to his father in lawe: What is it that thou dideſt meane to doe? did not I ſerue thee for Rachel? why haſt thou deceiued me? † Laban anſwered: It is not the cuſtome in this place, that we beſtowe the younger in mariage firſt. † Make vp the :: weeke of dayes of this

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

:: S. Auguſtin. (q. 87. in Gen) cõmendeth familiar kiſſing of kinsfolke and frendes as a laudable cuſtome in ſome countries. It is no where more ciuil & modeſt then in England.

* Without wages?

:: Laban greuouſly offended, neither could Lia be excuſed, but Iacob was innocent, in this fact.

:: After ſeuen daies he had

of this match: and I wil geue the this ſame alſo, for the worke that thou ſhalt ſerue me other ſeauen yeares. † He yelded to his pleaſure: and after the weeke was paſt, he maried Rachel to wife: † to whom her father had deliuered Bala for to be her ſeruant. † And hauing at length obteined the mariage that he wished, he preferred the loue of the later before the former, ſeruing with him other ſeauen yeares. † And our Lord ſeing that he deſpiſed Lia, opned her wombe, her ſiſter remaining barren. † Who conceaued and bare a ſonne, and called his name Ruben, ſaying: Our Lord ſaw mine affliction: now my huſband wil loue me. † And againe she conceaued and bare a ſonne, and ſaid: For becauſe our Lord heard that I was contemned, he hath geuen this alſo to me: and she called his name Simeon. † And she conceaued the third time, and bare an other ſonne: and ſaid: Now alſo my huſband wil be ioyned to me, for becauſe I haue borne him three ſonnes: and therfore she called his name, Leui. † The fourth time she conceaued and bare a ſonne, and ſaid: Now wil I confeſſe to our Lord. And for this she called him Iuda: And she left bearing.

Rachel who was his firſt ſpouſe S Hierom Tradit. Heb. S. Aug. q. 89. in Gen.

CHAP. XXX.

Rachel yet barren, deliuereth her handmaide to Iacob, who beareth two ſonnes. 9. Lia ceaſing to beare geueth her handmaid alſo, and she beareth two more. 17. Then Lia beareth other two ſonnes and one daughter. 22. Rachel beareth Ioſeph. 25. Iacob deſirous to returne home, is hyred to ſtay for a certaine part of the ſtockes increaſe. 43. Wherby he becometh exceeding rich.

1 AND Rachel ſeing ſhe was vnfruitful, :: enuied her ſiſter, and ſaid to her huſband: Geue me children, otherwiſe
2 I ſhal dye. † With whom Iacob being angrie anſwered: Am I as God, who hath depriued thee of the fruite of thy
3 wombe? † But ſhe ſaid: I haue here my ſeruant Bala: Companie with her, that she may beare vpon my knees, and I
4 may haue children of her. † And she gaue him Bala vnto
5 :: mariage: who, † when her huſband had compained with
6 her, conceaued and bare a ſonne. † And Rachel ſaid: Our Lord hath iudged for me, and hath heard my voice, geuing

:: Not properly enuie, but griefe & lawful emulation. S. Aug. li 22. c. 54. cont. Fauſt.

::Of pluralitie of wiues ſee pag. 62.

me a ſonne. and therfore she called his name, Dan.
† And againe Bala conceauing bare an other, † for whom 7 8
Rachel ſaid: God hath compared me with my ſiſter, and
I haue preuailed: and she called him Nepthali. † Lia per- 9
ceauing that she had left bearing, deliuered Zelpha her
handmaid to her huſband. † Who conceauing and brin- 10
ging forth a ſonne, † she ſaid: Happely. And therfore 11
called his name Gad. † Zelpha alſo bare an other. 12
† And Lia ſaid: This is for my bleſſednes: for wemen wil 13
cal me bleſſed. Therfore she called him, Aſer. † And Ruben 14
going forth in the time of wheat harueſt into the field, found
mandragores: which he brought to his mother Lia. And
Rachel ſaid: Geue me part of thy ſonnes :: mandragores.
† She anſwered: Doeſt thou thinke it a ſmal matter, that 15
thou haſt taken my huſband from me, vnleſſe thou take alſo
my ſonnes mandragores? Rachel ſaid: For thy ſonnes man-
dragores let him ſleepe with thee this night. † And when 16
Iacob returned at euen from the field, Lia went out to
meete him, and ſaid: Companie with me, becauſe with
wages I haue hired thee for my ſonnes mandragores. And
he ſlept with her that night. † And God heard her prayers: 17
and she conceaued and bare the fifth ſonne, † and ſaid: God 18
hath geuen me a reward, becauſe I gaue my handmaid to
my huſband. And she called his name Iſſachar. † Againe 19
Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20
endowed me with a good dowrie: this turne alſo my huſ-
band wil be with me, for becauſe I haue borne him ſix
ſonnes, and therfore ſhe called his name, Zabulon. † After 21
whom ſhe bare a daughter, named Dina. † Our Lord alſo 22
remembring Rachel, heard her, and opened her wombe.
† Who conceaued, and bare a ſonne, ſaying: God hath taken 23
away my reproch. † And she called his name, Ioſeph, 24
ſaying: Our Lord adde to me an other ſonne. † And when 25
Ioſeph was borne, Iacob ſaid to his father in lawe: Diſmiſſe
me that I may returne into my countrie, and to my land.
† Geue me my wiues, and my children, for whom I haue 26
ſerued thee, that I may depart: thou knoweſt the ſeruice
that I haue ſerued thee. † Laban ſaid to him: Let me finde 27
grace in thy ſight: I haue learned by experience, that God
hath bleſſed me for thy ſake: † appoint thee wages which 28
I ſhal geue thee. † But he anſwered: Thou knoweſt how I 29
haue

:: Holie Scripture (ſaith S. Auguſtin) would neuer haue mentioned ſuch womanlie deſires, but to admoniſh vs to ſeke great miſteries therin. li. 22. c. 56. cont. Fauſtum.

haue ſerued thee, and how great thy poſſeſſion hath benne
30 in my hands. † Thou hadeſt a ſmal thing before I came
to thee, and now thou art made rich: and our Lord hath
bleſſed thee at my comming in. It is reaſon therfore that
31 once I prouide alſo for mine owne houſe. † And Laban
ſaid: What ſhal I geue thee? But he ſaid: I wil nothing:
but if thou wilt doe that which I demande, I wil fede, and
32 kepe thy sheepe again. † Goe round about al thy flockes,
and ſeparate al the ſhepe of diuers colours, of ſpeckled flyſe:
and what ſoeuer shal be ruſſet and ſpotted, and of diuers
colours, aſwel in the shepe, as in the goates, shal be my
33 wages. † And my iuſtice shal anſwer for me to morowe,
before thee when the time of the bargaine shal come: and
al that shal not be of diuers colours, and ſpotted, and ruſſet,
aſwel in the shepe as in the goates, shal accuſe me of theft.
34 † And Laban ſaid: I like wel that thou demandeſt.
35 † And he ſeparated the ſame day the shee goates, and the
shepe, and the he goates, and the rammes of diuers colours,
and ſpotted: and al the flocke of one coloure, that is of white
and blacke flyſe, he deliuered in the hand of his ſonnes.
36 † And he put a ſpace of three dayes iourney betwixt him
37 and his ſonne in lawe, who fed the reſt of his flocke. † Ia-
cob therfore :: taking grene roddes of the poplare, and of
the almond, and of the plaine trees, in part pilled them:
and when the barkes were taken of, in the parts that were
pilled; there appeared whitnes: but the parts that were
whole, remayned grene: and by this meanes the colour was
38 made diuers. † And he put them in the troughes, where
the water was poured out: that when the flockes should
come to drinke, they might haue the roddes before their
39 eyes, and in the ſight of them conceaue. † And it came to
paſſe that in the verie heate of the ramming, the shepe
beheld the roddes, and brought forth ſpotted, and of diuers
40 colours, and ſpeckled. † And Iacob diuided the flocke, and
put the roddes in the troughes before the eyes of the ram-
mes: and al the white and the blacke were Labans: and the
reſt, Iacobs, when the flockes were ſeparated one from the
41 other. † Therfore when the ewes went to ramme, in the
prime time, Iacob put the roddes in the troughes of water
before the eyes of the rammes, and of the ewes, that in
42 looking vpon them they might conceaue: † but when the

:: Iacob did iuſtly vſe this meanes to recouer that which Laban withheld frō him, beingdue for the dowrie of his wiues, and recompence for his ſeruice. Rupert. li. 7. c. 39. in Gen.

later comming was, and the laſt conceauing, he did not put them. And thoſe that were late warde, became Labans: and they of the prime time, Iacobs. † And the man was enri- 43
ched beyond meaſure, and he had manie flockes, wemen ſeruantes and men ſeruants, camels and aſſes.

CHAP. XXXI.

Iacob by Gods commandment parteth ſecretly with al he hath towards his father. 21. Laban purſueth him. 26. expoſtulating why he went in ſecrete maner. 30. eſpecially chargeth him with ſtelling his goddes. 31. Iacob excuſeth himſelfe, not knowing that Rachel had taken away the Idols. 34. and ſhe deludeth his diligent ſearching for them. 36. Then Iacob expoſtulateth with Laban for this vnkindnes. 43. Finally they make a league and depart eche to his owne countrie.

AFTER he heard the wordes of Labans ſonnes ſaying: 1
Iacob hath taken al that was our fathers, and being enriched of his ſubſtance, is become great: † and per- 2
ceauing alſo Labans countenance, that it was not towards him as yeſterday and the other day, † eſpecially our 3
Lord ſaying to him: Returne into the land of thy fathers, and to thy kinred, and I wil be with thee. † He ſent, and 4
called Rachel and Lia into the field, where he fed the flockes, † and ſaid to them: I ſee your fathers countenance 5
that it is not towards me as yeſterday and the other day: and the God of my father hath bene with me. † And your 6
ſelues knowe that I haue ſerued your father to the vttermoſt of my power. † Yea your father alſo hath circum- 7
uented me, and hath changed my wages tenne times: and yet God hath not ſuffred him to hurt me. † If at any time 8
he ſaid: They of diuers colours ſhal be thy wages: al the ſheepe brought forth young of diuers colours, but when he ſaid contrarie: Thou ſhalt take al the white ones for thy wages: al the flockes brought forth white ones. † And God 9
hath taken your fathers ſubſtance, and geuen it to me. † For after the time came of the ewes conceauing, I lifted 10
vp mine eyes, and ſawe in my ſleepe the males aſcending vpon the females of diuers colours, and the ſpotted, and the ſpeckled. †. And the angel of God ſaid to me in ſleepe: 11

12 Iacob? And I anſwered: Here I am. † Who ſaid: Lyft vp
thine eyes, and ſee al the males aſcending vpon the females,
them of diuers colours, the ſpotted and the ſpeckled. For
13 I haue ſeene al things that Laban hath done to thee. † I am
the God of Bathel, where thou dideſt :: annointe the ſtone, :: Annointing
and dideſt vowe the vowe vnto me. Now therfore ariſe, of Altars, and
and goe out of this land, returning into the land of thy nati- free vowes are
14 uitie. † And Rachel and Lia anſwered: Haue we any thing gratful offices
15 left in the goods, and heritage of our fathers houſe? † Hath to God. See
he not reputed vs as ſtrangers, and ſould vs, and eaten vp chap. 28.
16 the price of vs? † But God hath taken our fathers riches,
and deliuered them to vs, and to our children: wherfore do
17 al things, that God hath commanded thee. † Iacob therfore
roſe vp, and ſetting his children, and wiues vpon camels,
18 went his way. † And he tooke al his ſubſtance, and flockes,
and whatſoeuer he had gotten in Meſopotamia, and went
19 forward to Iſaac his father into the land of Chanaan. † At
that time Laban was gone to sheare his sheepe, and Rachel
20 ſtole the " idols of her father. † And Iacob would not
Tera- 21 confeſſe to his father in lawe that he fled. † And when he
phim was gone aſwel him ſelfe as al things that were his right,
and hauing paſſed the riuer was marching on to Mount
22 Galaad, † it was told Laban the third day that Iacob fled.
23 † Who, taking his brethren vnto him, purſued him ſeuen
24 dayes: and he ouertoke him in the Mount Galaad. † And
he ſaw in his ſleepe God ſaying vnto him: Take hede thou
25 ſpeake not roughly anie thing againſt Iacob. † And Iacob
had now pitched his tent in the mountaine: and when he
with his brethren had ouertaken him, he pitched his tent in
26 the ſame Mount Galaad. † And he ſaid to Iacob: Why
dideſt thou ſo, that vnwitting to me thou wouldeſt carie
27 away my daughters as captiues with the ſword? † Why
wouldeſt thou flee without my knowledge, and not tel me,
that I might haue brought thee on the way with ioy, and
28 ſongues, and timbrels, and cithernes? † Thou haſt not ſuf-
fred me to kiſſe my ſonnes and daughters: thou haſt donne
29 fooliſhly: now alſo in dede, † my hand is able to requite
thee euil: but the God of your father ſaid vnto me yeſterday:
Take hede thou ſpeake not any thing againſt Iacob roughly.
30 † Suppoſe, thou diddeſt deſire to goe to thy freinds, and
hadeſt a longing to thy fathers houſe: why dideſt thou ſteale

my godds? † Iacob anſwered: In that I departed vnwitting 31
to thee, I feared leſt thou wouldeſt take away thy daughters
by force. † But wheras thou chargeſt me with theft: with 32
whom ſoeuer thou ſhalt find thy goddes, let him be ſlaine
before our brethen. ſearch, what ſoeuer of thy things thou
ſhalt finde with me, and take away. Saying this, he knew
not that Rachel had ſtollen the idols. † Laban therfore 33
hauing gone into the tent of Iacob, and of Lia, and of both
the hand-maides, found them not. And when he was entred
into Rachels tent, † ſhe in haſt hid the idols vnder the 34
camels litter, and ſatte therupon: and when he had ſought
al the tent, and found nothing, † she ſaid: Let not my 35
lord be angrie that I can not riſe vp before thee, becauſe
according to the cuſtome of wemen it is now chanced to
me. ſo his carefulnes in ſeeking was deluded. † And Iacob 36
::Iacob in this iuſt expoſtulation was angrie & ſinned not. Pſal. 4. being :: angrie ſaid in chiding maner: For what fault of myne,
and for what offence of my part haſt thou ſo chaffed after
me, † and ſearched al my houshould ſtuffe? What haſt thou 37
found of al the ſabſtance of thy houſe? lay it here before
my brethren, and thy brethren, and let them iudge betwen
me & thee. † Haue I therfore bene with thee twentie yeares? 38
thy ewes and goates were not barren, the wethers of thy
flocke I did not eate: † neyther that which the beaſt had 39
caught did I shew to thee, I made good al the damage:
whatſoeuer periſhed by theft, thou dideſt exact it of me:
† day and night was I parched with heate, and with froſt, 40
and ſleepe did flye from myne eyes. † And in this ſorte haue 41
I ſerued thee in thy houſe twentie yeares, fourtene for thy
daughters, and ſix for thy flockes: thou haſt changed alſo
my wages tenne times. † Vnles the God of my father Abra- 42
ham, and the feare of Iſaac had holpe me, peraduenture
now thou haddeſt ſent me away naked: God beheld my
affliction and the laboure of my hands, and rebuked thee
yeſterday. † Laban anſwered him: The daughters are mine 43
and the children, and thy flockes, and al things that thou
ſeeſt are mine: what can I do to my daughters, and ne-
phews? † Come therfore, let vs enter in league: that it 44
may be for a teſtimonie betwen me and thee. † Iacob ther- 45
fore tooke a ſtone, and erected it for a title: † and he ſaid 46
to his brethren: Bring hither ſtones. Who gethering them
together made a heape, and they did eate vpon it: † Which 47

Laban

Laban called The witneſſe heape: and Iacob called The hillock of teſtimonie, either of them according to the pro-
48 prietie of his language. † And Laban ſaid: This heape ſhal be a witnes betwen me and thee this day, and therfore the name therof was called Galaad, that is, The witnes heape.
49 † Our Lord behold and iudge betwen vs when we ſhal be
50 departed one from the other, † if thou ſhalt afflict my daughters, and if thou bring in other wiues ouer them: none is witnes of our talke but God, who is preſent and behol-
51 deth. † And he ſaid againe to Iacob: Behold this heape, and the ſtone which I haue erected betwen me and thee,
52 † ſhal be a witnes: this heape, I ſay, and the ſtone be they for a teſtimonie, if either I ſhal paſſe beyond it going towards thee, or thou ſhalt paſſe beyond it, thinking harme
53 to me. † The God of Abraham, and the God of Nachor iudge betwen vs, the God of their father. Iacob therfore
54 ſware by the feare of his father Iſaac: † and after he had offred victimes in the mountaine, he called his brethren to
55 eate bread. Who when they had eaten, lodged there: † but Laban ariſing in the night, kiſſed his ſonnes, and daughters, and bleſſed them: and returned vnto his place.

ANNOTATIONS.
CHAP. XXXI.

19. *Idols.*] Images of falſe goddes (as theſe were) are moſt properly called idols. And ſo the hebrew word *Teraphim* is here rightly tranſlated idols. which in other places ſignifieth other things. As The ſtatua which 1. *Reg.* Michol put in Dauids bed, couering the head therof with a hearie goates 19. ſkinne, to deceiue Saules ſeriants who ſought Dauids death, is called *Teraphim*, and may there be tranſlated a ſtatua, image, or ſimilitude, but not an idol. Againe. Oſee the Prophet fortelling the lamentable ſtate of the Iſraelites, *Oſee.* 3. ſayeth, they ſhal be long without King, prince, ſacrifice, altar, ephod, and *Teraphim*, which laſt word in the Proteſtants Engliſh Bibles remaineth vntranſlated. VVhere if they had tranſlated *Images.* (as here they doe) it would proue, that ſome images pertaine to true religion, the want wherof is lamented among other principal things.

Imagesoffalſe goddes are idols.

Some images are neither religious nor ſuperſticious. Some are religious.

Theſe idols Rachel ſtole from her father, to withdraw him from idolatrie. as S. Baſil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paſchate) and Theodoret. (q. 89. in Gen.) expound it. And in this, ſaith Theodoret, ſhe was a right figure of the Catholique Church, which depriueth idolaters of their idols. It is probable alſo by her baſe vſing of them, that ſhe held them not for goddes, when ſhe put them vnder the camels litter, and ſate vpon them. Finally that ſhe reſerued them, and did not caſt them away, nor burne,

Rachel tooke away her fathers Idols, for his good.

She kept them in recompẽce of wrongs.

nor burie them, argueth that they were perhaps of precious mettal, or othe matter, which ſhe might turne to profite: and that lawfully in part of recompence, that ſhe and her ſiſter, had no other dowrie, but rather were ſold to Iacob. VVho alſo had ſuffered much iniurie at their fathers handes.

CHAP. XXXII.

Angels mete Iacob by the Way. 3. He ſendeth meſſengers and giftes to pacifie his brother Eſau. 24. VVreſtling with an Angel is not ouercome, in fine the Angel benummeth his thiegh, bleſſeth him, and forteлleth that he ſhal be called Iſrael.

IACOB alſo went on his iourney that he had begunne: and the Angels of God met him. † VVhom when he had ſeene, he ſaid: Theſe are the Campes of God, and he called the name of that place Mahanaim, that is, Campes. † And he ſent alſo meſſengers before him to Eſau his brother into the land of Seir, into the countrie of Edom: † and he commanded them, ſaying: Thus ſpeake ye vnto my lord Eſau: This ſaith thy brother Iacob: I haue ſoiourned, and haue bene with Laban vntil this preſent day. † I haue oxen, and aſſes, and ſheepe, and men ſeruants, and wemen ſeruants: and now I ſend a leagacie to my lord, that I may finde grace in thy ſight. † And the meſſengers returned to Iacob, ſaying: We came to Eſau thy brother, and behold he cometh with ſpede to mete thee with foure hundred men. † Iacob "feared exceedingly: & being ſore affraid diuided the people that was with him, the flockes alſo and the ſhepe and the oxen, and the camels, into two troupes, † ſaying: If Eſau come to one troupe, and ſtrike it, the other troupe that remaineth, ſhal be ſaued. † And Iacob ſaid: O God of my father Abraham, and God of my father Iſaac: O Lord that dideſt ſay to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe thee good. † I am inferiour to al thy mercies, and thy truth that thou haſt fulfilled to thy ſeruant. With my ſtaffe I paſſed ouer this Iordain: and now with two troupes I doe returne. † Deliuer me from the hand of my brother Eſau, becauſe I am ſore affraid of him: leſt perhaps he come, and ſtrike the mother with the children. † Thou dideſt ſay that thou wouldeſt do good to me,

and

and dilate my ſeed as the ſand of the ſea, which for multitude
13 can not be numbred. † And when he had ſlept there that
night, he ſeparated of thoſe things which he had, giftes to
14 his brother Eſau, † ſhe goates two hundred, he goates
15 twentie, ewes two hundred, and rammes twentie, † thirtie
milch camels with their coltes, fourtie kine, and twentie
16 bulles, twentie ſhe aſſes, and their foles ten. † And he ſent
by the handes of his ſeruants, euerie flocke by it ſelfe, and
he ſaid to his ſeruants: Goe before me, and let there be a
17 ſpace betwen flocke and flocke. † And he commanded the
former, ſaying: If thou mete my brother Eſau, and he aske
thee, whoſe art thou? or whither goeſt thou? or whoſe
18 are theſe that thou doeſt folowe? † thou ſhalt anſwere:
Iacobes thy ſeruant, he hath ſent them for gifts to my lord
19 Eſau: himſelfe alſo cometh after vs. † In like maner he
gaue commandements to the ſecond, and the third, and
to al that folowed the flocks, ſaying: With the ſelfe ſame
20 words ſpeake ye to Eſau, when you ſhal finde him. † And
ye ſhal adde: Iacob alſo thy ſeruant himſelfe foloweth on
after vs; for he ſaid: I wil pacifie him with the gifts that
goe before, and afterward I wil ſee him, perhaps he wil be
21 gracious vnto me. † The giftes therfore went before him,
22 but himſelfe lodged that night in the campe. † And when
he was riſen early he tooke his two wiues, and his hand-
maides as manie, with his eleuen ſonnes, and paſſed ouer
23 the ford Iaboc. † And when he had ſet ouer al things that
24 appertained to him, † he taried alone: and behold a man
25 wraſteled with him til morning. † Who when he ſaw that
he could not ouercome him, he touched the ſinowe of his
26 thighe, and forthwith it ſhranke. † And he ſaid to him: Let
me goe for it is breake of day. He anſwered: I wil not let
27 thee goe, vnleſſe thou bleſſe me. † He therfore ſaid: What
28 is thy name? He anſwered: Iacob. † But he, no, thy name,
quoth he, :: ſhal not be called Iacob, but Iſrael: for if thou
haſt bene ſtrong againſt God, how much more ſhalt thou pre-
29 uaile againſt men? † Iacob asked him: Tel me by what name
art thou called? He anſwered: Why doeſt thou aske my name?
30 and bleſſed him in the ſame place. † And Iacob called the
name of the place Phanuel, ſaying: I haue ſene God face to
31 face, and my ſoule was made ſafe. † And immediatly the
ſunne roſe to him, after that he was paſt Phanuel; but he

:: The changing of his name here promiſed, is performed chap. 35. S. Hieron. Tradit. Heb.

halted on his foote. † For which cauſe the children of 32
Iſrael eate not the ſinowe, that ſhrunke in Iacobes thighe,
vnto his preſent day: becauſe he touched the ſinowe of
his thighe, and it ſhrunke.

ANNOTATIONS.
CHAP. XXXII.

Iacobs feare was iuſt, and without fault.

7. *Feared exceedingly*] Iuſtly may we meruel, why Iacob ſo often aſſured by Gods promiſes, confirmed by his manie bleſſings, protected in al former dangers, accompained the night before with armies of Angels, indued alſo with al vertues, and namely with perfect charitie (which expelleth feare) was for al this ſo vehemently afeard! S. Auguſtin anſwereth, that he neither diſtruſted in God, nor did anie vnlawful thing: but did his owne endeuour wiſely and confidently, leſt by preſuming or deſparing he ſhould rather haue tempted God, then truſted in him. 1. *Ioan* 4. *q.* 102. *i.* *Gen.*

The cauſes of his feare.

The cauſes of his feare were in reſpect of him ſelfe and his brother. For conſidering Gods former promiſes, benefites & protections were not to be preſumed as abſolute ſignes of his perpetual loue but conditional, if him ſelfe perſeuered ſincerly in Gods ſeruice. And ſeing *The iuſt man knoweth not whether he be worthie of loue, or of hatred,* he might doubt, leſt by his twentie yeares conuerſation among Infidels in Meſopotamia, he had contracted ſome ſinnes, for which God might ſuffer him to fall into calamitie and affliction. And though he was in dede ſtil more and more vertuous, and conſequently in Gods more fauour and protection: yea ſo much the more, by how much leſſe he preſumed of his owne good ſtate and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occaſion by procuring the firſt-birth-right, and his fathers bleſſing from him, the newes of his ſpeedie coming towards him with foure hundred men, the natural ſituation of the place, where Eſau might eſcaly inuiron him, and (as he humbly thought) his owne vnworthines, he was poſſeſſed with natural feare (ſuch as happeneth to conſtant men) and was ſore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently diſpoſed of his people and flockes, and beſought God to protect him and his, by prayer qualified with requiſite conditions, to wit, with humilitie, not asking for his owne but *for Abraham and Iſaacs* ſake, and for Gods owne promiſe, acknowledging himſelfe to be *leſſe then Gods mercies* towards him, with gratitude recounting great benefites receiued, ſaying, *With my ſtaffe I paſſed ouer this Iordan, and now with two troupes I do returne,* with confidence in that God had ſaid, he *Would dilate his ſede as the ſand of the ſea,* and with meeknes in *ſending giftes and good wordes* to Eſau. Thus finally he pacified him, and ſo his owne feare was turned into ioy. *Ecclę. 9.*

Eſaus inclination & meanes to reuenge.

Iacobs prayer qualified with Humilitie. Gratitude. Confidence. Meeknes.

Iacob wreſtled with an Angel corporally & ſpiritually.

24. *A man wraſtled*] This wreſtling with an Angel aſſumpting a bodie in forme of a man was corporal, as the effect ſhewed in Iacobs ſinow ſhrunck vp, which made him to halt. v. 25. & 31. It was alſo ſpiritual, as appeareth by his earneſt prayer, vrging and at laſt obtayning the Angels bleſſing. S. Dionyſ. c. 4. cel Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen. *Oſee.* 12

CHAP.

CHAP. XXXIII.

Iacob ſeing Eau come with a great troupe of men, feareth harme, but is moſt curteouſſy entertained by him. 10. *He hardly perſwadeth Eſau to take giftes,* 13. *and to returne home.* 17. *So Iacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.*

1 AND Iacob lifting vp his eyes, ſaw Eſau coming, and with him foure hundred men: and he diuided the children of Lia and of Rachel, and of the two handmaides:
2 † and he put both the handmaids & their children foremoſt: and Lia, and her children in the ſecond place: and Rachel,
3 and Ioſeph laſt. † And himſelfe going foreward adored proſtrate to the grownd ſeuen times, vntil his brother came
4 nere. † Eſau therfore running to mete his brother, embraced him: and claſping him faſt about the necke, and
5 kiſſing him wept. † And caſting vp his eyes, he ſaw the wemen and their litle ones, and ſaid: What meane theſe? And do they perteyne to thee? He anſwered: They are the
6 litle ones which God hath geuen to me thy ſeruant. † And the handmaides and their children coming nere, bowed
7 themſelues. † Lia alſo with her children came nere: and when they had adored in like maner, laſt Ioſeph and Rachel
8 adored. † And Eſau ſaid: What are the troupes that I did mete? He anſwered: That I might find grace before my lord.
9 † But he ſaid: I haue plentie, my brother, be thy things to
10 thy ſelfe. † And Iacob ſaid: Do not ſo I beſech thee, but if I haue found grace in thin eyes, take a litle preſent at my hands: for ſo haue I ſeene thy face, as if I ſhould haue ſeene
11 :: the countenance of God: be gracious to me, † and take the bleſſing, which I haue brought thee, and which God hath geuen me, who geueth al thinges. Scarſe at his brothers
12 great inſtance, taking it, † he ſaid: Let vs march on toge-
13 ther, and I wil accompanie thee in thy iourney. † And Iacob ſaid: My lord thou knoweſt that I haue with me litle ones, and ſheepe, and kine with young: which if I cauſe to ouerlaboure themſelues in going, in one day al the flockes
14 wil die. † It may pleaſe my lord to goe before his ſeruant: and I wil folow ſoftly after him, as I ſhal ſee my litle ones

:: Iacob ſeing Gods hand in this change of his brothers mind, not of flaterie, but ſincerly acknowledged his benignitie, as Gods countenance towards him.

to be able, vntil I come to my lord in Seir. † Esau answe- 15
red: I beseech thee, that of my people at the leastwise, which
is with me, there may remaine some to accompanie thee in
the way. It is not needful, said he, this only I haue nede of,
that I may finde grace (my lord) in thy sight. † Esau ther- 16
fore returned that day the same way, that he came into Seir.
† And Iacob cometh into Socoth: where hauing built a 17
house, and pitched his tents, he called the name of that
place Socoth, that is, Tabernacles. † And he passed into 18
Salem a citie of the Sichimites, which is in the land of Cha-
naan, after he returned from Mesopotamia of Siria: and
he dwelt beside the towne. † And he bought that part of 19
the field, wherin he had pitched his tents, of the children
of Hemor, the father of Sichem for an hundred lambes.
† And erecting an altar there, on it he called vpon the 20
most mightie God of Israel.

CHAP. XXXIIII.

For rauishing Dina, the Sichimites (being first circumcised) are slaine by Simeon and Leui her brothers. 27. The rest of Iacobs sonnes spoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.

O Dina (saith S. Bernard) what nede was there to see women of a strange countrie? Tract. de gradib. humilitatis.

AND Dina the daughter of Lia went forth to see the 1
women of that countrie. † Whom when Sichem had 2
seene the sonne of Hemor the Heuite, the prince of that
land, he was in loue with her: and he tooke her away, and
lay with her, by force rauishing the virgin. † And his soule 3
was fast knit vnto her, and whereas she was sad, he com-
forted her with sweete wordes. † And going to Hemor 4
his father, he said: Take me this wench to be my wife.
† Which when Iacob had heard, his sonnes being absent, 5
and occupied in feeding of the cattle, he held his peace til
they returned. † And when Hemor Sichems father was 6
come forth to speake vnto Iacob, † behold his sonnes came 7
out of the field: and hearing what had passed, they were
passing wrath, because he had done a foule thing in Israel,
and committed an vnlawful fact, in rauishing Iacobs daugh-
ter. † Hemor therfore spake to them: The soule of my sonne 8
Sichem is fastned to your daughter; Geue her vnto him to
wife:

9 wife: † and let vs contract mariages one with an other:
10 geue vs your daughters, and take you our daughters. † And
dwel with vs: the land is at your commandement, tille, oc-
11 cupie, and poſſeſſe it. † Yea and Sichem alſo ſaid to her
father and to her brethren: Let me finde grace in your ſight:
12 and what ſoeuer you ſhal appointe I wil geue: † raiſe the
dowrie, and require giſtes, and I ſhal gladly geue, what you
13 ſhal demande: only geue me this wench to wife. † Iacobs
ſonnes anſwered Sichem & his father :: in guile, being wrath
14 for the deflouring of their ſiſter: † We can not doe that
which you demande, nor geue our ſiſter to an vncircumciſed
perſon: which with vs is an vnlawful & abhominable thing.
15 † But in this order we may be confederate, if you wil be
like to vs, and al the man ſex among you be circumciſed:
16 † then wil we geue and take mutually your daughters, and
ours: and we wil dwel with you, and wil be one people:
17 † but if you wil not be circumciſed, we wil take our daugh-
18 ter, and depart. † The offer pleaſed Hemor, and Sichem
19 his ſonne: † neither did the young man make delay, but
forthwith fulfilled that which was demanded: for he loued
the wench exceedingly, and he was the greateſt man in al
20 his fathers houſe. † And going into the gate of the citie,
21 they ſpake to the people: † Theſe men are men of peace,
and are willing to dwel with vs: let them occupie in the land,
and til it, which being large and wide doth lacke men to tille
it: their daughters we ſhal take to wife, and ours we wil
22 geue to them. † One thing there is for the which ſo great
a good is differred: If we circumciſe our men ſexe, folowing
23 the rite of the nation. † And their ſubſtance, and cattle,
and al things that they poſſeſſe, ſhal be ours: only in this let
vs condeſcend, and dwelling together, we ſhal make one
24 people. † And they al aſſented, and circumciſed al the man
25 ſex. † And behold the third day, when the griefe of the
woundes is moſt paineful: Iacobs two ſonnes, Simeon and
Leui the brothers of Dina, taking their ſwordes, entred into
26 the citie boldly: and killing al the man ſex, † murdred with al
Hemor and Sichem, taking away Dina their ſiſter out of
27 Sichems houſe. † When they were gone forth, the other
ſonnes of Iacob ranne in vpon them that were ſlaine: and
28 ſpoiled the citie in reuenge of the rape. † And waſting al
things that were in their houſes, and fildes, their ſheepe and

:: They offended by falſly pretending religion, and by exceſſe in reuenge, & therfore are repro ued by their father. v. 30. & chap. 49 v 5. Otherwiſe their zeale was iuſt to puniſh ſo foule a fault Iudith. 9.

heardes, and asses, † their little ones also, and their wiues 29
they led away captiue. † Which things when they had 30
boldly atcheiued, Iacob said to Simeon and Leui: You haue
trubled me, and made me odious to the Chananites, and
Pherezites the inhabiters of this land. we are few: they
being gethered together wil strike me; and I, and my house
shal be destroyed. † They answered: What should they 31
abuse our sister as a strumpet?

CHAP. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob blesseth him, and changeth his name into Israel. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Israels twelue sonnes are recited. 28. Isaac dieth at the age of 180. yeares. and his sonnes Esau and Iacob burie him.

IN THE meane time God spake to Iacob: Arise, and goe 1
vp to Bethel, and dwel there, and make an altar to God
that appeared to thee when thou diddest flie from Esau thy
brother. † And Iacob hauing called together al his house, 2
said: "Cast away the strange goddes that are among you,
and be clensed and change your garments. † Arise, and let 3
vs goe vp into Bethel, that we may make there an altar vnto
God: who heard me in the day of my tribulation, and ac-
compained me in my iourney. † They gaue to him therfore 4
al the strange goddes that they had, and the earelets which
were in their eares: but he buried them vnder the *terebinth, *An exe-
that is behind the citie of Sichem. † And when they were 5 crable tree
departed, :: the terror of God inuaded al the cities rounde
about, and they durst not pursew them going away. † And 6
Iacob came to Luza, which is in the land of Chanaan, sur-
named Bethel: he and al the people that was with him.
† And he builded there an altar, and called the name of that 7
place, The house of God: for there God appeared to him
when he fled from his brother. † The same time died 8
Debora the nurse of Rebecca, and was buried at the foote
of Bethel vnder an oke: and the name of that place was
called, The oke of weeping. † And God appeared again 9
to Ia-

:: God (when it pleaseth him) maketh the weake stronger then the mightie; and few more terrible then many. S. Chrisost. ho. 59. S. Aug. q. 112. in Gen.

to Iacob after he returned from Meſopotamia of Siria, and
10 he bleſſed him, † ſaying: Thou :: ſhalt not be called any more Iacob, but Iſrael ſhal be thy name. And he " called him
11 Iſrael, † and ſaid to him: I am God almightie, encreaſe thou and multiplie: Of thee ſhal be nations and peoples of na-
12 tions, kinges ſhal come forth of thy loynes. † And the land which I gaue to Abraham and Iſaac, I wil geue to thee, and
13 to thy ſeede after thee. † And he departed from him.
14 † But he erected a title of ſtone, in the place where God had ſpoken vnto him: offering vpon it liquide offeringes, and
15 powring oile on it: † and calling the name of that place,
16 Bethel. † And being gone forth from thence, he came in the ſpring time to the land which leadeth to Ephrata:
17 wherin when Rachel was in trauaile, † becauſe of difficultie in her trauaile, ſhe beganne to be in danger, and the midwife ſaid vnto her: Feare not, for thou ſhalt haue alſo
18 this a ſonne. † And her ſoule departing for paine, and death now at hand, she called the name of her ſonne Benoni, that is the ſonne of my paine: but his father called him Beniamin,
19 that is the ſonne of the right hand. † Rachel therfore died,
(alib. 2. and was buried in the hye way that leadeth to Ephrata, this
20 ſame is Bethleem. † And Iacob erected a title ouer her ſepulchre: This is the litle of Rachels monument, vntil this
21 preſent day. † Departing thence, he pitched his tent
22 beyond the Flocke tower. † And when he dwelt in that countrie: Ruben went, and :: ſlept with Bala his fathers concubine: which thing he was not ignorant of. And the ſonnes
23 of Iacob were twelue. † The ſonnes of Lia: Ruben the firſt begotten, and Simeon, and Leui, and Iudas, and Iſſachar,
24 and Zabulon. † The ſonnes of Rachel: Ioſeph and Ben-
25 iamin. † The ſonnes of Bala Rachels handmaid: Dan and
26 Nepthali. † The ſonnes of Zelpha Lias handmaid: Gad and Aſer: theſe are the ſonnes of Iacob, that were borne to him
27 in Meſopotamia of Siria. † He came alſo to Iſaac his father in Mambre, the citie of Arbee, this is Hebron: wherin
28 Abraham and Iſaac ſoiourned. † And the dayes of Iſaac
29 were complete an hundred eyghtie yeares. † And ſpent with age he died, and was put to his people, being old and ful of dayes: and Eſau and Iacob his ſonnes buryed him.

:: The name of ſupplanter not ſufficiently expreſſing his vaſure he is alſo called Iſrael. See the Annotation.

:: For this fact Ruben was excluded from the chiefe dignitie among his bretheren. Gen. 49.

ANNO-

ANNOTATIONS.

CHAP. XXXV.

Clenſing from ſinne is the firſt office of the ſeruants of God.

2. *Caſt away the ſtrange goddes*] Iacob preparing to performe his vow of building a houſe & altar to God, firſt extirpateth all Idolatrie from amongſt his people; and then by Sacrifice appeaſeth Gods wrath prouoked how ſoeuer and ſpecially by Simeon and Leui killing the Sichemites. Duly conſidering that what people or perſon deſireth Gods protection & bleſſings, muſt firſt be pure in Religion, and clenſed from ſinnes: *Quia ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie ſhal hurt him, if no iniquitie haue dominion ouer him. orat. ſer. 6. poſt cineres.

The name ISRAEL ſignifieth ſpecial prerogatiues in the Patriarch Iacob.

10. *Called him Iſrael.*] As the Patriarch now performeth his vow to God: ſo God fulfilleth his promiſe, geuing him a new name. For *Iacob a ſupplanter*, ſignifying too ſinal force & praiſe for ſuch a champion, God therfore honored him with the name of *Iſrael*. That is, *One that ſeeth and contemplateth God*, as moſt ancient writers expound it. Alſo *A prince, or valient with God*, as S. Hierom ſheweth Tradit. Heb. For *Iſra* in Hebrew ſignifieth *To dominier, or rule ouer*, and *El* ſignifieth God. And ſo this name geuen to him teſtifieth that he, by Gods gift and grace, was valient euen againſt an Angel repreſenting God, much more againſt men, and other aduerſaries. Others interprete it, *The right one of God.* as witneſſeth the ſame S. Hierom both here, and in his commentaries in 44. Iſaie. Al do importe a great excellencie in this Patriarch. And the ſucceſſe of things confirmeth the ſame. Particularly in that not onlie ſome one of his ſonnes (as in the iſſue of Abraham and Iſaac, the reſt being excluded) but his whole progenie of twelue ſonnes, making twelue Tribes, were participant of the peculiar bleſſings, in their oſpring poſſeſſing the promiſed land, and exceedingly increaſing became the moſt principal nation in the world, the ſelected people of God, called by the name and title *Of the children of Iſrael*. Of whom not only Moyſes, but al the old Teſtament moſt ſpecially treateth, and of whom and in whom the promiſed Meſſias, the Redemer of mankind ſhould be borne.

Al his twelue ſonnes in their poſteritie were heires of the promiſed land.

CHAP. XXXVI.

Eſau with his Wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND " theſe are the generations of Eſau, the ſame is Edom. † Eſau tooke wiues of the daughters of Chanaan: " Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heueite: † Baſemath alſo the daughter of Iſmael ſiſter of Nabaioth. † And Ada bare Eliphaz: Baſemath bare Rahuel: † Ooli-

1 2 3 4

5 † Oolibama bare Iehus and Ihelon and Coree. theſe are the
ſonnes of Eſau, that were borne to him in the land of Cha-
6 naan. † And :: Eſau tooke his wiues and ſonnes and daugh- :: The ſeparation of Eſau from Iacob.
ters, and euerie ſoule of his houſe, and his ſubſtance, and
catle, and al that he could haue in the land of Chanaan: and
he went into an other countrie, and " departed from his
7 brother Iacob. † For they were exceding rich, and could
not dwel together: neither was the land of their peregri-
nation able to beare them, for the multitude of flockes.
8 9 † And Eſau " dwelt in Mount Seir, he is Edom. † And theſe
are the generations of Eſau the father of Edom in mount
10 Seir, † and theſe are the names of his ſonnes: Eliphaz the
ſonne of Ada the wife of Eſau: Rahuel alſo the ſonne of
11 Baſemath his wife. † And Eliphas had ſonnes: Theman,
21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was
the concubine of Eliphas the ſonne of Eſau: which bare to
him Amalech. theſe are the ſonnes of Ada the wife of Eſau.
13 † And the ſonnes of Rahuel: were Nahath & Zara, Samma
and Meza. theſe were the ſonnes of Baſemath the wife of
14 Eſau. † Theſe alſo were the ſonnes of Oolibama, the daugh-
ter of Ana, the daughter of Sebeon, the wife of Eſau, which
15 ſhe bare to him, Iehus, and Ihelon, and Coree. † Theſe
were dukes of the ſonnes of Eſau: the ſonnes of Eliphaz
the firſt-begotten of Eſau: duke Theman, duke Omar,
16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,
duke Amalech, theſe are the ſonnes of Eliphaz in the
17 land of Edom, and theſe are the ſonnes of Ada. † Theſe
alſo were the ſonnes of Rahuel, the ſonne of Eſau: duke
Nahath, duke Zara, duke Zamma, duke Meza. and theſe
are be the dukes of Rahuel, in the Land of Edom: theſe
18 be the ſonnes of Baſemath the wife of Eſau. † And theſe
were the ſonnes of Oolibama the wife of Eſau: duke Iehus,
duke Ihelon, duke Coree. theſe be the dukes of Ooli-
19 bama, the daughter of Ana, and wife of Eſau. † Theſe are
the ſonnes of Eſau, and theſe are the dukes of them:
20 the ſame is Edom. † Theſe are the ſonnes of Seir the hor-
reite, the inhabiters of the land: Lotan, and Sobal, and
21 Sebeon, and Ana, † and Diſon, and Eſer, and Diſan. Theſe
are dukes of the Horreite, the ſonnes of Seir in the Land
22 of Edom. † And Lotan had ſonnes: Hori and Heman. and
23 the ſiſter of Lotan, was Thamna. † And theſe were the.

sonnes of Sobal: Aluan and Manahat, and Ebal, and
Sepho and Onam. † And these were the sonnes of Sebeon: 24
Aia and Ana. This is Ana that found the hot waters in the
wildernes, when he fed the asses of Sebeon his father: † and 25
he had a sonne Dison, and a daughter Oolibama. † And 26
these were the sonnes of Dison: Hamdan, and Eseban, and
Iethram, and Charan. † These also were the sonnes of Eser: 27
Balaan, and Zauan, and Acan. † And Disan had sonnes: 28
Hus, and Aram. † These were dukes of the Horreites: duke 29
Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30
Dison, duke Eser, duke Disan: these were dukes of the
Horreites that ruled in the Land Seir. † And the Kinges that 31
ruled in the land of Edom, before that the children of Israel
:: By the common opinon of Latin and Greke fathers, this was holie Iob as we shal discusse when we come to his booke against the hebrew doctors, who say Iob was of Nachors race.
had a king, were these: † Bela the sonne of Beor, and the 32
name of his citie Denaba. † And Bela died, and :: Iobab the 33
sonnne of Zara of Bosra reigned in his steed. † And when 34
Iobab was dead, Husam of the land of the Themans reigned
in his steed. † He also being dead, there reigned in his steed 35
Adad the sonne of Badad, that stroke Madian in the coun-
trie of Moab: and the name of his citie was Auith. † And 36
when Adad was dead, there reigned for him Semla of Mas-
reca. † He also being dead, Saul of the riuer Rohoboth, 37
reigned in his steed. † And when he also was dead, Balanan 38
the sonne of Achobor succeeded into the kingdome. † This 39
man also being dead Adar reigned in his place, and the
name of his citie was Phau: and his wife was called Mee-
tabel, the daughter of Matred, daughter of Mezaab. † These 40
therfore be the names of the dukes of Esau in their kinreds,
and places, and callings: duke Thamna, duke Alua,
duke Ietheth, † duke Oolibama, duke Ela, duke Phi 41
non, † duke Cenez, duke Theman, duke Mabser, 42
† duke Magdiel, duke Hiram: these are the dukes of Edom 43
dwelling in the land of their empire, the same is Esau the
father of the Idumeians.

ANNOTATIONS.
CHAP. XXXVI.

1: *The generations of Esau*] As before Moyses described the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ismael, and other sonnes of Abraham, so here he recordeth an other collateral progenie of Esau, that the difference *chap.* 4. 10. 22. 25.

difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are seene more clerly. And so the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons, among the infidels and wicked, and of some we are assured (as of Lot and Iob) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers and beginners of twelue Tribes, and in them the same true Religion was stil conserued and publikly professed, as in the onlie knowne visible Church, til the cõming of Christ. as S. Augustin clerly sheweth in his excellent worke of the Citie of God: especially in the 15. and 16. bookes, in manie chapters.

By comparison of interrupted companies the cõtinual succession of the Church is more glorious.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Basemath, in 28 chap. v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit the learned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were such also before the law of Moyses, as appeareth in the historie of Thamar: yet it were hard to gene a determinate solution of this difficultie. VVhich example, with manie others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

One place of Scripture seemeth contrarie to an other but is not.

Holie Scriptures not easie to be vnderstood.

6. *Departed from his brother* 8. *Dwelt in Mount Seir*] Here is an other difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seing he dwelled there, when his brother Iacob came from Mesopotamia. chap 22. v. 3. VVhich S. Augustin (q. 119. in Gen.) soloeth saying: Esau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

Esaus last parting from Iacob.

CHAP. XXXVII.

Ioseph informing his father of his brethrens faults. 5. and telling his dreames, is by them more hated. 13 being sent to visite them, 18. they first thinke to kil him, 26. but by Iudas counsel sel him to the Ismaelites. 29. Vnwitting to Ruben. 33. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putiphar in Ægypt.

The seuenth part of this booke.

How Ioseph was sold into Ægypt, and there aduanced.

1 AND Iacob dwelt in the land of Chanaan, wherin his
2 father soiourned. † And :: these are his generations: Ioseph when he was sixten e yeares old, fed the flock with

::These things following happned to Iacob,

In his generations, that is in his childrē. See S. Chriſoſt. ho. 23. in Gen.

his brethren being yet a boy: and he was with the ſonnes of Bala and Zelpha his fathers wiues: and he accuſed his brethren to his father of :: a moſt wicked crime. † And Iſrael loued Ioſeph aboue al his ſonnes, becauſe he had begotten him " in his old age: and he made him a coate of diuers coloures. † And his brethren ſeing that he was loued of his father, more then al his ſonnes, they hated him, neither could they ſpeake any thing to him peaceably. † It chanced alſo that he reported to his brethren a dreame, that he had ſeene: which occaſion was the ſeed of greater hatred. † And he ſaid to them: Heare my dreame which I haue ſeene: † I thought we bounde ſheaues in the field: and my ſheafe aroſe as it were, and ſtood, and your ſheaues ſtanding about did adore my ſheafe. † His brethren anſwered: What ſhalt thou be our king? or ſhal we be ſubiect to thy dominion? This occaſion of his dreames and wordes miniſtred nourishment to the enuie and harred. † He ſawe alſo an other dreame, which telling his brethren, he ſaid: I ſawe in a dreame, as it were the ſunne, and the moone and eleuen ſtarres adore me. † Which when he had reported to his father, and brethren, his father rebuked him, and ſaid: What meaneth this dreame that thou haſt ſeene? why ſhal I and thy mother, and thy brethren adore thee vpon the earth? † His brethren therfore enuyed him: but :: his father conſidered the thing with him ſelfe. † And when his brethren abode in Sichem, feeding their fathers flockes, † Iſrael ſaid to him: Thy brethren feed ſheepe in Sichem: come, I wil ſend thee to them. Who anſwering, † I am readie; he ſaid to him: Goe, and ſee if al things be wel with thy brethren, and the ſheepe: and bring me word againe what they doe. Being ſent therfore from the Vale of Hebron, he came to Sichem: † and a man found him there wandring in the field, and asked what he ſought. † But he anſwered: :: I ſeeke my brethren, ſhew me where they fede the flockes. † And the man ſaid to him: They are departed from this place: for I heard them ſay: Let vs goe into Dothain. Ioſeph therfore went forward after his brethren, and found them in Dothain. † Who when they had ſeene him a farre of, before he came nighe them, they deuiſed to kil him: † and ſpake among them ſelues: Behold the dreamer cometh, † come, let vs kil him, and caſt him into an old ceſterne:

:: That for il life they were infamous, the hebrew word *dibba* ſignifieth *infamie*.

:: The Epiſtle on friday, in the ſecond weke of Lent.

% Brothers eaſily enuie eech other: but the parents are glad of their childrens aduancement.

:: So Chriſt, & al good Paſtors.

ceſterne: and we wil ſay A naughtie wild beaſt hath deuoured him: :: and then it ſhal appeare what his dreames
21 doe profite him. † And Ruben hearing this, endeuored
22 to deliuer him out of their hands, and ſaid: † Do not take away his life, neyther ſhed ye blood: but caſt him into this ceſterne, that is in the wilderneſſe, and keepe your handes harmeles: and he ſaid this, deſirous to deliuer him
23 out of their handes, and to reſtore him to his father. † As ſoone therfore as he came vnto his brethren, forthwith they ſtripped him out of his ſide coate, and of diuers colours.
24 † And caſt him into the old ceſterne, that had not water.
25 † And ſitting to eate bread, they ſaw Iſmaelites wayfaring men cõming from Galaad, and their camels carying ſpices,
26 and roſen, and miſrh into Ægypt. † Iudas therfore ſaid to his brethren: What auaileth it vs if we kil our brother,
27 and conceale his bloode? † It is better that he be ſold to the Iſmaelites, and that our handes be not polluted: for he is our brother and our fleſh. His brethren aſſented to his
28 wordes. † And when the Madianite marchants paſſed by, they drawing him out of the ceſterne, ſold him to the Iſmaelites, for :: twentie peeces of ſiluer, who brought him into
29 Ægypt. † And Ruben returning to the ceſterne, findeth
30 not the boy: † and renting his garments went to his brethren, and ſaid: The boy doth not appeare, and whither
31 ſhal I goe? † And they tooke his coate, and dipped it in
32 the blood of a kidde, which they had killed: † ſending ſome that ſhould carie it to their father, and ſhould ſay: This we haue founde: ſee whether it be thy ſonnes coate,
33 or no. † Which when the father acknowledged, he ſaid: It is my ſonnes coate, a naughtie wild beaſt hath eaten
34 him, a beaſt hath deuoured Ioſeph. † And tearing his garments, did on ſackcloth, mourning his ſonne a great time.
35 † And al his children being gethered together to aſſwage their fathers ſorowe, he would not take comforte, but ſaid: I wil deſcend vnto my ſonne " into Hel, mourning.
36 And whileſt he perſeuered in weeping, † the Madianites ſold Ioſeph in Ægypt to Phutiphar an Eunuch of Pharoes maiſter of the ſouldiars.

:: So the Iewes thinking to preuẽt Chriſts exaltation cooperated vnwitting therto Proſper. li. de promiſſ. Dei.

:: Some read *thi tie*: And as the reading is diuers, ſo Chriſt whom Ioſeph ſignified is more & leſſe eſtimed of diueres. S. Aug. Ser. 81. de temp:

ANNOTATIONS.
CHAP. XXXVII.

The leaſt offenſiue cauſe is alleaged, why Iacob loued Ioſeph aboue his bretheren

God turneth euil to good effect. S. Aug. li. 14. c. 27. ciuit.

3. *In his old age*] This being one cauſe why Iacob loued Ioſeph aboue al his other ſonnes, for that he was the youngeſt of the eleuen (for Beniamin the twelfth was yet an infant) it is alleaged in holie Scripture (ſaith S. Chriſoſtom. Epiſt. ad Olympiam) as leaſt offenſiue to his bretheren. For a more ſpecial cauſe was, for his mother Rachels ſake, but moſt principal cauſe of al was, for his great vertues, and mature iudgement; for which God alſo preferred him aboue them al, and now forſhewed the ſame by viſions in ſleepe. VVhich they enuying and meaning to preuent, did in dede vnwitting cooperate therto, Gods prouidence turning their euil worke to infinite good. As the ſame holie Ioſeph truly interpreteth it to them, after their fathers death, when they iuſtly feared reuenge, for ſo great and inhumane iniuries done vnto him. chap. 50. v. 20.

Graue for hel corruptly trãſlated.

VVilful corruption.

35. *Into hel mourning.*] Proteſtants denying more places for ſoules after this life, then Heauen for the iuſt, and Hel for the wicked, tranſlate the hebrew word *sheol*, *graue* for *hel*. Becauſe if they ſhould graunt that Iacob, or other holie fathers of the old Teſtament deſcended into hel, they muſt confeſſe ſome other hel, then where the damned are tormented, whither no Chriſtian wil ſay that thoſe fathers went. If they contended only about the ſenſe and meaning of the text, it were more tolerable, for therin they ſpeake, according to their erronious opinion, as they thinke. But knowing as ſome of them doe, that *Hel* is the true word of the text, there is no ſinceritie nor moral honeſtie in putting *Graue*, in place therof And that they know it, the ſecond table of the Bible, printed at London 1602. witneſſeth, noting for a common place, that in the 37. chap. of Geneſis. v. 35 *Hel* is *taken for graue*, therby confeſſing, that the true Engliſh word of the holie Scripture in that place is *Hel*, but that they would haue it to ſignifie graue. VVherupon anie reaſonable man would thinke to finde the word *Hel* in the text, with ſome gloſſe to ſhew that graue were to be vnderſtood. But in al their Editions, alſo in that which was printed the yeare next folowing, 1603 wherto the ſame table is adioyned, they reade *graue*, and not *hel* in that place, though in ſome * other places, they much diſagree in tranſlating the ſame word.

See S. Hiero. Ep. 119 S. Aug li. 20. c. 15. ciuit.

Nu 16. 2. Reg. 22. Iob. 17 Pſal 15 17. 8.

Iacob ſpake of hel not of graue.

Abrahams boſome.

As for the ſenſe, it can not be that Iacob ment the graue: for when he ſaid he would goe to his ſonne, he ſuppoſed him to be deuoured by a wild beaſt, and not buried in a graue. And therfore muſt neceſſarily meane, that he would goe where he thought the ſoule of his ſonne to be. VVhich was neither in heauen, for then he would rather haue aſcended thither ioyful, then deſcended to anie place mourning; neither did he meane the hel of the damned, for that had bene deſperation; but to a lowe place, where the iuſt ſoules then remained in reſt, which was called Limbus Patrum, or Abrahams boſome. That is, ſaith S. Auguſtin, in his anſwere to Biſhop Euodius (Epiſt. 99.) *ſecretæ cuiuſdam quietis habitatio.* The habitation of a certaine ſecret reſt.

Luc. 16

CHAP.

Iudas hauing three ſonnes by a Chananite. 6. marieth the firſt, and after his death, the ſecond to Thamar. 10. Who alſo dying, he delayeth to match the third with her. 15. But himſelfe begetteth of her (taking her for a harlote) two ſonnes twinnes, Phares and Zara.

1 THE :: ſame time Iudas going downe from his brethren, :: Moyſes in-
2 turned in to a man an Odollamite, named Hiras. † And ſerteth here
he ſawe there the daughter of a man of Chanaan, called this hiſtorie,
Sue: and taking her to wife, he did companie with her. be cauſe Chriſt
3 † Who conceaued, and bare a ſonne, and called his name ſhould be
4 Her. † And conceauing a childe againe, ſhe called her ſonne borne of the
5 after he was borne, Onan. † She bare alſo the third: whom genealogie of
ſhe called Sela. after whoſe birth, ſhe ceaſed to beare any Iudas & Pha-
6 more. † And Iudas gaue a wife to Her his firſt begotten, res. Mat. 1.
7 named Thamar. † Alſo Her the firſt begotten of Iudas, was wicked in the ſight of our Lord: and was ſlaine of him.
8 † Iudas therfore ſaid to Onan his ſonne: companie with thy brothers wife, and be ioyned to her, that thou mayeſt
9 " rayſe ſeede to thy brother. † He knowing that the children ſhould not be borne to himſelfe, companying with his brothers wife, ſhed his ſeede vpon the ground, leſt children
10 might be borne in his brothers name. † And therfore our
11 Lord ſtroke him, becauſe he did a deteſtable thing. † For the which cauſe Iudas ſaid to Thamar his daughter in lawe: Be a widowe in thy fathers houſe, til Sela my ſonne growe vp: for he feared leſt he alſo might dye, as his brethren. Who
12 went her way and dwelt in her fathers houſe. † And after many dayes were come and gone: the daughter of Sue the wife of Iudas died: who after his mourning hauing receiued conſolation, went vp to the ſhearers of his ſheepe, himſelfe and Hiras his ſhepheard of his flocke, the Odo-
13 lamite, into Thamnas. † And it was told :: Thamar that her :: Thamar ſtu-
father in law came vp into Thamnas to ſheare his ſheepe. ned deſiring
14 † Who putting of the garments of her widowhood, tooke to be a mo-
a veile: and changing her habite, ſate in the croſſe way, that ther without
leadeth to Thamnas: becauſe Sela was growne, and ſhe had lawful mari-
15 not taken him to her huſband. † Whom when Iudas had age. : and

ſeene,

Iudas sinned lying with a supposed harlot S. Aug. li. 22. c 61.62. & 63 cont.Faust.

seene, he supposed her to be an harlot: for she had couered her face, lest she should be knowen. † And going vnto her, he said: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou geue me that thou maiest enioy my companie? † He said: I wil send thee a kid out of the flockes. And when she said againe: I wil suffer that thou wilt, if thou geue me a pledge, til thou send that which thou doest promise; † Iudas said: What wilt thou to be geuen thee for a pledge? She answered: Thy ring, and bracelet, and staffe which thou holdest in thy hand. The woman therfore by once companying conceaued, † and rising she went her way: and putting of the apparel which she had taken, put on the garments of her widowhood. † And Iudas sent a kid by his shephard the Odolamite, that he might receiue the pledge againe, which he had geuen to the woman: who when he had not found her, † he asked the men of that place: Where is the woman that sate in the crosse way? Al making answere: There was no harlot in this place. † He returned to Iudas, and said to him: I haue not found her: yea the men also of that place said vnto me, that there neuer sate harlot there. † Iudas said: Let her take it to her, surely she can not charge vs with a lye, I sent the kid which I promised: and thou didest not find her. † And behold after three monethes they told Iudas, saying: Thamar thy daughter in law hath played the harlot, and her bellie semeth to swel. And Iudas said: Bring her forth: that she may be burnt. † Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, haue I conceaued: looke whose the ring is, and the bracelet, and the staffe. † Who acknowledging the gifres, said: She is iuster then I: becausc I did not geue her to Sela my sonne. But he knew her no more. † And when she was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherin the midwife tyed a skarlet string, saying: † This shal come forth the former. † But he drawing backe his hand, the other came forth: and the woman said: Why is the partition diuided for thee? and for this cause called his name Phares. † Afterward his brother came forth, in whose hand was the skarelet string: whom she called Zara.

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

t: Adultrie punisable by death, in the law of nature.

ANNO-

ANNOTATIONS. CHAP. XXXVIII.

8. *Raiſe ſede to thy brother*] By this it appeareth, that in the law of nature, when a maried man died without iſſue, his bro.her might lawfully marie the widow; whoſe firſt ſonne ſhould be counted and called the ſonne and heyre of his vncle dead before. The ſame was eſtabliſhed by the law of Moyſes (Deut.25) VVhich being now abrogated, it remaineth in the Churches powre to conſtitute a law in this behalf, and conſequently to diſpence in the ſame, ſo farre as is agreable with the law of nature. VVherof ſee more. Leuit.18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

Ioſeph being in great credite with his maiſter, hath the whole charge of his houſe. 7. Contemning his myſtris ſolicitation to incontinencie, 13. is falſly accuſed by her to his maiſter: 20. and caſt into priſon, 21. Where againe he getteth credite, and hath the charge of al the priſoners.

1 THERFORE Ioſeph was brought into Ægypt, and Putiphar an Eunuch of Pharao, prince of his armie, a man of Ægypt bought him, at the hand of the Iſmaelites, by
2 whom he was brought. † And :: our Lord was with him, and he was a man, that in al things did proſperouſly: and
3 he dwelt in his maiſters houſe, † who knewe verie wel that our Lord was with him, and that al thinges which he did,
4 were directed by him in his hand. † And Ioſeph found grace before his maiſter, and miniſtred to him: by whom being made ruler ouer al his thinges, he gouerned the houſe committed to him, and al thinges that were deliuered vnto
5 him: † and our Lord bleſſed the houſe of the Ægyptian for Ioſephes ſake, and multiplied as wel in houſes, as in
6 landes al his ſubſtance. † Neither knew he any other thing, but the bread which he did eate. And Ioſeph was of beautiful countenance, and comely fauored to behold.
7 † After manie dayes therfore his maiſtreſſe caſt her eyes on
8 Ioſeph, and ſaid: Sleepe with me. † Who :: in no wiſe aſſenting to that wicked act, ſaid to her: Behold, my maiſter hauing deliuered al thinges vnto me, knoweth not what
9 he hath in his owne houſe: † neither is there any thing

:: Ioſeph endued with al vertues was a ſpecial mirrhor of chaſtitie S. Amb. li. de Ioſeph. c 1.

The foure cardinal vertues reigned in him.

:: Temperance.

which is not in my power, or that he hath not deliuered to
:: Iuſtice. me, beſide thee, that art his wife: :: how therfore can I do
this wicked thing, and ſinne againſt my God? † With theſe 10
:: Fortitude. kinde of wordes :: day by day both the woman was impor-
tune vpon the young man: and he refuſed the aduoutrie.
† And it chanced on a certaine day, that Ioſeph went into 11
the houſe, and did ſome buſineſſe without anie man with
him: † and ſhe catching the ſkirte of his garment, ſaid: 12
:: Prudence. Sleepe with me. who :: leauing the cloke in her hand, fled,
and went forth abroad. † And when the woman ſawe the 13
garment in her handes, and her ſelfe to be contemned, † ſhe 14
called to her the men of her houſe, and ſaid to them: See he
hath brought in an Hebrew, to delude vs: he came vpon me,
for to lie with me: and when I had cried out, † and he heard 15
my voice, he left the cloake that I held, and fled forth. † For 16
an argument therfore of her credite, ſhe reſerued the cloake,
and ſhewed it to her huſband returning home, † and ſaid: 17
There came vnto me the Hebrew ſeruant, whom thou dideſt
bring hither, for to delude me: † and when he heard me 18
crie, he left the cloke which I held, and fled forth. † His 19
maiſter hearing theſe thinges, and geuing ouer light credite
to his wiues wordes, was very wrath: † and deliuered Ioſeph 20
into priſon, where the kinges priſoners were kept, and he
:: God is more ſpecially with his ſeruants in affliction then in proſperitie S Amb li. de Ioſeph. c. 5 was there ſhut vp. † And :: our Lord was with Ioſeph, and 21
hauing mercie vpon him gaue him grace in the ſight of the
chiefe of the priſon. † Who deliuered in his hand al the pri- 22
ſoners that were kept in cuſtodie: and whatſoeuer was done,
was vnder him. † Neyther did himſelfe knowe any thing, 23
hauing committed al things to him: for our Lord was with
him, and directed al his workes.

CHAP. XL.

Ioſeph interpreteth the dreames of two Eunuches priſoners 12. that the one ſhould be reſtored to his office, 16. the other be hanged, 20. The third day the euent declareth the interpretations to be true, but Ioſeph is forgotten.

THESE thinges being ſo done, it chanced that two 1
Eunuches, the cupbearer of the king of Ægypt, and
his baker, offended againſt their lord. † And Pharao being 2

wrath

wrath againſt them (for the one was chiefe of the cupbea-
3 rers, the other chiefe baker) † he ſent them into the priſon
of the captaine of the ſouldiers, in the which Ioſeph alſo
4 was priſoner. † But the keeper of the priſon deliuered them
to Ioſeph, who alſo miniſtred to them: ſome litle time was
5 paſſed, and they were kept in cuſtodie. † And they ſawe
ech of them both a dreame in one night, according to an
6 interpretation agreing to them ſelues: † to whom when
7 Ioſeph was entred in the morning, and ſaw them ſad, † he
asked them, ſaying: Why is your countenance ſadder to day
8 then it was woont? † Who anſwered: We haue ſeene a
dreame, & there is no bodie to interprete it to vs. And Ioſeph
ſaid to them: Why " doth not interpretation belong to God?
9 Tel me what you haue ſeene. † The chiefe of the cup-
bearers firſt told his dreame: I ſaw before me a vine,
10 † wherin were three branches, growing by litle and litle
into buddes, and after the bloſſomes the grapes waxed ripe:
11 † and the cup of Pharao in my hand: and I rooke the gra-
pes, and wrong them into the cup which I held, and I gaue
12 the cup to Pharao. † Ioſeph anſwered: This is the inter-
pretation of the dreame: The three branches, are yet three
13 dayes: † after the which Pharao wil remember thy ſeruice,
and wil reſtore thee to thy old degree: and thou ſhalt geue
him the cup according to thyne office, as before thou
14 haddeſt wont to doe. † Only remember me, when it ſhal be
wel with thee, and doe me this mercie: to put Pharao in
15 mind that he take me out of this priſon: † becauſe I was
taken away by ſtealth, out of the land of the hebrewes, and
16 here an innocent was I caſt into the lake. † The maiſter of
the bakers ſeing that he had wiſely reſolued the dreame, he
ſaid: And I alſo ſaw a dreame, That I had three baskettes of
17 meale vpon my head: † and that in one basket that was the
higher, I caried al meates that are made by the art of baking,
18 and that the birds did eate out of it. † Ioſeph anſwered:
This is the interpretation of the dreame: The three basketts,
19 are yet three dayes: † after the which Pharao wil take thy
head from thee, and hang thee :: on the croſſe, and the foules
20 ſhal teare thy fleſh. † The third day after this was the birth
day of Pharao: who making a great feaſt to his ſeruantes,
at the banket he remembred the maiſter of the cupbearers,
21 and the chiefe of the bakers. † And he reſtored the one into

:: Death on the croſſe was moſt cruel, & moſt ignominious. Cicero. 7. Ver: yet ſuffered by Chriſt, and by him made glorious. Sap. 2. Philip 2.

his place, to reach him the cuppe; † the other he hanged on 22
a gibbet, that the truth of the interpreter might be appro-
ued. † And yet notwithſtanding the chiefe of the cupbea- 23
rers, proſperous thinges ſucceeding, forgat his interpreter.

ANNOTATIONS.

CHAP. XL.

Some dreames are natural.

8. *Doth not interpretation belong to God?*] Dreames do come of diuers cauſes. Some of natural complexion, or diſpoſition, wherby Philoſophers or Phiſitions may probably iudge of the ſtate of mans bodie. Some are rather effects of things paſt, then ſignes of anie thing to come. Of which ſorte the wiſe man ſaith: *Dreames do follow manie cares.* (Eccle 5.)

Some are illuſions of euil ſpirites.

Some are ſuggeſted by euil ſpirites, either to flatter worldlings with great pretenſes, or to terrifie weake mindes with dangers and afflictions, or to vexe and truble thoſe in ſleepe, whom they can not eaſely moue waking. as S. Gregorie diſcourſeth (li. 8. Moral in cap. 7. Iob.)

Some are from God.

Some dreames are of God, as in Iacob, Ioſeph, theſe Eunuches, Pharao, Nabuchodonoſor, and others both good and euil men.

Holie Scripture and the Church are iudges of doubtful dreames.

But to diſcerne, and aſſuredly to iudge of ſome dreames, whether they be from God, by holie Angels, or illuſions of euil ſpirites, is a ſpecial gift of God, as alſo the interpretation therof belongeth to God, as Ioſeph here teſtifieth. VVhoſoeuer therfore wil be ſecure muſt relie either vpon expreſſe Scripture, or iudgement of the Church, as in ominous ſpeaches was noted before (chap. 24.) Otherwiſe the general rule is, not to obſerue dreames. Deut. 18. *Dan.* 4

CHAP. XLI.

Pharao dreaming of fat and leane kine, & alſo of full and thinne eares of corne, 8. no other being able to interprete, 9 Ioſeph is remembred 25. Who interpreting the ſame, 38. is made ruler ouer al Ægypt. 50. marieth, and hath two ſonnes, Manaſſes and Ephraim.

: Pharao his dreames, and his Eunuches were prophetical. For by them god forſhewed things to come: v 25. yet they were no prophets,

AFTER two yeares :: Pharao ſaw a dreame. He thought 1
he ſtood vpon a riuer, † out of the which came vp 2
ſeuen kine, faire and fat exceedingly: and they fed in marish
places. † Other ſeuen alſo came vp out of the riuer, foule, 3
and caryan leane: and they fed on the very banke of the
riuer, in grene places: † and they deuoured them, that had 4
the merueylous beautie and good ſtate of bodies. Pharao
after he waked, † ſlept againe, and ſaw an other dreame: 5

Seuen

Seuen eares of corne grew forth vpon one ſtalke ful and
6 faire: † there ſprang alſo other eares as many, thinne and
7 blaſted with aduſtion, † deuouring al the beautie of the
8 former. Pharao awaking vp after his reſt, † and when morning was come, being frighted with feare, he ſent to al the interpreters of Ægypt, and to al the wiſe men: and they being called for, told them his dreame, neither was there anie
9 that could interprete it. † Then at length the maiſter of the cupbearers remembring himſelfe, ſaid: I confeſſe my ſinne:
10 † The king being angrie with his ſeruantes, commanded me and the chiefe of the bakers to be caſt into the priſon
11 of the captaine of the ſouldiers: † where in one night both
12 of vs ſaw a dreame portending things to come. † There was there a young man an hebrew, ſeruant to the ſame cap-
13 taine of the ſouldiers: to whom telling our dreames, † we heard whatſoeuer afterward the euent of the thing proued to be ſo. for I was reſtored to my office: and he was hanged
14 vpon a gibbet. † Forthwith at the kinges commandment, Ioſeph being brought out of the priſon they polled him:
15 and changing his apparel, brought him vnto him. † To whom he ſaid: I haue ſeene dreames, and there is not anie that can expound them: which I haue heard, thou doeſt
16 moſt wiſely interprete. † Ioſeph anſwered: Without me,
17 God ſhal anſwere proſperous thinges to Pharao. † Pharao therfore told that he had ſeene: Me thought I ſtoode vpon
18 the banke of the riuer, † and ſeuen kine came vp out of the banke of the riuer, exceeding faire, and ful of fleſh:
19 which grazed on greene places in a mariſh paſture. † And behold, there folowed theſe, other ſeuen kine, ſo paſſing il fauored and leane, that I neuer ſaw the like in the land
20 of Ægypt; † which hauing deuoured and conſumed the
21 former, † gaue no token of their fulnes: but with the like leanenes and deformitie, looked heauelie. Awaking, and
22 fallen againe into a deepe ſleepe, † I ſawe a dreame: Seuen eares of corne grew forth vpon one ſtalke, ful and verie
23 faire. † Other ſeuen alſo thinne and blaſted, with adu-
24 ſtion, ſprang of the ſtalke: † which deuoured the beautie of the former: I told the dreame to the coniecturers, and
25 there is no man that can declare it. † Ioſeph anſwered: ::The kinges dreame is one: God hath ſhewed to Pharao
26 ::the thinges that he wil doe. † The ſeuen faire kine, and

but Ioſeph: who had the gift to interpret them. S. Aug. li. 12. c. 9 de Gen. ad lit. S. Greg. li. 11. Moral. in c. 13. Iob.

::These things came to paſſe by Gods par-

ticular prouidēce. *Psalm.* 4. *God called* (or cauſed) *a famine vpon the Land.*

the ſeuen ful eares: be ſeuen yeres of plentifulnes: and both conteine the ſelfe ſame meaning of the dreame.
† Alſo the ſeuen leane and thinne kine, that came vp after them, and the ſeuen thinne eares, and blaſted with the burning winde: are ſeuen yeares of famine to come. † Which ſhal be fulfilled in this order. † Behold there ſhal come ſeuen yeares of great fertilitie in the whole Land of Ægypt: † after which ſhal folowe other ſeuen yeares of ſo great ſterilitie, that al the abundance before ſhal be forgotten: for the famine shal conſume al the land, † and the greatnes of the ſcarſitie, shal deſtroy the greatnes of the plentie. † And in that thou dideſt ſee the ſecond time a dreame perteining to the ſame thing: it is a token of the certeintie, for that the worde of God shal come to paſſe, and be fulfilled ſpedely. † Now therfore let the king prouide a wiſe man and induſtrious, and make him ruler ouer the Land of Ægypt: † that he may appointe ouerſeers ouer al countries: and gether into barnes the fifth part of the fruites, during the ſeuen yeares of the fertilitie, † that now preſently shal enſewe: and let al the corne be laid vp, vnder Pharaoes handes, and let it be reſerued in the cities. † And let it be in a readines, againſt the famine of ſeuen yeares to come, which shal oppreſſe Ægypt, and the land shal not be conſumed with ſcarſitie. † The counſel pleaſed Pharao, and al his ſeruants: † and he ſpake to them: Can we find ſuch an other man, that is ful of the ſpirite of God? † He ſaid therfore to Ioſeph: Becauſe God hath shewed thee al things that thou haſt ſpoken, can I find a wiſer and one like vnto thee? † Thou shalt be ouer my houſe, and at the commandment of thy mouth al the people shal obey: only in the throne of the kingdome I wil goe before thee. † And againe Pharao ſaid to Ioſeph: Behold, I haue appointed thee ouer the whole land of Ægypt. † And he tooke his ring from his owne hand, and gaue it into his hand: and he put vpon him a ſilke roabe, and put a chaine of gold about his necke. † And he made him goe vp into his ſecond chariot, the cryer proclayming that al ſhould bowe their knee before him, and that they ſhould know he was " made gouernour ouer the whole Land of Ægypt. † And the king ſaid to Ioſeph: I am Pharao: without thy commandment no man shal moue hand or foote in al the land of Ægypt. † And he turned his

name,

name, and called him in the Ægyptian togue " the Sauiour of the world. And he gaue him to wife Aſeneth the daughter of Putiphar :: prieſt of Heliopolis. Ioſeph therfore went forth
46 to the land of Ægypt († and he was thirtie yeares old when he ſtood in the ſight of king Pharao) and did circuite al
47 the countries of Ægypt. † And the fertilitie of the ſeuen yeares came: and the corne being bound vp into sheaues
48 was gethered togeather into the barnes of Ægypt. † Al the abundance alſo of graine was laid vp in euerie citie.
49 † And there was ſo great abundance of wheat, that it became equal to the ſand of the ſea, and the plentie exceeded
50 meaſure. † And there were borne vnto Ioſeph two ſonnes before the famine came: whom Aſeneth the daughter of
51 Putiphar prieſt of Heliopolis bare him † And he called the name of the firſt begotten * Manaſſes, ſaing: God made me
52 to forget al my labours,& my fathers houſe. † The name alſo of the ſecond he called * Ephraim, ſaing: God hath made
53 me to encreaſe in the land of my pouertie. † Therfore when the ſeuen yeares of the plentifulnes, that had bene in Ægypt
54 were paſſed: † the ſeuen yeares of ſcarſitie beganne to come, which Ioſeph foretold: and in the whole world the famine preuailed, but in al the land of Ægypt there was
55 bread. † The which being in hunger, the people cried to Pharao, deſiring foode. To whom he anſwered: Goe ye to Ioſeph: and whatſoeuer he ſhal ſay to you, that doe ye.
56 † And the famine dayly encreaſed in al the land: and Ioſeph opened al the barnes, and ſold to the Ægyptians: for them
57 alſo the famine had opreſſed. † And al prouinces came into Ægypt, to buy victuales, and to moderate the miſerie of the ſcarſitie.

:: *Cohen* ſignifieth prieſt; as not only the latin, but alſo the 70. & Philo and Ioſephus here tranſlate though ſometimes it ſignifieth *prince*. as the Chaldey paraphraſis interpreteth, wherby it is probable that this Putiphar was both a prieſt, and a prince.

* *oblition.*
* *Fruitful or Growing.*

ANNOTATIONS.
CHAP. XLI.

43 *Made gouernour*] It is eaſie in the eyes of God, ſuddenly to enrich the poore. For who would haue thought (ſaith Philo) that in one day a boudman ſhould be made a lord, a poore priſoner the chiefe of the nobilitie, an vnder gaolor the viceroy, or kings deputie, for a common priſon to haue a kinglie court of his owne, from extreme ignominie, to aſcend into ſo hiegh a roome of dignitie!

Eccli. 11. Is de Ioſeph.

Holie Ioſeph ſuddenly aduanced.

45. *Sauiour of the world*] In the original text the new name and title geuen by *Pha-*

by *Pharao to Ioſeph is* expreſſed by theſe two wordes, *Saphnath pahanaach*: the former *ſaphnath* in Hebrew ſignifieth a ſecrete or hidden thing, of *ſaphan* to hide: but the ſignification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interprete them both together, *The man to whom ſecretes are reueled*, or, *The reueler of ſecretes*. and ſo this name agreeth wel to Ioſeph, in reſpect of the gift of interpreting dreames. But beſides his interpreting, he alſo gaue moſt wiſe counſel, that tended to the ſaftie of manie, which, it is like, Pharao ment to expreſſe by this new name. And S. Hierom, who doubtles with great diligence, and no leſſe iudgement, ſearched the true ſignification therof, ſaith, that albeit this name in Hebrew ſoundeth *The* finder out of ſecrets, yet ſeing it was impoſed by an Ægyptian (who knew no Hebrew) the reaſon therof muſt be had of the ſame tongue; and theſe two wordes in the Ægyptian language are interpreted *The Sauiour of the world*: for that he deliuered the world from the iminent ruine of famine. Thus ſaith S. Hierom. And ſo moſt aptly the figure anſwereth to Chriſt, the true SAVIOVR of the world.

Ioſeph truly called the reueler of ſecrets.

But more honorably, the Sauiour of the world.

Therin a figure of Chriſt.

CHAP. XLII.

Iacob ſendeth tenne of his ſonnes to bye corne in Ægypt. 7. Where Ioſeph knowing them, they not knowing him, with hard ſpeaches putteth them in priſon. 18. At laſt Simeon remayning in cuſtodie, til Beniamin be brought, the reſt are diſmiſſed, 25. with their money, vnknowen to them, in their ſackes.

AND Iacob hearing, that victuales were ſold in Ægypt, 1
he ſaid to his ſonnes: Why neglect ye? † I haue heard 2
that wheat is ſold in Ægypt: Goe ye downe, and bye vs neceſſaries, that we may liue, and not be conſumed with lacke.
† Therfore the tenne brethren of Ioſeph going downe, to 3
bye corne in Ægypt, † Beniamin being kept at home by 4
Iacob, who ſaid to his brethren: Leſt perhaps he take any harme in the iourney: † entred into the land of Ægypt 5
with others that went to bye. for the famine was in the land of Chanaan. † And Ioſeph was prince in the land of Ægypt, 6
and at his pleaſure corne was ſold to the people. And when his brethren had adored him, † and he knewe them, he 7
ſpake as to were to ſtrangers ſomewhat roughly, asking them: From whence came you? Who anſwered: From the Land of chanaan, that we may bye neceſſaries to liue. † And 8
yet himſelfe knowing his brethren, was not knowen of them. † And remembring the dreames, which ſome times 9
he had ſeene, he ſaid to them: You are ſpies: to view the

weaker

10 weaker parts of the land you are come. † Who ſaid: It is
not ſo, my lord, but thy ſeruantes are come to bye victu-
11 als. † We are al the ſonnes of one man: we are come as
men of peace, neither do thy ſeruantes goe about anie euil.
12 † To whom he anſwered: It is otherwiſe: you came to
13 conſider the vndefenſed partes of this land. † But they:
We thy ſeruantes, ſay they, are twelue brethren, the ſonnes
of one man in the Land of Chanaan: the youngeſt is with our
14 father, the other is not liuing. † This is it, quoth he, that
15 I ſaid: You are ſpies. † Now preſently I wil take a trial of
you: " by the health of Pharao you ſhal not depart hence,
16 vntil your youngeſt brother do come. † Send you one of you
to bring him: and you ſhal be in priſon, til the thinges be
proued which you haue ſaid, whether they be true or falſe:
17 :: otherwiſe by the health of Pharao you are ſpies. † Ther-
18 fore he put them in priſon three dayes. † And the third day
bringing them out of priſon, he ſaid: Doe as I haue ſaid,
19 and you ſhal liue: for I feare God. † If you be men of peace,
let one of your brethren be bounde in priſon: and goe ye
your wayes, and carie the corne that you haue bought, vnto
20 your houſes, † and bring your youngeſt brother to me,
that I may proue your ſayings to be true, and that you die
21 not. They did as he had ſaid, † and they talked one to
an other: Worthely do we ſuffer theſe thinges, becauſe we
haue ſinned againſt our brother, ſeing the diſtreſſe of his
ſoule, whileſt he beſought vs, and we heard not: therfore
22 is this tribulation come vpon vs. † Among whom Ruben
one of them, ſaid: Why, did not I ſay to you: Sinne not a-
gainſt the boy: and you heard me not? Loe his blood is re-
23 quired. † And they knew not that Ioſeph vnderſtood:
24 becauſe he ſpake to them by an interpreter. † And he turn-
ed away himſelfe a litle while, and wept: and returning
25 he ſpake to them. † And taking Simeon, and binding him
in their preſence, he commanded his ſeruantes that they
ſhould fil vp their ſackes with wheat, and put eterie mans
money againe in their bagges, geuing them beſides for to
26 eate on the way: who did ſo. † But they carying their corne
27 vpon their aſſes, tooke their iourney. † And one of them
opening his ſacke, to geue his beaſt prouender in the inne,
28 beholding the money in the ſackes mouth, † he ſaid to his
brethren: My money is geuen me againe, behold it is in the

:: If theſe things which ye ſay be proued falſe, ye are to be held as ſpies, for your lying. S Aug. q. 139. ſuper Gen.

sacke. And being astonyed, and trubled amongest themselues, they said: What is this, that God hath done vnto vs?
† And they came to Iacob their father into the land of 29
Chanaan, and they told him al thinges that had chanced
vnto them, saying: † The lord of the land spake to vs 30
roughly, and thought vs to be spies of the prouince, † to 31
whom we answered: We are men of peace, neither do we
attempt any treachery. † We are twelue brethren borne 32
of one father: one is not liuing, the youngest is with our
father in the Land of Chanaan. † Who said to vs: Thus shal 33
I trie that you be men of peace: Leaue one of your brethren
with me, and take ye prouision necessarie for your houses,
and goe your wayes, † and bring your youngest brother to 34
me, that I may know you are not spies: and you may receiue
this felowe againe, that is kept in prison: and afterwardes
may haue licence to bye what thinges you wil. † This 35
being said, when they powred out their corne, euerie man
found his money tied in the mouth of the sackes: and al
being astonyed together, † their father Iacob said: You 36
haue made me to be without children, Ioseph is not liuing,
Simeon is kept in bondes, and Beniamin you wil take away:
al these euils are fallen vpon me. † To whom Ruben an- 37
swered: Kil my two sonnes, if I bring him not againe to
thee: deliuer him into my hand, and I wil restore him vnto
thee. † But he said: My sonne shal not go downe with you: 38
his brother is dead, and he alone is remayning: if any ad-
::Myn old age or, me an old man. S. Aug. q. 142. uersitie shal chance to him in the land to the which you goe, you shal bring downe :: my hoare heares with sorowe vnto hel.

ANNOTATIONS
CHAP. XLII.

Contrition necessarie for the remission of sinnes.

7. *some vvhat roughly*] Ioseph afflicted his bretheren to bring them into consideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not absolued before God. Therfore he louing them and hating their sinne, by affliction brought them to vnderstanding. VVho being at last truly penitent, he acknowledged and most louingly embraced them, and prouided for them in their necessitie. *S. Aug. ser. 82. de temp.* And this example S. Gregorie (ho. 22. in Ezech) applieth to the instruction of pastors of soules: that they procure true repentance before

before abſolution of ſinnes. *Ne ſi inordinate culpa dimittitur, is qui eſt culpabilis, in vetu grauius aſtringatur.* *Leſt, if the fault be diſorderly remitted he that is faultie be more greuouſly intangled in guilt of conſcience*: therfore with much diſcretion ſeueritie in ſhew, & clemencie in mind are required. Diſorderlie remiſſion is hurtful.

9. *You are ſpies*.] To the ſame purpoſe he calleth them ſpies. After the maner of examiners calling ſuſpected perſons, as they may ſeme to be: therby to trie what they would anſwer. Al for their holſome penance, and withal to procure them afterwards more compaſſion among the Ægyptians. S. Aug. q. 139. ſuper. Gen. Ioſeph calleth his brothers ſpies for their good.

15. *By the health of Pharao*.] Ioſeph in ſwearing by Pharaos health, honored God, the geuer and conſeruer of health, life, power, dignitie and al that was in Pharao. wherby we ſee that this maner of ſwearing was lawful. As now likewiſe Chriſtians lawfully ſweare not only by God, but alſo by his creatures, ſaying: As God ſhal helpe them, & his holie Goſpels: ſo it be with due circumſtances, and requiſite conditions, namely with thoſe which the Prophet Hie- It is lawful to ſweare by creatures.

Hier. 4. remie mentioneth, *in truth, in iudgement, and in iuſtice*: not falſe, raſh, nor of an vniuſt thing: nor in frequent and cõmon talke (a moſt bad cuſtome) for ſo

Mat. 5. thou muſt neither ſweare by God himſelf, nor (as our ſauiour teacheth) by heauen, nor by the earth, nor by Hieruſalem, nor by thy head, nor anie thing els: ſignifying that in ſome caſe, and due maner we may ſweare by any of theſe. And in this particular Ioſeph did rather name Pharao in his oath then God, as wel to conceale himſelf as yet from his brethren, as to ſtrike more terrour in their hartes, by naming his maſter the King, in whom he had more intereſt then they. In ſome caſe more conuenient then to name God expreſly.

38. *Vnto hel*.] To that place where ſoules remaine, as before. chap. 37. v. 35. For this phraſe, of *bringing vnto hel*, and *deſcending into hel*, vſually ſpoken in the old Teſtament, of al ſortes of ſoules both iuſt and wicked, ſignifieth that al went that time to hel, that is, to a lowe place, farre diſtant from heauen. But ſome to reſt, and ſome to paine. VVherupon S. Hierom ſaith: Hel is a place. wherin ſoules are included, either in reſt, or in paines, according to the qualitie of their deſerts. Diuers mansions in hel.

CHAP. XLIII.

The famine preſſing, the land, Iacob willeth his ſonnes to goe againe int. Ægypt to bye more corne: 3. Who refuſing to goe without Beniamin. 11. he is ſent with them, and preſents and duble money, leſt the former were brought back by error. 16. Ioſeph ſeing Beniamin, 23. deliuereth Simeon, and intertaineth them al at dinner.

1 IN THE meane time the famine did oppreſſe al the land
2 very ſore. † And the prouiſion being ſpent, which they had bronght out of Ægypt, Iacob ſaid to his ſonnes: Goe againe, and by vs a little victual. † Iudas anſwered: That ſame man denounced vnto vs vnder atteſtation of an oath, ſaing: You ſhal not ſee my face, vnleſſe you bring your

youngeſt brother with you. † If therfore thou wilt ſend 4
him with vs, we wil goe forward together, and wil bye ne-
ceſſaries for thee: † but if thou wilt not, we wil not goe: 5
for the man, as we haue often ſaid, denounced vnto vs ſaing:
You shal not ſee my face without your youngeſt brother.
† Iſrael ſaid to them: You haue done this to my miſerie, in 6
that you told him that you had an other brother alſo. † But 7
they anſwered: The man asked vs in order our progenie:
if our father liued: if we had a brother: and we anſwered
him conſequently to that which he demanded: could we
know that he would ſay: Bring hither your brother with
you? † Iudas alſo ſaid to his father: Send the boy with me, 8
that we may ſet forwarde, and may liue: leſt we and our litle
ones die. † I take vpon me the boy: require him of my hand, 9
vnleſſe I bring him againe, and reſtore him to thee, I wil be
:: guiltie of ſinne againſt thee euer. † If delay had not 10
bene made, we had bene come now the ſecond time. † Ther- 11
fore Iſrael their father ſaid to them: If it muſt nedes be ſo,
do that you wil: take of the beſt fruites of the land in your
veſſels, and carie to the man for preſents, a courteſie of
roſen, and of honey, and of incenſe, of mirhe, of terebinth,
and of almondes. † Duble money alſo carie with you: 12
and recarie that you founde in your ſackes, leſt perhaps it
was done by an errour: † but take alſo your brother, and 13
goe to the man. † And my God almightie make him fauo- 14
rable vnto you: and ſend backe with you your brother,
whom he keepeth, and this Beniamin: as for me I ſhal be
deſolate without children. † The men therfore tooke 15
the preſentes, and the duble money, and Beniamin: and
went downe into Ægypt, and ſtood before Ioſeph. † Whom 16
when he had ſeene, and Beniamin withal, he commanded
the ſteward of his houſe, ſaing: Bring in the men into the
houſe, and kil victimes, and prepare a feaſt: becauſe they
ſhal eate with me at noone. † He did that which was com- 17
manded him, and brought the men into the houſe. † And 18
there being ſore afraied, they ſaid one to an other: becauſe
of the money, which we caried backe the firſt time in our
ſackes, we are brought in: that he may turne vpon vs * a
falſe accuſation, and forceibly bring both vs, and our aſſes
into bondage. † Wherfore in the verie dore ſtepping to the 19
ſteward of the houſe, † they ſpake: Sir we deſire thee to 20

heare

:: Guilt of ſinne is a greater bond then the life of Rubens ſonnes; which he offered, & Iacob yelded not therto: & yet granted to this offer of Iudas.

* Calumniam

heare vs. Now once before we came downe to bye pro-
21 uiſion: † which being bought, when we were come to the
Inne, we opened our ſackes, and found our money in the
mouthes of the ſackes: which we haue now brought againe
22 in the ſame weight. † But we haue brought other money
beſides, to bye the thinges that are neceſſarie for vs: our
23 conſcience is not priuie, who put it in our bagges. † But he
anſwered: Peace be with you, feare you not: your God, and
the God of your father hath geuen you treaſures in your
ſackes. for the money, which you gaue me, I haue for good.
24 And he brought forth Simeon vnto them. † And being
brought into the houſe, he fetched water, and they waſhed
25 their feete, and he gaue prouender to their aſſes. † But
they made readie the preſentes, til Ioſeph ſhould come in at
noone: for they had heard that they ſhould eate bread there.
26 † Therfore Ioſeph came in to his houſe, and they offered
him preſentes holding them in their handes, and :: they a-
27 dored proſtrate to the ground. † But he curteouſly reſa-
luting them, asked them ſaying: Is the old man your father
28 in health, of whom you told me? Is he yet liuing? † Who
anſwered: Thy ſeruant our father is in health, he is yet li-
29 uing. And bowing themſelues, they adored him. † And
Ioſeph lifting vp his eyes, ſawe Beniamin his brother of the
ſame mother, and ſaid: Is this your young brother, of whom
you told me? And againe: God, ſaith he, be merciful vnto thee
30 my ſonne. † And he made haſt becauſe his hart was moued
vpon his brother, and teares brake forth: and entring into his
31 chamber he wept. † And when he had waſhed his face,
comming forth againe, he refrained himſelfe, and ſaid: Set
32 bread on the table. † Which being ſet downe, to Ioſeph a
part, and to his brethren apart, to the Ægyptians alſo that
did eate with him apart (for it is vnlawful for the Ægyptians
to eate with the Hebrewes, and :: they thinke ſuch a feaſt
33 prophane) † they ſate before him, the firſt begotten ac-
cording to his firſt-birth, and the youngeſt according to his
34 age. And they maruailed out of meaſure, † taking the por-
tions that they receiued of him: and the greater portion
came to Beniamin, ſo that it exceeded :: by fiue partes. And
they dranke and were " in ebriated with him.

:: They now adore him, whom they ſold, leſt they ſhould adore him. S. Greg. ho. 22. in Ezech.

:: See Exodi. 8. v. 26.

:: Euerie one hauing fiue portions, Beniamin had duble. Ioſephus li. 1. Antiq.

ANNOTATIONS.
CHAP. XLIII.

Moderation to be vſed in feaſting.

34. *Inebriated.*] Not that they did eate or drinck to much, or fel into exceſſe, but competently. As the earth is ſaid to be inebriated with raine (Pſal. 64.) being ſufficiently watered, and ſo made fructful, not drowned, nor ouerflowed, for ſo it is vnfructful. S. Hierom. Tradit. Heb. S. Aug. q. 144. ſuper Gen.

CHAP. XLIIII.

Ioſeph cauſeth their ſackes to be filled with corne, and their money to be put againe therin, and in Beniamins ſack alſo a ſiluer cuppe, 4. and when they were parted, ſending after them, chargeth them with theft. 12. And the cuppe being found in Beniamins ſack, they al much afflicted returne to Ioſeph. 17. Who threatning to kepe Beniamin, 18. Iudas intreateth, 32. and finally offereth himſelfe to ſeruitude for him.

AND Ioſeph commanded the ſteward of his houſe, ſaing: Fil their ſackes with corne, as much as they can hold: and put the money of euerie one in the top of his ſack. † And in the ſackes mouth :: of the younger put my ſiluer cup, and the price which he gaue for the wheat. And it was ſo done. † And when the morning roſe, they were diſmiſt with their aſſes. † And they were now departed out of the citie, and had gone forward a little way: then Ioſeph ſending for the ſteward of his houſe, ſaid: Ariſe, quoth he, and purſew the men: and ouertaking them ſay to them: Why haue you rendred euil for good? † The cup which you haue ſtollen, is that wherin my lord doth drinke, and wherin he is wont to diuine: you haue done a verie euil thing. † He did as he had commanded. And hauing ouertaken them, he ſpake to them in the ſame order. † Who anſwered: Why doth our lord ſpeake ſo, as though thy ſeruantes had committed ſo haynous a fact? † The money, that we found in the top of our ſackes, we recaried to thee from the land of Chanaan: and how foloweth it, that we haue ſtollen out of thy lordes houſe, gold or ſiluer? † With whom ſoeuer of thy ſeruantes that ſhal be found, which thou ſeekeſt, let him die,

1 2 3 4 5 6 7 8 9

:: By this Ioſeph tried his bretherens affection, whether they would intrete for Beniamin, or ſuffer him to be captiue: as they had before ſold himſelf to captiuitie. Theod. q. 105. in Gen.

10 him die, and we wil be the bondmen of our lord. † Who
ſaid to them: Be it done according to your ſentence: with
whom ſoeuer it shal be found, be he my bondman, and you
11 shal be guiltles. † Therfore in haſte taking downe their
12 ſackes vpon the ground, euerie man opened. † Which when
he had ſearched, beginning from the elder euen to the
13 youngeſt, he found the cup in Beniamins ſack. † But
they :: renting their garments, and loading their aſſes againe, :: O torments of mercie! he vexeth whom he loueth. S. Greg. ho. 22. in Ezech.
14 returned into the towne. † And Iudas foremoſt with his
brethren entred in to Ioſeph (for he was not yet gone out of
the place) and they fel togeather before him on the
15 ground. † To whom he ſaid: Why would you doe ſoe?
know you not that there is not the like to me in the ſcience
16 :: of diuining. † To whom Iudas ſaid: What shal we an- :: Ioſeph being in deede a propher, knowing more then al forcerers in Ægypt ſpoke of himſelfe as he was eſteemed in that place. S. Aug. q. 145. ſuper Gen.
ſwere, my lord? or what shal we ſpeake, or be able iuſtly to
pretend? God hath found the iniquitie of thy ſeruantes: loe
we are al bondmen to my lord, both we, & he, with whom
17 the cup was found. † Ioſeph anſwered: God forbid that
I should ſo doe: he that ſtole the cup, the ſame be my bond-
18 man: and goe you free vnto your father. † And Iudas appro-
ching nearer, ſaid boldly: I beſeech thee my lord, let thy
ſeruant ſpeake a word in thine eares, and be not angrie
19 with thy ſeruant: for after Pharao thou art, † my lord. Thou
dideſt aske thy ſeruantes the firſt time: Haue you a father or
20 a brother? † and we anſwered thee my lord: We haue a
father an old man, and a little boy, that was borne in his old
age; whoſe brother by the mother is dead: and his mother
21 hath him only, and his father loueth him tenderly. † And
thou ſaidſt to thy ſeruants: Bring him hither to me, and I wil
22 ſet myn eyes on him. † We ſuggeſted to my lord: The boy
23 can not leaue his father: for if he leaue him, he wil die. † And
thou ſaideſt to thy ſeruants: Vnleſſe your youngeſt brother
24 come with you, you shal no more ſee my face. † Therfore
when we were gone vp to thy ſeruant our father, we told
25 him al things that my lord did ſpeake. † And our father ſaid:
26 Goe againe, and bye vs a litle wheate. † To whom we ſaid:
We can not goe: if our youngeſt brother shal goe downe with
vs, we wil ſet forward together: otherwiſe he being abſent,
27 we dare not ſee the mans face. † Wherunto he anſwered:
28 You know that my wife bare me two. † One went forth, and
you ſaid: A beaſt did deuour him: and hitherto he appeareth
not.

not. † If you take this alſo, and ought befal him in the way, 29
::See pag.130. you shal bring downe :: my hoare hayres with ſorow vnto hel.
† Therfore if I shal enter to thy ſeruant our father, and the 30
boy be wanting (wheras his life dependeth vpon the life of
him) † and he shal ſee that he is not with vs, he wil dye,& thy 31
ſeruants shal bring downe his hoare hayres with ſorow
vnto hel. † Let me be thy proper ſeruant, that did take 32
him into my protection and promiſed ſaying: Vnleſſe I bring
him againe I wil be guilty of ſinne againſt my father for
euer. † I therfore thy ſeruant wil tary in ſteed of the childe in 33
the ſeruice of my lord, and let the childe goe vp with his bre-
thren. † For I can not returne to my father, the childe being 14
abſent; leſt I ſtand by a witnes of the calamitie, that ſhal op-
preſſe my father.

CHAP. XLV.

*Ioſeph manifeſteth himſelf to his bretheren. Who being much terified he com-
forteth them, and weeping embraceth euerie one. 16. The bruite wherof
coming to Pharao, he congratulating commandeth Ioſeph to cal his father
with al his familie into Ægypt. 21. So the eleuen brothers are ſent away
with giftes and prouiſion for Iacobs iourney. 26. Al which the father
vnderſtanding is reuiued in ſpirite.*

IOSEPH could no longer refrayne manie ſtanding by in 1
preſence: wherupon he commanded that al ſhould goe
forth, and no ſtranger ſhould be preſent at their acknow-
ledging one of another. † And he lifted vp his voice with 2
weeping, which the Ægyptians heard, and al the houſe of
Pharao. † And he ſaid to his Brethren: I am Ioſeph: is my 3
father yet liuing? His brethren could not anſwer him being
teribly aſtonyed out of meaſure. † To whom gently he ſaid: 4
Come hither to me. And when they were come nere him,
I am, quoth he, Ioſeph, your brother, whom you ſolde into
::Gods pro-vidence turned their euil dea-ling to the good of the whole fami-lie. *chap.* 50. *v.* 20. Ægypt. † Be not affraid, neither let it ſeeme to you a hard caſe 5
that you did ſel me into theſe countries: for :: God ſent me
before you into Ægypt for your preſeruation. † For it is 6
two yeares ſince the famin begain to be vpon the earth, and
yet fiue yeares remaine, wherin there can be neither earing
nor reaping. † And God ſent me before, that you may be pre- 7
ſerued

8 ſerued vp on the earth, and may haue victuals to liue. † Not
by your counſail, but by the wil of God was I ſent hither:
who hath made me as it were a father to Pharao, and lord of
9 his whole houſe, and prince in al the land of Ægypt. † Make
haſt and get ye vp to my father, and you shal ſay to him: Thy
ſonne Ioſeph willeth thus: God hath made me lord of the
10 whole land of Ægypt: come downe to me, tary not. † And
thou ſhalt dwel in the land of Geſſen: and thou ſhalt be nere
me thou and thy ſonnes, and thy ſonnes children, thy ſhepe,
11 and thy heardes. and al things that thou doſt poſſeſſe. † And
there I wil fede thee (for yet there are fiue yeares of famine
remayning) leſt both thou perish, and thy houſe, & al things
12 that thou doſt poſſeſſe. † Behold, your eyes, and the eyes
of my brother Beniamin doe ſee, that it is my mouth that
13 ſpeaketh vnto you. † Report to my father my whole glorie
and al things that you haue ſeene in Ægypt: make haſt, and
14 bring him to me. † And falling vpon the neck of his brother
Beniamin, embracing him he wept: he alſo in like maner
15 weeping vpon his neck. † And Ioſeph kiſſed al his brethren,
and wept vpon euerie one: after which things they were
16 bold to ſpeake vnto him. † And it was heard of, and very
famouſly reported abrode in the kings courte: The brethren
of Ioſeph are come: and :: Pharao was glad, and al his familie.
17 † And he ſpake to Ioſeph that he ſhould command his
brethren, ſaying: Loading your beaſts goe into the Land of
18 Chanaan, † and take thence your father and kinne, and come
to me: and I wil geue you al the good things of Ægypt, that
19 you may eate the marow of the land. † Geue command-
ment alſo that they take waynes out of the land of Ægypt,
for the carage of their litle ones and wyues: and ſay: Take
20 vp your father, and make haſt to come with al ſpede. † Nei-
ther doe you leaue any thing of your houshould ſtuffe: for
21 al the riches of Ægypt, shal be yours. † And the ſonnes of
Iſrael did as it was commanded them. To whom Ioſeph
gaue waynes according to Pharaos commandment: and
22 victuals for the way. † He bad alſo to be brought vp for
euery one two robes: but to Beniamin he gaue three hundred
23 peeces of ſilner with fiue robes of the beſt: † ſending to his
father as much money and rayment, adding beſides them he
aſſes that should carie of al the riches of Ægypt, and as many
24 shee aſſes, carying wheat for the iourney and bread. † Ther-

:: Ioſephs pru dēt proceding before he made him ſelfe knowen to his brethrē and them to Pharaō, procured al this ioy & fauour towards them in Ægypt.

fore he diſmiſſed his brethren, and when they were departing he ſaid to them: " Be not angrie in the way. † Who 25
going vp out of Ægypt, came into the land of Chanaan to
their father Iacob, † And they told him ſaying: Ioſeph thy 26
ſonne is liuing: and he ruleth in al the Land of Ægypt. Which
when Iacob heard, awaking as it were out of a heauie ſleepe,
notwithſtanding did not beleeue them. † They on the con- 27
trarie ſide reported the whole order of the thing. And when
he ſawe the waynes and al things that he had ſent, his ſpirit
reuiued, † and he ſaid: It ſufficeth me if Ioſeph my ſonne 28
be liuing yet: I wil goe, and ſee him before I dye.

ANNOTATIONS.

CHAP. XLV.

Occaſion of ſinne to be auoided.

24. *Be not angrie in the way*] Trauelers in iourney are eaſily prouoked to anger and brawling: eſpecially if they auoide not probable occaſions. Therfore Ioſeph admoniſheth his brothers to beware therof, leſt in talking of him, and how they had ſold him to ſtrangers, ſome of them might accuſe others, and excuſe themſelues, and ſo fal in to new offences. S. Chris. ho. 64. in Gen.

CHAP. XLVI.

The eight and laſt part of this booke.

Iſrael warranted in a viſion from God, goeth into Ægypt with al his famimlie, 8. Who are here recited. 28. Ioſeph meeting him in Geſſen, aduiſeth him to tel Pharao, that they are shepheards by their trade of life.

Of Iacob and his progenies going into Ægypt; Of his and Ioſephs death.

AND Iſrael taking his iourney, with al things that he 1
had " came to the wel of the oath, and killing there
victimes to the God of his father Iſaac. † He heard him 2
by a viſion of the night calling him, and ſaying vnto him:
Iacob, Iacob. To whom he anſwered: Loe here I am. † God 3
ſaid to him: I am the moſt mightie God of thy father: feare
not, goe downe into Ægipt, for into a great nation wil I
make thee there. † I wil goe downe with thee thither, 4
and thence wil I bring thee returning: Ioſeph alſo ſhal
put his handes vpon thine eyes. † And Iacob roſe vp from 5
the wel of the oath: and his ſonnes tooke him vp, with
their little ones and wiues in the waynes, which Pharao
had ſent to carie the old man, † and al that he had poſſeſſed 6
in the

in the Land of Chanaan: and he came into Ægypt with al
7 his ſede, † his ſonnes, and nephewes, daughters, and al
8 his progenie together. † And theſe are the names of the
children of Iſrael, that entred into Ægypt, him ſelfe with
9 his children. His firſt-begotten Ruben. † The ſonnes of
10 Ruben: Henoch and Phallu and Heſron and Charmi. † The
ſonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin
11 and Sohar, and Saul the ſonne of Chananiteſſe. † The
12 ſonnes of Leui: Gerſon and Caath and Merari. † The
ſonnes of Iuda: Her and Onan & Sela and Phares and Zara.
And Her and Onan died in the land of Chanaan. And there
13 were ſonnes borne to Phares: Heſron and Hamul. † The
ſonnes of Iſſachar: Thola and Phua and Iob and Semron.
14 † The ſonnes of Zabulon: Sared & Elon and Iahelel.
15 † Theſe are the ſonnes of Lia, which ſhe bare :: in Meſopo-
tamia of Syria with Dina his daughter. Al the ſoules of his
16 ſonnes and daughters, are thirtie three. † The ſonnes of
Gad: Sephion and Haggi and Siuni and Eſebon and Heri
17 and Arodi and Areli. † The ſonnes of Aſer: Iamne and
Ieſua and Ieſſui and Beria, Sara alſo their ſiſter. The ſonnes
18 of Beria: Heber and Melchiel. † theſe be the ſonnes of
Zelpha, whom Laban gaue to Lia his daughter. and theſe
19 ſhe bare to Iacob ſixtene ſoules. † The ſonnes of Rachel
20 Iacobs wife: Ioſeph and Beniamin. † And there were
ſonnes borne to Ioſeph, in the Land of Ægypt, which Aſe-
neth the daughter of Putiphar prieſt of Heliopolis bare to
21 him: Manaſſes and Ephraim. † The ſonnes of Beniamin:
Bela and Bechor and Aſbel and Gera and Naaman and Echi
22 and Ros and Mophim and Ophim and Ared. † theſe
be the ſonnes of Rachel, which ſhe bare to Iacob: al
23 the ſoules, fourtene. † The ſonnes of Dan: Huſim.
24 † The ſonnes of Nepthali: Iaziel and Guni and Ieſer and
25 Sallem. † Theſe be the ſonnes of Bala, whom Laban gaue
to Rachel his daughter: and theſe ſhe bare to Iacob: al the
26 ſoules, ſeuen. † Al the ſoules, that entred with Iacob
into Ægypt, and that came out of his thighe, beſides his
27 ſonnes wiues, " ſixtie ſix. † And the ſonnes of Ioſeph,
that were borne to him in the land of Ægypt, two ſoules.
Al the ſoules of the houſe of Iacob, that entred into Ægypt,
28 were" ſeuentie. † And he ſent Iudas before him to Ioſeph,
that he ſhould tel him, and he ſhould come into Geſſen to

:: That is, She bare their fathers in Meſopotamia. S. Aug. q. 151. in Gen.

meete him. † Whither when he was come, Ioseph ad- 29
dressing his chariot went vp to mete his father, vnto the same
place: and seing him fel vpon his neck, and as they em-
braced he wept. † And his father said to Ioseph: Now wil 30
I die with ioy, because I haue seene thy face, and do leaue
thee aliue. † But he spake to his brethren, and to al his 31
fathers house: I wil goe vp, and wil tel Pharao, and wil
say to him: My brethren, and my fathers house, that were
in the Land of Chanaan, are come to me: † and the men 32
are pastours of sheepe, and their trade is to feede flockes:
their cattel, and heardes, and al that they could haue, they
haue brought with them. † And when he shal cal you, 33
and shal say: What is your trade? † You shal answer: We thy 34
seruantes are pastours, from our infancie vntil this present,
both we and our fathers. And this you shal say, that you
may dwel in the Land of Gessen, because he Ægyptians
:: detest al pastours of sheepe.

Ægyptians honoring sheepe, goates, and kyne for goddes, detested them that did gouerne, kil, or eate those cattel.

ANNOTATIONS.
CHAP. XLVI.

God reueleth his wil in holie places.

1. *Came to the vvel of oath*] In this holie place (called *Bersabee*, that is, *vvel of oath*, where Abraham and Isaac had confirmed by oath, their league with the Kings of the countrie, and erected Altares, Iacob also consulted God, about his going into Ægypt, and was commanded to goe with al that he had.

A difficultie how manie Israelites came at first into Ægypt.

26. *Sixtie six.* 27. *Seuentie.*] The difficultie in these two verses, concerning the number of Israelites, that were at first in Ægypt with Iacob, is easily explicated, that iust sixtie six, of his owne issue, came in with him; and himselfe being counted maketh sixtie seuen, adding also Ioseph (who was there before) and his two sonnes Manasses and Ephraim (borne there) they were in al seuentie. But a far greater difficultie remaineth: for besides these seuentie persons, the Septuagint Greeke Interpreters number and name fiue more; to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other *Galaad*,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one nephew (named *Edem*) which number of seuentie fiue. S. Steuen also citeth, Act. folowing the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what sense, these fiue could be said to haue entred into Ægypt with Iacob, being not then borne; may some of them not borne during Iacobs life, for Iacob liued but seuentene yeares in Ægypt (chap 47. v. 28) and Ioseph being maried but nine yeares before (for this was the second deare yeare, after the seuen plentiful yeares) his sonnes could not excede seuen or eight yeares, when Iacob came to Ægypt; and so being but 24. or 25. yeares old at his death, could not then be grandfathers: how therfore these fiue named by the Septuagint, and some others, not then borne, of the lines

lines of Phares and Beniamin, recited here by Moyses, could be saied to come with Iacob into Ægypt, S. Augustin findeth so insoluble, that he doubteth not to affirme, some great hidden mysterie to be vnderstood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Numbers mystical, sometimes not explicable in the literal sense.

CHAP. XLVII.

Iacob with his sonnes being come into Gesen, Pharao granteth them the same place to dwel in. 13 The famine forceth the Ægyptians to sel al their goods, landes, and possessions to the King, 22. except the Priests part, to whom the king alloweth necessarie foode, without paying for it. 27. After seuentene yeares Iacob adiureth Ioseph, to burie him amongst his ancestors.

1 IOSEPH therfore going in told Pharao, saing: My father
& brethren, their sheepe and heardes, & al thinges that
they possesse, are come out of the Land of Chanaan: & behold
2 they stay in the Land of Gessen. † The vtmost also of his bre-
3 thren fiue persons he presented before the king: † whom
he asked: What trade haue you? They answered: We thy
seruantes are pastours of sheepe, both we, and our fathers.
4 † We are come to soiourne in the land, becausе there is no
grasse for thy seruantes flockes, the famine being very sore
in the land of Chanaan: and we desire thee to command that
5 we thy seruantes may be in the Land of Gessen. † And the
King therfore said to Ioseph: Thy father and thy brethren
6 are come to thee. † The Land of Ægypt, is in thy sight:
make them to dwel in the best place, and deliuer them the
Land of Gessen. And if so be thou knowe that there are in-
dustrious men among them, appoint them maisters of my
7 cattel. † After this Ioseph brought in his father to the King,
8 and set him before him: who blessing him, † and being
asked of him: How manie be the dayes of the yeares of thy
9 life? † He answered: The dayes of the pilgrimage of my
life are an hundred thirtie yeares, :: few, and :: euil, and
they are not come to the dayes of my fathers, in which they
10 were pilgrimes. † And blessing the king, he went forth.
11 † But Ioseph gaue possession to his father and his brethren
in Ægypt, in the best place of the land, in Rhamesses, as
12 Pharao had commanded. † And he nourished them, and al

::Euerie mans life is shorte, & replenished with manie miseries. Iob. 14.

his fathers houſe, alowing victuales to euerie one. † For in 13
the whole world there wanted bread, and famine oppreſſed
the land, eſpecially of Ægypt and Chanaan. † Out of which 14
he gethered together al the money for the ſelling of corne,
and brought it in vnto the kings treaſure. † And when the 15
byers wanted money, al Ægypt came to Ioſeph, ſaying:
Geue vs bread: why die we before thee, our money failing?
† To whom he anſwered: Bring your cattel, and for them 16
I wil geue you victuales, if you haue not to pay. † Which 17
when they had brought, he gaue them ſuſtenance for horſes,
and sheepe, and oxen, and aſſes: and he ſuſtayned them that
yeare for the exchange of the cattel. † And they came the 18
ſecond yeare, and ſaid to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
beſides our bodies and land. † Why therfore shal we die 19
in thy ſight? both we and our land wil be thyne: bye vs to
be the kings bondmen, and geue vs ſede, leſt for default of
tillers the land be turned into a wildernes. † Ioſeph therfore 20
bought al the Land of Ægypt, euery man ſelling his poſſeſſi-
ons for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people therof from the fardeſt 21
ends of Ægypt, euen to the vttermoſt coaſts therof, † " ſa- 22
:: The prieſts, of Ægypt being not forced to laboure for their liuing, found out the Mathematiques, as witneſſeth Ariſtotle. *in princ. Metaph.*
uing the land of the " Prieſts, which the king had deliuered
them: :: to whom alſo a certaine alowance of victuals was
geuen out of the cõmon barnes, and therfore they were
not driuen to ſel their poſſeſſions. † Ioſeph therfore ſaid to 23
the people: Behold as you ſee, Pharao poſſeſſeth both you
and your land: take ſede, and ſowe the fields, † that you 24
may haue corne. The fifth part you ſhal geue to the king:
the other foure I am content you ſhal haue for ſede, and for
foode to your families and your children. † Who anſwered: 25
Our life is in thy hand: only let our lord haue a reſpect vnto
vs, and we wil gladly ſerue the king. † From that time vntil 26
this preſent day in the whole land of Ægypt, the fifth part
is paied to the kings, and it became as it were a lawe, ſauing
the land of the prieſts, which was free from this condition.
† Iſrael therfore dwelt in Ægypt, that is, in the Land of 27
Geſſen, and poſſeſſed it: and was increaſed, and multiplied
exceedingly. † And he liued in it ſeuenteene yeares: and 28
al the dayes of his life came to an hundred fourtie ſeuen
yeares.

29 yeares. † And when he sawe that the day of his death approched, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me
30 in Ægypt: † but "I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancestors. To whom Ioseph answered: I wil doe that
31 thou hast commanded. † And he said: Sweare then to me. Who swearing, Israel adored God, turning " to the beds head.

ANNOTATIONS.
CHAP. XLVII.

22. *Sauing the land of the Priests.*] Let them heare which now liue (saith S. Chrysostom) what great care men had in times past of the priests of idols: and let them learne at least to yeeld like honour to true priests, to whom the ministerie of al diuine offices is committed. For if the Ægyptians, in their errors, had so great care of Idols, thincking them to be more honored, if their ministers were respected, how great condemnation doe they not deserue, that now diminish that, which pertaineth to the prouision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therfore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose priest he is, that of him thou maiest abundantly receiue rewards. VVherfore he said: *He that shal doe it to one of these, hath done it for me*: & *He that receiueth a prophet, in the name of a prophet, shal receiue the reward of a prophet.* VVil our Lord reward thee according to the worthines or meannes of his ministers? According to thine owne alacritie, he either crowneth or condemneth. &c. I say not this for the priests sakes, but for yours, desiring to gaine you in al things. For in lieu of that litle you giue, you shal receiue immortal rewards, and vnspeakeable good. Let vs consider these things, and haste to serue them, not looking vpon the cost, but vpon the gaine, and increase that riseth therof. &c. For whatsoeuer you bestow vpon Gods priests, he accounteth it as bestowed on himself. And he that so bestoweth, shal not only receiue like retribution, but manifold greater: our merciful God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therfore be worse then infidels, who for the error of idols gaue so much to their seruants; for how much error and truth do differ, so much difference is there, betwen theirs and Gods Priests Thus much and something more writeth S. Chrisostom vpon this place.

Ho. 65. in Gen.

1.sth.25. & 10.

The immunitie and care of Priests in the law of nature. Yea amongst Infidels,

Much more amongst Christians, Priests ought to be respected.

22. *Priests*] The Hebrew word *Cohenim* is here vniuersally translated *Priests*, in al languages and Editions: which (chap. 40. v. 45.) some translate *Prince*: and more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called *Cohenim*: who were in dede Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao alowed particular prouision in the time of dearth, which al vnderstand of Priests, and not of Princes.

Cohen in some place signifieth Prince, but is here translated *Priest*, in al the English Bibles.

30. *I will*

Special place of burial lawfully desired, and spiritually profitable.

30. *I will sleape with my fathers*] Albeit neither the lack of burial, nor anie crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can afterwards doe them noe more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne frends, or holie persons are buried, or where God is more specialy serued, Sacrifice, and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried and where Christ should be borne and redeeme mākind. But wordlie pompe and honour of funerals, are rather the cōfort of the liuing, then the relefe of the departed. as S. Augustin teacheth, in Psal. 115. For in the sight of men, the troupe of seruants (saith the same S. Augustin lib. 1. c. 13. de ciuit.) made solemne and glorious exequies to the rich glutton, that was cloathed in silk, and fared delicately in his life, but in the sight of God, the Angels ministerie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abrahams bosome. Luc 1

But pompe auaileth not the dead.

31. *To the beds head.*] S. Paul alleaging this place saith: *Iacob adored the top of* (Ioseph) *his rod*, folowing the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v. 2.) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therfore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of Ægypt. as S. Augustin expoundeth. q 162. in Gen. And herein saith S. Chrisostom (ho. 66) Iosephs dreame was fulfilled, that the sunne and moone should adore him. The like saith Theodoret (q. 108 in Gen) And Procopius addeth that Iacob adoring Iosephs rod, adored also Christs kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the said place of S. Paul. Heb. 11. Heb.

The Septuagint are not contrarie to the Hebrew and Latin text, but supplie that was omitted.

Adoration of God and creatures is not repugnant.

CHAP. XLVIII.

Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses and Ephraim, 13. and blesseth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Ioseph, aboue his brethren.

THESE things being so done, it was told Ioseph that his father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. † And it was told the old man: Behold thy sonne Ioseph cometh to thee. Who being strengthned sate on his bed. † And Ioseph being entred in to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan: and he blessed me, † and sayd: I wil increase, and multiplie thee, and make thee into multitudes 1 2 3 4

titudes of peoples: and I wil geue thee this land, and to thy
5 ſede after thee for an euerlaſting poſſeſſion. † Thy two
ſonnes therfore, which were borne to thee in the Land of
Ægypt before I came hither to thee, ſhalbe myne: Ephraim
and Manaſſes, as Ruben and Simeon ſhalbe reputed to me.
6 † But the reſt begotten of thee after them, ſhalbe thyne,
and ſhal be called by the name of their brethren in their poſ-
7 ſeſſions. † For vnto me, when I came out of Meſopotamia,
Rachel dyed in the land of Chanaan in the very iourney, and
vſ. 2. it was ſpring time: and I entered into Ephrata, and buried
her by the way ſide to Ephrata, which by an other name is
8 called Bethleem. † And ſeeing his ſonnes he ſaid to him:
9 Who are theſe? † He anſwered: They are my ſonnes,
whom God hath geuen me in this place. Bring them, quoth
10 he, to me, that I may bleſſe them. † For Iſraels eyes were
dymme by reaſon of very great age, and he could not ſee
clearly. And when they were ſet beſide him, kiſſing and em-
11 bracing them, † he ſaid to his ſonne: I am nor defrauded
12 of thy ſight: moreouer God hath ſhewed me thy ſede. † And
when Ioſeph had taken them from his fathers lappe, he ad-
13 ored proſtrate vnto the ground. † And he ſet Ephraim
on his right hand, that is, on the left hand of Iſrael: but
Manaſſes on his owne left hand, to wit, on his fathers right
14 hand, and put them nere to him. † Who " ſtretching forth
his right hand, put it vpon the head of Ephraim the younger
brother: and :: the left vpon the head of Manaſſes, that was
15 the elder, " changing handes. † And Iacob bleſſed the
ſonnes of Ioſeph, and ſaid: God, in whoſe ſight my fathers
Abraham and Iſaac haue walked, God that feedeth me from
16 my youth vntil this preſent day: † " The Angel that deli-
uereth me from al euils, bleſſe theſe children: and be my
name called vpon them, the names alſo of my fathers Abra-
ham, and Iſaac, and grow they into a multitude vpon the
17 earth. † And Ioſeph ſeing that his father had put his right
hand vpon the head of Ephraim, tooke it heauily: and ta-
king his fathers hand he went about to lift it from Ephraims
18 head, and to remoue it vpon the head of Manaſſes. † And
he ſaid to his father: It is not conuenient father ſo to be:
becauſe this is the firſt begotten put thy right hand vpon
19 his head. † Who refuſing, ſaid: I know my ſonne, I know:
and this ſame in dede ſhal be into peoples, and ſhal be multi-

:: By this he made a croſſe prefiguring the Croſſe of Chriſt. *Iſidor in hunc locum.*

plied: but his younger brother ſhal be greater then he: and his ſede ſhal growe into nations. † And he bleſſed them at 20
that time, ſaying: In thee ſhal Iſrael be bleſſed, and it ſhalbe ſaid: God do vnto thee as vnto Ephraim, and as vnto Manaſſes. And he ſette Ephraim before Manaſſes. † And he 21
ſaid to Ioſeph his ſonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. † I doe geue thee one portion aboue thy brethren, 22
which I tooke out of the hand of the Amorrhean with my ſword and bowe.

ANNOTATIONS.
CHAP. XLVIII.

The right hād alſo in ſpiritual things, preferred before the left.

14. *Streatching forth his right hand.*] As nature hath made the right hand readier to moue, ſtronger to worke and reſiſt, and apter to frame and faſhion anie thing, ſo generally we vſe it more then the left. And when we vſe both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in ſpiritual and corporal things. As in confirmation of fidelitie or freindſhip, in bleſſing, writing, fieghting, playing, and in moſt others things, we vſe the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by prophetical ſpirite, that he ſhould be preferred, before his elder brother Manaſſes. Literally fulfilled in Ioſue, Ieroboam, and other chief Princes of Ephraims iſſue. And myſtically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16 c. 42 de ciuit. &c.* *Ariſt. 2. de ſo. lo text. 8 & inceſ. nimal ca. 4.*

The younger brother preferred ſignified the Gentiles before the Iewes.

14. *Changing handes*] The myſterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Iſaac before Iſmael; Iacob himſelf before Eſau; and now Ephraim before Manaſſes) is here further repreſented by Iacobs forming of a croſſe, with his armes laied one ouer the other, when he bleſſed his two nephewes: who otherwiſe might haue laied his right hand firſt vpon one, and then vpon the other; or haue cauſed them to change places; but he wittingly croſſed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderſtand*, that is, by his handes made it to be vnderſtood, not only that the younger ſhould be in place of the elder, Ephraim before Manaſſes, and much more the Gentiles before the Iewes, but alſo that this greater Myſterie ſhould be effected by Chriſt dying on a Croſſe. For what els could the verie croſſing of his armes, ſo wittingly and purpoſly done, ſignifie, but the forme and figure of Chriſts Croſſe? As els where the wood, which young Iſaac caried on his back vnto the mountaine prefigured the matter or ſubſtance of the ſame Croſſe. Al accompliſhed when Chriſt was crucified: wherby the Iewes were ſcandalized, and the Gentiles called and ſaued. Our Sauiour himſelfe foretelling, that *he being exalted* (to wit vpon the Croſſe) *would draw al vnto himſelf.* And S. Paul teaching that Chriſt *faſtned the hand writing, that was against vs; vpon the Croſſe.* *Proceſ. Iſidor. Gen.* *Ioan. 1* *Coloſ.*

The forme of the Croſſe prefigured by Iacob croſſing his armes.

16. *The*

16. *The Angel that deliuereth me.*] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the ſame Angel to bleſſe his nephewes, S. Baſil (*li. 3. cont. Eunom. in initio*) ſheweth by this place amongſt others, that an Angel is preſent with euerie one, *as a pedagogue, and paſtour, directing his life.* S. Chryſoſtom alſo (*ho. 7. in laud. S. Pauli*) citeth this place in teſtimonie, that proper Angels are deputed to protect men. Yet Proteſtants ſay, that *this Angel muſt be vnderſtood of Chriſt:* remitting their gloſſe to the. 31. ch v. 13. and 32. v. 1 of Geneſis, where it can not be proued. But the ancient Fathers teach the patronage & Iuuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Teſtament. Alſo Mat 18. Act. 12. 1. Cor. 11. & the like. For example, S. Iuſtinus Martyr in explic. qq neceſſ. q. 30. affirming it for a knowen truth, declareth that thoſe Angels, which receiue the charge of guardig men, cõtinew the ſame office either to both ſoule and bodie, or to the ſoule after it is parted from the bodie, S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) ſhewing how God vſeth the miniſterie of holie Angels, for mens ſaluation, ſaith: *Hi noxias a nobis abigunt feras* &c. Theſe (Angels) driue away noyſome wildbeaſts from vs: and reſkew thoſe that are caught, from their crueltie, and teach what ſoeuer is laudable, to make our paſſage free, and not peſtered, when with vs they glorifie one ſoueraigne God. S. Chryſoſtom (ho. 60, in Math. 18) S. Hierom vpon the ſame place, S Ambroſe, in Pſal. 38. S. Auguſtin li. 83. qq. q. 79. & li. Soliloq. c 27. S Gregorie li. 4. c. 31 in 3. Iob S. Bernard ſer. 5. Dedicat. Eccleſ. & ſer. 12. in Pſal 90. & others, ſo vniuerſally teach the ſame, that Caluin (li. Inſtit c. 14. ſect. 38.) dare not denie it, and yet wil nedes doubt of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal ſenſes. For firſt it importeth that Ephraim and Manaſſes were made participant among the Tribes, of the bleſſings of Abraham, Iſaac, and Iacob. Secondly that God would bleſſe them, for Abraham, Iſaac, and Iacobs ſake: ſo Moyſes praying for the whole people (Exodi. 32.) beſought God to remember, Abraham, Iſaac, and Iſrael, and God was therwith pacified.

God for his Saints ſake ſheweth fauour to their frends.

CHAP. XLIX.

Iacob replenished with the ſpirite of prophecie, a litle before his death, fortelleth his ſonnes manie things, that ſhal happen to their poſteritie. Chargeth ſome of them with faultes paſt, bleſſeth euerie one. 29. Appointeth where to burie him. 32. and dyeth.

1 AND Iacob called his ſonnes, and ſaid to them: Come together, that I :: may ſhew you the things that ſhal
2 come to you in the laſt dayes. † Come together, and heare you ſonnes of Iacob, heare ye Iſrael your father:
3 † Ruben my firſt begotten, thou art my ſtrength, and the begining of my ſorow: former in giftes, greater in
4 empyre. † Thou art poured out as water, :: encreaſe thou not: " becauſe thou diddeſt aſcend thy fathers bed, and diddeſt defile his coutch.

:: Theſe are predictiõs not al bleſſings. S. Amb. li. de Benedict Patriar.

:: A prophecie not an imprecation. S. Aug. li. 16 c 12. cont. Fauſt.

T a † Simeon

† Simeon and Leui brethren: " veſſels of iniquitie warring. 5
† Into their counſel come not my ſoule, and in their con- 6
gregation be not my glorie: becauſe in their furie they ſlew
a man, and in their wilfulnes they vndermined a wall.
† Curſed be their furie, becauſe it is ſtubborne: and their 7
indignation, becauſe it is hard: I wil diuide them in Iacob,
and wil diſperſe them in Iſrael.
† Iudas, thee thy brethren shal praiſe: thy hand shalbe in 8
the neck of thyne enemies: thy fathers children shal adore
thee. † A lions whelp Iudas: to the pray my ſonne thou 9
didſt aſcend: taking thy reſt thou didſt lye as a lion, and
as it were a lyoneſſe, who shal raiſe him vp? † " The ſcep- 10
ter shal not BE TAKEN away from Iudas, and a duke out of
his thigh, til he doe come that is to be ſent, and the ſame ſhal
be the expectation of the gentiles † Tying to the vineyard 11
his colt, and to the vine, o my ſonne, his aſſe. " He
ſhal waſh his ſtole in wine, and in the bloud of the grape his
cloke. † His eyes are more beautiful then wine, and his 12
teeth whiter then milke.
† Zabulon shal dwel in the shore of the ſea, and in the 13
road of ſhippes reaching as farre as Sidon.
† Iſſachar a ſtrong aſſe lying at reſt betwen the borders. 14
† He ſaw reſt that it was good: and the earth that it was 15
very good: and he put vnder his shoulder to cary, and became
ſeruing vnder tributes.
† Dan shal iudge his owne people as alſo an other tribe in 16
Iſrael. † Be Dan " a ſnake in the way, a ſerpent in the path, 17
byting the hooffes of the horſe, that his ryder may fal back-
ward. † I wil expect THY SALVATION o Lord. 18
† Gad, the gyrded shal fight before him: and himſelf 19
shal be gyrded backward.
† Aſer, his bread is fat, and he shal geue daynties to kinges. 20
† Nepthali, a hart let forth, & geuing ſpeaches of 21
beautie.
† Ioſeph a child encreaſing, encreaſing and comelie to 22
behold: the daughters courſed to and for vpon the wall.
† But the dart men did exaſperate him, & brawled, and 23
enuied him. † His bowe ſate vpon the ſtrong, & the bands 24
of his armes and his handes were diſſolued, by the handes of
the mightie of Iacob: thence came forth a paſtour, the ſtone
of Iſrael. † The God of thy father shal be thy helper, & 25
the

That theſe are moſt profound Myſteries, is eaſie to conceiue, but moſt hard to vnderſtand them. In ſome the Patriarch recounteth things paſt in his life, ſortelling the effects therof to come. Other things he forſheweth pertayning to the diuiſion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chriſt, of Antichriſt, and of the end of this world. Of al which diuers anciẽt fathers haue written large cõmentaries, & godlie treatiſes.

the Almightie shal blesse thee with the blessinges of heauen from aboue, with the blessinges of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe.

26 † The blessinges of thy father were strengthned with the blessings of his fathers: vntil the desire of the eternal hilles came: be they vpon the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.

27 † Beniamin :: a rauening woolfe, in the morning shal eate the pray, and in the euening shal diuide the spoile.

28 † Al these in the tribes of Israel twelue: these things spake their father to them, and he blessed euerie one, with 29 their proper blessings. † And he commanded them, saying: I am geathered vnto my people: burie you me with my fathers in the duble caue, which is in the field of Ephron the 30 Hethite, † against Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for 31 a possession to burie in. † There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife: 32 there also Lia doth lie buried. † And when he had finished the precepts wherwith he instructed his sonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

:: This prophecie S. Augustin vnderstandeth of S. Paul, of the tribe of Beniamin; who was first a persecutor, and after an Apostle of Christ. *Ser. 14. de Sanctis.*

ANNOTATIONS.
CHAP. XLIX.

4. *Because thou dideſt aſcend thy fathers bed*] For this crime of incest Ruben was depriued of his first birth-right. VVho being by order of birth *former in iuſtice*, wherby he should haue had duble portion; *and greater in Empire*, wherby he should haue bene Prince or Lord ouer his bretheren, the former prerogatiue was geuen to Ioseph, whose two sonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also depriued of his prerogatiue in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better lottes then thy brethren, Priesthood, Best portion, and the Kingdome: But because thou hast sinned, the duble portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

Ruben for his sinne was put from the prerogatiues of the first borne

5. *Veſſelles of iniquitie.*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem, against their sister and whole familie: yet in their maner of reuenging were manie sinnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the slaughter they committed there greate sinnes; in that they rashly

udith. 9.

The zeale of Simeon & Leui was cõmendable: but their manee

of reuenge, was manie wayes faultie.

rashly did it vnknowne to their father thereby putting him & themselues in extreme danger, if God had not maruelously protected them; in falsly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloke to deceiue their ennemies. In the fact also they committed other foure grosse crimes: cruelly killing those, that offered other abundant satisfaction; murthering others that were altogether innocent; sacking and destroying the citie, and carying away women and children captiue.

The Priests & Scribes furie, obstinacie, & hard harts against Christ.

Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophecie, of the Scribes and the Priestes, descending of Simeon and Leui, who were most eagre against our Sauiour, as himself more plainely fortold, saying: *the sonne of man shalbe betrayed to the chiefe Priestes, and to the Scribes, and they shal condemne him to death.* Their furie was cursed aboue al furie, *Because* (as Iacob here saith) *it was stubborne*, or obstinate, for they did not only condemne Christ to death in their wicked councel, but also vrged and pressed Pilat, endeouringe to saue him, & sturred vp the people to crye: *take him away, Crucifie him.* Yea their *indignation* was so *hard*, that they preferred Barabbas before Christ. Mat. 26. Ioan. 11. Ioan. 18.

Taking away of the regal scepter from the Iewes a signe of Christs coming.

10. *The scepter shal not be taken away.*] Here the Patriarch Iacob fortelleth the time, when the promised Messias should come into the world, by this signe that the scepter should not be taken from Iuda, til the same Redeemer of mankind were at hand. Not that the regal scepter should remaine in the Tribe of Iuda, from Iacobs death til Christes comming: for that Kingdome beganne first in Dauid, aboue six hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Priests of the Tribe of Leui did gouerne also the state, & not only the Church, other six hundred yeares. But the sense is, that of the Tribe of Iuda should rise most glorious Kinges, whose crowne and Kingdome should remaine with the Iewish Nation, vntil their expected Messias should drawe nere, and then be taken from them by the Gentiles. VVhich was downe by Herod, whose father was an Idumean, his mother an Arabique. Thus the Ancient fathers with one accorde vnderstood this prophecie. S. Iustinus Martyr. *Ser. cum Tryphone.* Eusebius Cesarien lib. Hist. Eccles. cap 6. S. Athanasius *lib de Incarnat.* S. Ambrose *lib. de Benedict. Patriarch* c. 4. S. Chrysostom. *Ho. 67. in Gen.* S. Augustin lib. 18. c. 45. de ciuit. Theodoretus. q. vlt. in Gen.

Our Lords real presence in the B. Sacrament prophecied.

11. *He shal vvash his stole in vvyne.*] By wine, and bloud of the grape, what other thing is shewed (saith S. Cyprian Epist ad Cœcil. 63) but the wine of the Chalice of our Lordes bloud? Likwise Tertullian (lib 4. contra Marcionem) expoundeth the stole to signifie Christs flesh, and the wine his bloud. In al which booke his drift is to shewe that Christ did not destroy the olde Testament, but fulfilled the figures and prophecies thetof. And not that Christ gaue his bodie in figure only, as our aduersaries alleadge him. li. 2. Ep. 3.

Ancient Fathers suppose that Antichrist shal be of the tribe of Dan.

17. *Be Dan a snake in the vvay.*] This prophecie most ancient Fathers vnderstood of Anti Christ. namely S. Irenæus, *lib. 5. aduers. Hæres.* S. Hyppolitus Martyr *Orat. de consummat. sæculi.* S. Ambrose *c. 7. de Benedict. Patriarch.* S. Augustin. q. 12. *in Iosue.* Prosper, *lib. de promiss. & prædict. Dei. P. 4.* Theodoret. q. *vlt. in Gen.* S. Gregorie, *lib. 30. Moral. c. 18*, and many others vpon the 7. chap. of the Apocalips. where they suppose S. Ioan did omitt Dan from amongst the Elect of the Israelitical Tribes, in detestation of Antichrist, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Messias. as our Sauiour himselfe saith; VVhich maketh it very probable, that he shal be a Iewe borne, else they would not so easily admitt him. Ioan. 5.

22. *Ioseph*

22. *Ioſeph a childe encreaſing*] Ioſeph was in manie reſpectes a figure of Chriſt, eſpecially in that he was loued of his father before al his bretheren, ſolde by his brethrn to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauiour of the world; al performed in Chriſt, the true Childe encreaſing. Ioſeph in manie things prefigured Chriſt.

CHAP. L.

Ioſeph cauſeth his fathers bodie to be embawmed; 3. the dayes of mourning being expired, 6. With Pharaos leaue, Ioſeph with the ancients of Ægypt, al his brethren, and elder ſorte of Iſraelites goe, and ſolemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, leſt Ioſeph wil now reuenge former iniuries, he freely forgiueth al. 22. At the age of 110. yeares, adiuring the poſteritie to carie his bones into Chanaan he dieth, and is put in a coffin.

1 VVHICH Ioſeph ſeeing, fel vpon his fathers face
2 weeping and kiſſing him. † And he commanded his ſeruantes the phyſitians, that they ſhould embawme his
3 father with ſpices. † Who fulfilling his commandements, there paſſed fourtie dayes: for this was the maner of corſes embawmed, and Ægypt mourned him ſeuentie daies.
4 † And the mourning time being expired, Ioſeph ſpake to the familie of Pharao: If I haue found grace in your ſight,
5 ſpeake in the eares of Pharao: † for ſo much as my father did adiure me, ſaing: Behold I die, in my ſepulchre :: which I digged for my ſelfe in the land of Chanaan, thou ſhalt burie me. I wil goe vp therfore, and burie my father, and returne.
6 † And Pharao ſaid to him: Goe vp and burie thy father as
7 thou waſt adiured. † Who going vp, there went with him al the ancients of Pharaos houſe, and al the elders of the
8 Land of Ægypt: † the houſe of Ioſeph with his brethren, ſauing their little ones, and the flockes and heards, which
9 they had left in the Land of Geſſen. † He had alſo in his traine chariotts and horſemen: and it became no ſmal mul-
10 titude. † And they came to the floore of Atad, which is ſituate beyond Iordaine: where celebrating the exequies with great and vehement mourning, they ſpent ful ſeuen
11 dayes. † Which when the Inhabiters of the Land of Chanaan had ſeene, they ſaid: This is a great mourning vnto the Ægyptians. And therfore the name of that place was called,

:: Iacob digged a ſepulcher for himſelfe, though it be not heretofore mentioned when he did it. *S. Aug. q. 170. in Gen.*

The

The mourning of Ægypt. † Therfore the ſonnes of Ia- 12
cob did as he commanded them: † and carying him into 13
the Land of Chanaan, they buried him in the duble caue,
which Abraham had bought with the field for a poſſeſſion
to burie in of Ephron the Hethite againſt Mambre. † And 14
Ioſeph returned into Ægypt with his brethren, and with
al the traine, his father being buried. † After whoſe death, 15
his brethren fearing, and talking one with an other: Leſt
perhaps he be mindful of the iniurie which he ſuffered, and
requite vs al the euil that we haue done, † they aduertiſed 16
him ſaing: Thy father commanded vs before he died, † that 17
we ſhould ſay thus much to thee in his wordes: I beſech
that thou forget the wicked fact of thy brethren, and the
ſinne & malice which they haue exerciſed againſt thee:
we alſo deſire thee, that to the ſeruants of the God of thy
father thou remit this iniquitie. Whom when Ioſeph had
heard he wept. † And his brethren came to him: and 18
:: adoring proſtrate on the ground they ſaid: We are thy ſer-
uantes. † To whom he anſwered: Feare not: can we reſiſt 19
the wil of God? † "You thought euil againſt me: but God 20
turned that into good, that he might exalt me, as preſently
you ſee, and might ſaue many peoples. † Feare not: I wil 21
feed you & your lirle ones, and he comforted them, and
ſpake gently & mildly. † And he dwelt in Ægypt, with al 22
his fathers houſe: and liued an hundred and tenne yeares.
And he ſawe the children of Ephraim vnto the third gene-
ration. Alſo the children of Machir the ſonne of Manaſſes
were borne in Ioſephs knees. † Which thinges being done, 23
he ſpake to his brethren: After my death God wil viſite you,
and wil make you goe vp out of this land, to the land which
he ſware to Abraham, Iſaac, and Iacob. † And when he had 24
adiured them and ſaid: God wil viſite you," carie my bones
with you out of this place: † he died, being an hundred 25
and tenne yeares old. And being embawmed with ſpices,
was put in a coffin in Ægypt.

:: This word *adoring* often in holie Scripture ſignifieth ciuil honour: as here it can haue no other ſenſe.

ANNOTATIONS.

CHAP. L.

Mans wil, not God the cauſe of ſinne.

20. *You thought euil.*] This plaine diſtinction ſheweth, that ſinne is wholly of the ſinner; and that God hath no part therin, but turneth it to good. For thoſe things which Ioſephs brethren did againſt him, were occaſions of his aduancement

aduancement in Ægypt, through the omnipotent wiſdome of God. VVhoſe propertie is, out of euerie euil to draw good. S. Chriſoſt. ho. 67. in Gen. S. Aug. *Enchirid. c.* 11. *& li.* 14. *c.* 27. *de ciuit.*

25. *Carie my bones with you.*] For the ſame reaſons Ioſeph would be finally buried in Chanaan, for which Iacob deſired to be there buried (chap. 47.) but Ioſeph would not preſently be caried thither, leſt it might haue geuen offence to the Ægyptians, or at leaſt haue diminiſhed their fauoure towardes his brethren: and withal he would confirme his brethren in their hope of returning, ſeing he was content, that his bodie ſhould expect in Ægypt, til the whole Nation ſhould returne into Chanaan.

Ioſeph, for his brethrēs ſake, differred his deſired burial in Chanaan.

THE ARGVMENT OF THE BOOKE OF EXODVS.

The continuation of this booke with Geneſis.

MOYSES *hauing proſecuted in Geneſis, the ſacred hiſtorie of the Church, vnto Ioſephs death, containing the ſpace of* 2310. *yeares, continueth the ſame in Exodus, for* 145. *yeares more. VVhere he firſt briefly re-* Gen. 50. Exod. 1.

The increaſe of the Iſraelites was enuyed, feared, and their religion hated.

counteth, how a ſmal number of Iſraelites, eſpecially after the death of Ioſeph, being much increaſed, a new King (riſen in the meane time, who knew not Ioſeph) together with other Ægyptians, enuying their better partes, both of bodie and minde, and more fortunate progres in wealth; fearing alſo leſt they ſtil multiplying, either by their owne forces, or ioyning with other foreners, might ſpoile Ægypt, and returne into Chanaan; and hating their Religion, becauſe they acknowledged, one onlie, eternal, omnipotent God, denying and deteſting the new imaginarie goddes of the Ægyptians;

Their perſecution.

reſolued and publickly decreed, by oppreſſion to hinder their increaſing, & to keepe them in bondage and ſeruitude. But God almightie, who had choſen them for his peculiar people, did not only ſo conſerue and multiplie them, that

Their greater multiplicatiō.

of ſeuentie perſons, which came into Ægypt, in the ſpace of two hundred and fiefteene yeres, there were ſix hundred thouſand men, able to beare armes, beſides wemen, children, and old men, which by eſtimation might be three millions in al, but amongſt other moſt ſtrange and miraculous workes, eſpecally de- Exod. 12. Num. 1. Exodi 2.

The perſecutor admoniſhed, and puniſhed.

liuered one Hebrew infant from drowning. Whom afterwards he made the Guide, and ſupreme Gouernour of the ſame people; by him admoniſhed the King to ceaſe perſecuting, and diuers waies plagued him & his people, for their 3. 5. 7.

Gods people mightely deliuered.

obdurat and obſtinate crueltie. In fine called away, and mightily deliuered his owne people; drowned that king and al his armie, in the red ſea, the Iſraelites wonderfully paſſing through, as in a drie chanel, the waters ſtanding on 12. 14.

Miraculouſly ſuſtained in the deſert.

both ſides, like two walles. In the deſert, fed them miraculouſly with Manna, and gaue them al neceſſaries, defending them alſo from enimies. Then God, hauing thus ſelected and ſeuered his people from al other nations, gaue them a 16. 17.

Inſtructed with Lawes, Moral, Ceremonial, and Iudicial.

written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the maner of making the Tabernacle, erecting Altares, conſecrating Prieſts, with the inſtitution of daylie Sacrifice, and of al veſtures, veſſelles, & other holie things belonging to the ſeruice of God. So this booke may be diuided into three partes. Firſt is declared the Iſraelites ſeruile affliction in Ægypt, with their deliuerie from thence: in the fieftene firſt chapters. Then how they were maintained in the deſert, and prepared to receiue a law: in the foure next chapters. In the other 21. *chapters, the lavv is preſcribed, inſtructing them hovv to liue tovvards God, and al men.* 20. 26. 27. 30. & ſeq.

THE BOOKE OF EXODVS. IN HEBREW VEELLE SEMOTH.

CHAP I.

The ſmal number of Iſraelites much increaſing in Ægypt, 6. eſpecially after the death of Ioſeph and his brethren, 8. a new king, that knew not Ioſeph in vaine ſtriueth to hinder their multiplication, 11. by impoſing workes vpon them, 15. and by commanding to kil, 22. and to drowne al the male-children of them. God in the meane time rewardeth the midwiues, that fearing him, killed not the children.



1 THESE be the names of the children of Iſrael, that entred into Ægypt with
2 Iacob: they did enter in euerie one with their houſes, † Ruben, Simeon,
3 Leui, Iudas, † Iſſachar, Zabulon, and
4 Beniamin, † Dan, and Neptali, Gad,
5 and Aſer. † Therfore al the ſoules that came out of Iacobs thigh, were
6 ſeuentie: and Ioſeph was in Ægypt. † Who being dead,
7 and al his brethren, and al that generation, † the children of Iſrael increaſed, and as it were ſpringing vp did multiplie:
8 and growing ſtrong exceedingly, filled the land. † In the meane time there aroſe a new king ouer Ægypt, that knew
9 not Ioſeph: † and he ſaid to his people: Behold :: the people of the children of Iſrael is much, and ſtronger then we.
10 † Come, let vs wiſely oppreſſe the ſame, :: leſt perhaps it multiplie: and if there ſhal be anie warre againſt vs, it ioyne with our enemies, and we being ouerthrowne, they depart
11 out of the land. † Therfore :: he ſet ouer them maiſters of the workes, to afflict them with burdens: and they built vnto Pharao cities of tabernacles, Phithom, and Rameſſes.
12 † And the more they did oppreſſe them, ſo much the more
13 they multiplied, and increaſed: † and the Ægyptians :: hated

The firſt part of this booke. Of the Iſraelites ſeruile affliction in Ægypt, and their deliuerie from thence.

:: Enuie, vaine feare, (v. 10.) & hatred of true religiō (v. 13.) are the cauſes why Infidels perſecute the faithful.

:: The firſt perſecution was in temporal loſſes and bodilie paines,

by preſſing them with workes.

the children of Iſrael, and deriding afflicted them: † and they brought their life into bitternes with the hard workes of clay, and bricke, and with al ſeruice, wherewith they were preſſed in the workes of the earth. † And the King of Ægypt ſaid to the midwiues of the Hebrewes: of whom one was called Sephora, the other Phua, † commanding them: :: When you ſhal be midwiues to the Hebrew wemen, and the time of deliuerie is come: if it be a manchild, kil it: if a woman, reſerue her. † " But the midwiues feared God, and did not according to the commandement of the king of Ægypt, but preſerued the menchildren. † To whom being called vnto him, the king ſaid: What is this that you ment to do, that you would ſaue the men-children? † Who anſwered: The " Hebrew wemem are not as the Ægyptian wemen: for they haue the knowledge to play the mindwife them ſelues, and before we come to them, they are deliuered. † God therfore did wel to the midwiues: and the people encreaſed, and became ſtrong exceedingly. † And "becauſe the midwiues feared God, he built them houſes. † Pharao therfore commanded al his people, ſaying: Whatſoeuer ſhal be borne of the male ſex, :: caſt it into the riuer: whatſoeuer of the female, reſerue it.

:: The ſecond was ſecrete murther.

:: The third was open murther.

14 15 16 17 18 19 20 21 22

ANNOTATIONS.

CHAP. I.

God muſt be feared before Princes commanding contrarie things.

17. *But the midwiues feared God.*] In commendation of the midwiues not obeying the kings commandment, Moyſes oppoſeth the feare of God, to the feare of Princes, ſhewing therby that when their commandments are contrarie, the ſubiects muſt feare God, and not do that the Prince commandeth. So did our Sauiour himſelf teach, and that for feare of damnation, ſaying: *Feare him who hath power to caſt into hel.* And ſo his Apoſtles indued with the Holie Ghoſt, practiſed, anſwering in this caſe, that they muſt heare God rather then men. Againe, *God muſt be obeyed rather then men.* Alwayes vnderſtood, when they are contrarie. For otherwiſe both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they eſpecially ſpeake, muſt be obeyed.

Mat. 10. *Luc.* 12. *Act.* 4. & 5. 1. *Pet.* 2. *Ro.* 13.

Princes muſt be obeyed in lawful things.

All lies are ſinnes and vnlawful.

19. *Hebrew wemen are not.*] Herein the midwiues ſinned. For it is neuer lawful to lye. Becauſe *the Lawe of God is truth*, wherby S. Auguſtin proueth (li. cont. mend. c. 10.) that what ſoeuer varieth from truth is vnlawful. VVhen therfore (ſaith he) examples of lying are propoſed to vs out of holie Scripture, either they are not lies, but are thought to be, whiles they are not vnderſtood, or if they be lies, they are not to be imitated, becauſe they are vnlawful. S. Gregorie teacheth the ſame (li. 18. Moral. c. 26.) *Quia profecto ab equitate diſcrepat,*

Pſal. 118. v. 142.

discrepat, quicquid a veritate discordat. Because assuredly whatsoeuer disagreeth from veritie, differeth from equitie. Yet these fathers hold such an officious lye, as this was, to be a lesse sinne, and more easily pardoned, and purged by good workes following. Venial sinnes.

21. *Because the midwiues feared God.*] Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refraine from sinne, and that with temporal danger, lest they should offend the diuine Maiestie. So these midwiues endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the maner of the old Testament. Where such promises were made to Abraham, and other most godlie Patriarches, for an assay only and taist of euerlasting life, which is more expresly promised in the Gospel of Christ. as S. Hierom teacheth, *Epist. ad Dardanum.* Feare of God meritorious. Temporal rewardes promised in the old Testamēt, eternal in the new.

CHAP. II.

A child of the Hebrewes, and Tribe of Leui, being exposed to the water, 5. is taken from thence by Pharaos daughter, 8. Who committeth him to be nursed, vnwitting to his owne mother, adopteth him and calleth him Moyses, *11. He afterwardes visiting his brethren, killeth an Ægyptian; 15. fleeth into Madian; 21. marrieth a wife, and hath two sonnes.*

1 AFTER these thinges there came forth a man of the
house of Leui: and he tooke a wife of his owne stocke.
2 † Who conceaued, and bare a sonne: and seing him a goodlie
3 one, hid him three monethes. † And" when now she could
not conceale him, she tooke a basket made of bulrishes,
a kind of flowr so called. and dawbed it with * bitume and pitch: and put with in it
the litle infant, and laid him in a sedgie place by the riuers
4 brinke, † his sister standing a farre of, and considering the
5 euent of the thing. † And behold the daughter of Pharao
came downe to be washed in the riuer: and her maides walked by the riuers brinke. Who when she saw the basket in
the sedges, she sent one of her handmaides: and when it
6 was brought † opening it, and seeing within it an infant
crying, hauing pitty on it, said: This is one of the infantes
7 of the Hebrewes. † To whom the childes sister said: Wilt
thou that I goe, & cal to thee an Hebrew woman, that may
8 nurse the litle infant? † She answered: Goe. The maid
9 went and called her mother. † To whom Pharaos daughter
speaking: Take, quoth she, this child, and nurse him for me:

I wil geue thee thy hyre. The woman tooke, and nurſed the child: and when he was growen, deliuered him to Pharaos daughter. † Whom ſhe adopted into the place of a ſonne, and called him :: Moyſes, ſaying: Becauſe from the water I did take him. † In thoſe dayes after that Moyſes was growen, he went forth to his brethren: and he ſaw their affliction, and a man that was an Ægyptian ſtriking one of the Hebrewes his brethren. † And when he had looked about hither & thither, and ſaw no man preſent, he ſtroke the Ægyptian, and hid him in the ſand. † And going forth an other day, he ſaw two Hebrewes brawling: and he ſaid to him that did the wrong: Why ſtrikeſt thou thy neighbour? † Who anſwered: :: Who hath appointed thee prince & iudge ouer vs? Wilt thou kil me, as yeſterday thou dideſt the Ægyptian? Moyſes :: feared, and ſaid: How is this thing come abroad? † And Pharao heard of this talke, and ſought to kil Moyſes: who fleeing from his ſight, abode in the Land of Madian, and ſate beſide a wel. † And the prieſt of Madian had ſeuen daughters, which were come to draw water: and when the troughes were filled, they deſired to water their fathers flockes. † The ſhepeheardes came vpon them, and droue them away: and Moyſes aroſe, and defending the maides, watered their ſheepe. † Who being returned to Raguel their father, he ſaid to them: Why are you come ſooner then you were woont? † They anſwered: A certaine man an Ægyptian deliuered vs from the hand of the ſhepheardes: moreouer alſo he drew water with vs, and gaue the ſheepe to drinke. † But he ſaid: Where is he? Why haue you let the man goe? cal him that he may eate bread. † Therfore Moyſes ſware that he would dwel with him. And he tooke Sephora his daughter to wife: † who bare him a ſonne, whom he called Gerſam, ſaying: I haue bene a ſtranger in a forren countrey. And she bare an other, whom he called Eliezer, ſaying: for the God of my father my helper hath deliuered me out of the hand of Pharao. † But after much time the king of Ægypt died: and the children of Iſrael groning, cried out becauſe of the workes: and :: their crie aſcended vnto God from the workes. † And he heard their groning, & remembred the couenant which he made with Abraham, Iſaac, and Iacob. † And our Lord looked vpon the children of Iſrael and knew them.

:: *Mos*, in the Ægyptian tongue ſignifieth *water*, and *Iſes*, *ſaued*. *Ioſeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.*

:: The guiltie perſõ reiected Moyſes for lack of knowẽ authoritie, but God cõfirmed his cõmiſſion. Act. 7. So the Iewes reiected Chriſt, Iudge of the world.

::He feared to tempt God by ſtaying, but *not the fiercenes of the king. Heb.* 11.

:: Oppreſſion of innocents crieth to heauen for reuenge.

ANNO-

ANNOTATIONS.
CHAP. II.

3. *VVhen she could not conceal him.*] Theſe godlie and prudent parents, conſidering that when the Ægyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Edict, they would deſtroy both the child, and whole familie: to auoid the greater danger, choſe the leſſe. To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a basket, that would draw no water, as by ſetting his ſiſter to watch what became of him: that if better ſucceſſe happened not the firſt day, the mother might at euening geue him ſuck, and miniſter other neceſſaries; and ſo expect an other day, or manie dayes Gods prouidence, til his diuine pleaſure ſhould more appeare. Moyſes parēts did prudently expoſe him to ſome danger, to auoide greater.

Ioſephus writeth that Amram Moyſes father, being ſolicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled to him, that ſhe had conceiued a ſonne, who ſhould not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from thraldome, and ſeruitude of the Ægyptians. VVherupon they aſſuredly truſted that God would protect and proſper him, yet ſo, if they did their owne endeuour, which S. Auguſtin teacheth to be alwayes neceſſarie. Reuelations and Gods determinations do not exclude but include mans endeuour.

li. 2. Antiq.

li. 16. c. 19. de ciuit.

12. *He ſtroke the Ægyptian.*] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Ægyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen *Act. 7.* ſaying: Moyſes *thought his brethren had vnderſtood, that God by his hand, vvould ſaue them.* VVherby appeareth that Moyſes himſelfe knew it was Gods pleaſure, he ſhould kil that Ægyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples. *Catech. Rom. p. 3. c. 6. q. 5.* Though Moyſes iuſtly killed the Ægyptian, yet others may not imitate his example.

CHAP. III.

God appeareth to Moyſes in a buſh burning but not conſuming, 7. deſigneth him the Gouernour of the children of Iſrael, 10. With commiſſion to tel them, that they ſhal be deliuered from Ægypt: 21. and ſhal ſpoile the Ægyptians.

1 AND Moyſes fed the ſheepe of Iethro his father in law the prieſt of Madian: and hauing driuen the flock to the inner partes of the deſert, he came to the mountaine
2 of God, Horeb. † And " our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that
3 the bush was on fire, and was not burnt. † Moyſes therfore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. † And our Lord ſeeing that he went forward to ſee, The three firſt leſſons on the 4. ſunday in Lent.

ſee, he called him out of the middes of the buſh, and ſaid: Moyſes, Moyſes. Who anſwered: Here I am. † But he ſaid: Approch not hither, :: looſe of thy ſhoe from thy feet: for the place, wherin thou ſtandeſt, is :: holie ground. † And he ſaid: I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob. Moyſes hid his face: for he durſt not looke againſt God. † To whom our Lord ſaid: I haue ſene the affliction of my people in Ægypt, and I haue heard their crye becauſe of their rigour that ouerſee the workes: † and knowing their ſorow, I am deſcended to deliuer them out of the handes of the Ægyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuſcite. † Therfore the crye of the children of Iſrael is come vnto me: and I haue ſene their affliction, wherwith they are oppreſſed by the Ægyptians. † But come, and I wil ſend thee to Pharao, that thou mayeſt being forth my people, the children of Iſrael out of Ægypt. † And moyſes ſaid to God: Who am I that I ſhal goe to Pharao, and bring forth the children of Iſrael out of Ægypt? † Who ſaid to him: I wil be with thee: and this thou ſhalt haue for a ſigne, that I haue ſent thee: When thou ſhalt haue brought my people out of Ægypt, thou shalt ſacrifice to God vpon this mountaine. † Moyſes ſaid to God: Loe I shal goe to the children of Iſrael, and ſay to them: The God of your fathers hath ſent me to you. If they ſhal ſay to me: What is his name? What shal I ſay to them? † God ſaid to Moyſes: "I AM WHICH AM. He ſaid: Thus shalt thou ſay to the children of Iſrael: HE WHICH IS, hath ſent me to you. † And God ſaid againe to Moyſes: Theſe thinges shalt thou ſay to the children of Iſrael: The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Iacob hath ſent me to you: :: this is my name for euer, and this is my memorial into generation and to generation. † Goe, and geather together the ancients of Iſrael, and thou ſhalt ſay to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Iſaac, and the God of Iacob, ſaying: Viſiting I haue viſited you: and I haue ſene al thinges that haue chanced to you in Ægypt: † and I haue ſaid the word to bring you forth

5 6 7 8 9 10 11 12 13 14 15 16 17

See what maner of reuerence and deuotion is preſcribed; to goe bare foote to holie places.

:: Of holie places, and of chriſtian deuotion in going to them. S. Hierom writeth largely. *Epiſt.* 17. 18. & 27.

:: This is the moſt proper name, but the moſt common is GOD, deriued in manie languages of *Good. Mat.* 19. *v.* 17.

forth out of the affliction of Ægypt, into the land of the Chananeite, and Hetheite, and Amortheite, and Pherezeite, and Heueite, and Iebuſeite, to a Land that floweth with
18 milke & honie. † And they ſhal heare thy voice: and thou ſhalt enter in, thou and the ancientes of Iſrael to the king of Ægypt, and thou ſhalt ſay to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes, to ſacrifice vnto the Lord our God.
19 † But I know that the king of Ægypt wil not diſmiſſe you
20 to goe but by mighrie hand. † For I wil ſtretch forth my hand, and wil ſtrike Ægypt in al my marueils, which I wil doe in the middes of them: after theſe he wil diſmiſſe you.
21 † And I wil geue grace to this people, in the ſight of the Ægyptians: and when you ſhal goe forth, you ſhal not
22 depart emptie: † but eech woman ſhal aske of her neighbour and of her that is in houſe with her, veſſels of ſiluer and of gold, and rayment: and you ſhal lay it vpon your ſonnes and daughters, and ſhal ſpoyle Ægypt.

:: Al that anie man poſſeſſeth in this world, is but lent by God. And therfore he iuſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

ANNOTATIONS.

CHAP. III.

Act. 7. 2. *Our Lord appeared.*] S. Steuen reciting this viſion ſaieth, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which reade *Angel*, no more then one place of holie Scripture, is contrarie to an other in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the author and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S. Steuen in the place alleaged, but alſo S. Paul ſaith plainly (Gal. 3.) that *the Law was deliuered by Angels.* And in his Epiſtle to the Hebrewes, proueth the excellencie of Chriſts Law aboue the old law, by the difference of the perſons, by whom both were geuen: affir-
Heb. 2. ming that the former *was ſpoken by Angels*, the *other declared by our Lord* Ieſus Chriſt. VVherof S. Cyril of Alexandria diſcourſeth largely (li. 8. c. 2. Theſau.) ſhewing that in deede Angels deliuered the law, yet not by their owne authoritie, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (li. cœleſt. Hierar. c. 4.) taught the very ſame, *the lawe* (ſayeth he) *as holie writtes teſtifie, was geuen to vs by Angels:* yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after ob-
Exod. 19. 9. iecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was geuen and granted to Moyſes by God, to teach vs that in deede it hath the forme of ſacred and diuine law, anſwereth, *eam Angelorum ad nos opera peruenisse*, that it came to vs [from God] by the meanes of Angels. In like maner S. Iuſtinus

Al appatitions to the Patriarches and Prophetes were made by Angels, though ſometimes attributed to God. Proued by holie Scriptures and Fathers.

Martyr (*In explic. qq. neceſſ. q.* 142.) ſaieth, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his ſecond, third, and fourth bookes de Trinitate, hath theſe wordes: (li. 4. c. vlti.) If it be demanded of me, how either the voices, or ſenſible formes, and ſhewes were made before the incarnation of the *vvord of God*, which prefigured the ſame, I anſwer: that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by teſtimonies of holie Scriptures. Likwiſe S Gregorie (*Prefat. in tob. c.* 2) ſaith plainly, that an Angel appeared to Moyſes in the firie buſh; yet is called God, becauſe he was the legate of God, and therfore ſpoke; as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaied: *My people attend my lavv*, yet neither the people, nor law was Dauids, but Gods. And the reader dayly amiddes the people proclameth: *I am the God of Abraham, the God of Iſaac, and the God of Iacob*: Neither doth he truly ſay, that he is God, nor by that he ſayeth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrin, li. 28. Moral. ca 5. And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And ſo do the other Doctors of the Church. S. Gregorie Nazianzen, *orat. ad* 150. *Epiſcop. & orat.* 2. *de theologia. in fine vtriuſque.* S. Baſil. *li.* 3. *cont. Eunom.* S Athanaſius. *ſer.* 4. *cont. Arian, longius a princ.* & Epiſt. *de ſenten. Dionyſij Alexan. in fine* S. Ambroſe, *ſer.* 1. *in Pſal.* 118. S. Chryſoſt. ho. 6. and S. Hierom. *li.* 3. *comment. in Mat* 18.

Examples.

Pſal. 77.

Exo. 3.

God executeth his wil by Angels.

14. *I am vvhich am.*] Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vnles God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence and being, and whiles they remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, cõſiſting only of himſelfe, and al other things are of him Therfore this name, QVI EST, HE WHICH IS, is moſt proper to God, not determining anie manet, but indeterminatly ſignifying al maners of being, for ſo it importeth the very infinite immenſitie of Gods ſubſtance. S. Damaſcen. *li.* 1. *c.* 12. *Orthodoxæ fidei*. S. Tho. p. 1. q. 13. a. 11.

The moſt proper name of God is, HE WHICH IS.

CHAP. IIII.

Moyſes receiuing power to vvorke miracles in confirmation of his miſſion, 10. *and his brother Aaron being deſigned to aſſiſt him,* 20. *goeth vvith vvife and children towards Ægypt,* 25. *is in danger to be ſlaine for not ſooner circumciſing his ſonne.* 27. *Aaron meeteth him,* 29. *ſo they goe together, and declare to the people, that God vvil deliuer them.*

MOYSES anſwering ſaid: " Thev wil not beleue me, 1
nor heare my voice, but they wil ſay: Our Lord hath
not appeared to thee. † Therfore he ſayd to him: What is 2
that thou holdeſt in thy hand? He anſwered: A rodde.
† And our Lord ſayd: Caſt it vpon the ground. He did caſt it, 3
and it was turned into a ſerpent, ſo that Moyſes fled. † And 4
our

our Lord ſayd: Sretch thy hand, and catch the tayle therof. He ſtretched it forth, & tooke hold of it, and it was turned
5 into a rodde. † That they may beleue, quoth he, that the Lord God of their fathers hath appeared to thee, the God
6 of Abraham, the God of Iſaac, & the God of Iacob. † And our Lord ſayd agayne: Put thy hand into thy boſome. Which when he had put into his boſome, he brought it forth
7 ful of leproſie like ſnow. † Draw backe, quoth he, thy hand into thy boſome. He drew it backe, and brought it forth
8 agayne, & it was like the other fleſh. † If they wil not beleue thee, quoth he, nor heare the word of the former ſigne,
9 they wil beleue the word of the ſigne folowing. † And if ſo be they wil beleue neither of theſe two ſignes, nor heare thy voice: take water of the riuer, & powre it out vpon the drie land, and whatſoeuer thou draweſt of the riuer, ſhal be
10 turned into bloud. † Moyſes ſayd: I beſeech thee, Lord, I am not eloquent from yeſterday and the day before: and ſince thou haſt ſpoken to thy ſeruant, I haue more impe-
11 diment & ſlownes of tongue. † Our Lord ſayd to him: Who made the mouth of man? or who framed the dumme
12 and deafe, the ſeeing and the blinde? did not I? † Goe on therfore, and I wil be in thy mouth: & wil teach thee what
13 thou ſhalt ſpeake. † But he ſayd: I beſeech thee, Lord, ſend
14 whom thou wilt ſend. † Our Lord being angrie at Moyſes, ſayd: Aaron thy brother the leuite, I know that he is eloquẽt: behold he cometh forth to meete thee, & ſeeing thee ſhal
15 be glad at the hart. † Speake to him, and put my wordes in his mouth: & I wil be in thy mouth, and in his mouth, and
16 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy ſteed to the people, and shal be thy mouth: but thou shalt
17 be to him in thoſe thinges that perteine to God. † :: This rodde alſo take in thy hand, wherwith thou ſhalt doe the
18 ſignes. † Moyſes went his way, & returned to Iethro his father in law, and ſayd to him: I wil goe and returne to my brethren into Ægypt, that I may ſee if they be yet aliue. To
19 whom Iethro ſayd: Goe in peace: † Therfore our Lord ſayd to Moyſes in Madian: Goe, and returne into Ægypt: for
20 they are al dead that ſought thy life. † Moyſes therfore tooke his wife, & his children, and ſet them vpon an aſſe: and returned into Ægypt, carying the rodde of God in his
21 hand. † And our Lord ſaid to him returning into Ægypt:

:: God deſigned a rodde for an inſtrument to work miracles.

See that thou doe al the wonders, which I haue put in thy hand, before Pharao: :: I wil indurate his hart, and he wil not dismisse the people. † And thou shalt say to him: This sayth the Lord: My first begotten sonne is Israel. † I sayd to thee: dismisse my sonne that he may serue me, & thou wouldest not dismisse him: behold I wil kil thy first-begotten-sonne. † And when he was in his iourney, in the Inne, our Lord mette him, and would haue killed him. † Sephora by & by tooke a very sharp stone, and circuncided the prepuce of her sonne, & :: touched his feete, and sayd: :: A blouddie spouse thou art to me. † And :: he let him goe after she had said, A blouddie spouse thou art to me, because of the circumcision. † And our Lord said to Aaron: Goe to Moyses into the desert. Who went forth to mete him vnto the Mountaine of God, and kissed him. † And Moyses told Aaron al the wordes of our Lord, by which he had sent him, & the signes that he had commanded. † And they came together, and gathered together al the ancientes of the children of Israel. † And Aaron spake al the wordes which our Lord had said to Moyses: and he wrought the signes before the people, † and :: the people beleued. And they heard that our Lord had visited the children of Israel, and that he had looked vpon their affliction: & they adored prostrate.

:: See the Annotations cha. 7. v. 3.

:: Sephora cast the prepuce at Moyses feete: and said: :: I had lost thee my spouse except I had redeemed thee with the bloud of my child. And :: the Angel let Moyses goe. *S. Aug. q. 11. in Exod. iuxta 70.*

:: Miracles a motiue to true beleefe

ANNOTATIONS.

CHAP. IIII.

1. *They wil not beleue me.*] Moyses wisely considering that the children of Israel, much lesse Pharao, would hardly beleue his bare woord, affirming that he was sent to them by God, proposed this difficultie before he tooke the Embacie vpon him. For without good proofe both the Israelites, and Ægyptians might haue reiected him, as seming to come of his owne priuate spirite, being no ordinarie superior, neither of the whole people, nor of his owne tribe, nor first of his familie; for Aaron was his elder brother. Therfore God gaue him powre of working miracles, to proue his extraordinarie mission true and lawful. VVhich sufficed to make euen Pharao him self to know, that he was sent from God almightie, though it mollified not his stubborne hart, to obey Gods commandement: and it fully satisfied the children of Israel touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVherupon they adored prostrate. as the last wordes of this chapter testifie. VVhere we see both the necessitie, and sufficiencie of miracles to proue the extraordinarie vocation of such as preach otherwise then was taught before. For this cause our Sauiour himself confirming

Miracles necessarie and sufficient to proue extraordinary vocation of new preachers

ming his doctrin by miracles, ſaied to the Iewes: *If you wil* not beleue me, *beleue by my workes.* Againe he ſaid of them: *If I had not done among them workes that no other man hath done, they ſhould not haue ſinne.* And cõformably ſending his Apoſtles to preach the Goſpel, gaue them powre to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. Act. 3. And S. Paul auouched miracles for the ſignes of his Apoſtleſhip. 2. Cor. 12.

ioan. 10.
ioan. 15.
Mat. 9.
Mat. 16.

CHAP. V.

Moyſes and Aaron require of Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. VVhich he contemning, 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of brickes. 20. The people oppreſſed impute their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.

1 AFTER theſe things Moyſes and Aaron went in, and
ſaid to Pharao: This ſaith the Lord God of Iſrael:
diſmiſſe my people that they may ſacrifice to me in the de-
2 ſert. † But he anſwered: Who is the Lord, that I ſhould
heare his voice, and diſmiſſe Iſrael? I know not the Lord,
3 and Iſrael I wil not diſmiſſe. † And they ſaid: The God of
the Hebrewes hath called vs, to goe three daies iourney into
the wilderneſſe, and to ſacrifice to the Lord our God: leſt
4 perhappes there chance to vs peſtilence or ſword. † The
king of Ægypt ſaid to them: Why do you Moyſes and Aaron
ſolicite the people from their workes? Goe you to your
5 burdens. † And Pharao ſaid: The people of the land is much:
you ſee that the multitude is ſecretly increaſed: :: how much
6 more if you geue them reſt from their workes? † Therefore
he commanded in that day the ouerſeers of the workes and
7 the exactores of the people, ſaying: † You ſhal no more
geue ſtraw to the people for to make brickes, as before: but
8 let them ſelues goe and geather ſtraw. † And the taske of
brickes, which they did before, you ſhal put vpon them,
neither ſhal you diminiſh any thing: for they are idle, and
therfore they crie, ſaying: Let vs goe, and ſacrifice to our
9 God. † Let them be oppreſſed with workes, and let them
accompliſh them: that they hearken not to lying wordes.
10 † Therefore the ouerſeers of the workes and the exactors
going forth ſaid vnto the people: Thus ſaith Pharao: I allow
11 you no ſtraw: † goe, and geather if you can find any where:

:: VVordlie men thinke Gods people encreaſe moſt by reſt, but in dede they multiplie more, when they are oppreſſed. *S. Cypr. in. de exhort. Mart. c.* 10.

neither ſhal anie thing of your worke be diminiſhed. † And the people was diſperſed through al the Land of Ægypt to geather ſtraw. † And the ouerſeers of the workes were inſtant, ſaying: Finiſh your worke euerie day, as before you were wont to doe when ſtraw was geuen vnto you. † And the ouerſeers of the workes of the children of Iſrael were ſcourged of Pharaos exactors, ſaying: Why do you not make vp the taske of brickes as before, neither yeſterday, nor to day? † And the ouerſeers of the children of Iſrael came, and cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy ſeruantes? † Straw is not geuen vs, and brickes are commanded vs in like ſorte: behold we thy ſeruantes are beaten with whippes, and thy people is vniuſtly dealt withal.

12 13 14 15 16

:: The craftie diuel knowīg that weake men afflicted are eaſely moued to murmur, ſturred this people againſt their owne leaders S. Greg. li. 29. c. 14. Moral.

† Who ſaid: You are idle, and therefore you ſay: Let vs goe and ſacrifice to our Lord. † Goe therfore, and worke: ſtraw ſhal not be geuen you, and you ſhal geue vp the accuſtomed number of brickes. † And the ouerſeers of the children of Iſrael ſaw them ſelues in hard caſe, becauſe it was ſaid vnto them: There ſhal not a whitte be diminiſhed of the brickes for euerie day. † And they mette Moyſes and Aaron, who ſtood ouer againſt them, coming forth from Pharao: † and they ſaid to them: Our Lord ſee and iudge, becauſe :: you haue made our ſauour to ſtinke before Pharao and his ſeruantes, and you haue geuen him a ſword, for to kil vs. † And Moyſes returned to our Lord, and ſaid: Lord :: why haſt thou afflicted this people? wherfore haſt thou ſent me? † For ſince the time that I entered in to Pharao to ſpeake in thy name, he hath afflicted thy people: and thou haſt not deliuered them.

17 18 19 20 21 22 23

::Gods prouidēce ſuffereth his children, to be moſt afflicted, when relife is nere at hand. *Theod. q. 13 in Exod.*

CHAP. VI.

God reueling himſelfe more to Moyſes then he had done to former Patriarches, 6. commandeth him to tel the children of Iſrael, that he ſeeing their miſeries, wil deliuer them from Ægypt, and geue them poſſeſſion of Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui are recited, 26. to shew the origin of Moyſes and Aaron.

AND our Lord ſaid to Moyſes: Now thou ſhalt ſee what thinges I wil doe to Pharao: for by a mightie hand ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them out 1

out of his land. † And our Lord ſpake to Moyſes, ſaying:
I am the Lord † that appeared to Abraham, to Iſaac and to Iacob, as God almightie: and " my name :: ADONAI I did not ſhew them. † And I made a couenant with them, to geue them the Land of Chanaan, the land of their pilgrimage, wherein they were ſtrangers. † And I haue heard the groning of the children of Iſrael, wherwith the Ægyptians haue oppreſſed them: and I haue remembred my couenant. † Therfore ſay to the children of Iſrael: I the Lord who wil bring you forth out of the worke-priſon of the Ægyptians, & wil deliuer you from ſeruitude: and redeme you in a high arme, and great iudgements. † And I wil take you to me for my people, and I wil be your God: and you shal know that I am the Lord your God, that brought you forth out of the worke-priſon of the Ægyptians: † and brought you into the land, ouer which I lifted vp my hand to geue it to Abraham, Iſaac, and Iacob: and I wil geue it you to poſſeſſe, I the Lord. † Moyſes then told al to the children of Iſrael: who did not hearken vnto him, for anguish of ſpirit, and moſt painful worke. † And our Lord ſpake to Moyſes, ſaying: † Goe in, and ſpeake to Pharao the king of Ægypt, that he diſmiſſe the children of Iſrael out of his land. † And Moyſes anſwered before our Lord: Behold the children of Iſrael heare me not: and how wil Pharao heare, eſpecially wheras I am of vncircumciſed lippes? † And our Lord ſpake to Moyſes and Aaron, and he gaue them commandement vnto the children of Iſrael, & vnto Pharao the king of Ægypt, that they should bring forth the children of Iſrael out of the land of Ægypt. † Theſe are Princes of their houſes by their families. The ſonnes of Ruben the firſt begotten of Iſrael: Henoch and Phallu, Heſron and Charmi. † Theſe are the kinreds of Ruben. The ſonnes of Simeon. Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the ſonnes of the Chananiteſſe, theſe are the progenies of Simeon. † And theſe are the names of the ſonnes of Leui by their kinreds: Gerſon and Caath and Merari. And :: the yeares of the life of Leui were an hundred thirtie ſeuen. † The ſonnes of Gerſon: Lobni and Semi, by their kinreds. † The ſonnes of Caath: Amram, and Iſaar, and Hebron and Oziel. the yeares alſo of Caths life, were an hundred thirtie three. † The ſonnes of Merari: Moholi and Muſi. theſe be the kinreds of Leui by their

:: Adonai is not the name here vttered to Moyſes but is redde in place of the vnknowen name.

:: The yeares of Ioſeph dying firſt of Iacobs ſonnes. Gen. 50. and of Leui liuing longeſt, and none of the reſt, are not without myſtery, recorded in holie Scriptures. *Chronol. Hebr.*

:: See Num. 26. v. 59.

their families. † And Amram tooke to wife Iocabed :: his 20
* aunt by the fathers ſide: who bare him Aaron and Moyſes. :
And the yeares of Amrams life were an hundred thirtie ſeuen.
† The ſonnes alſo of Iſaar: Coree, and Nepheg, and Zechri. 21
† The ſonnes alſo of Oziel: Mizael, and Elizaphan, and Sethi. 22
† And Aaron tooke to wife Elizabeth the daughter of Ami- 23
nadab, ſiſter of Nahaſon, who bare him Nadab, and Abiu,
and Eleazar, and Ithamar. † The ſonnes alſo of Core: Aſer, 24
and Elcana, & Abiaſaph. theſe be the kinreds of the Corites.
† But Eleazar the ſonne of Aaron tooke a wife of the daugh- 25
ters of Phutiel: who bare him Phinees. :: theſe are the heads
of the Leuitical families by their kinreds. † This is Aaron 26
and Moyſes, whom our Lord commanded that they ſhould
bring forth the children of Iſrael out of the land of Ægypt
by their troupes. † Theſe are they that ſpake to Pharao the 27
king of Ægypt, that they might bring forth the children of
Iſrael out of Ægypt: this is Moyſes, and Aaron, † in the day 28
when our Lord ſpake to Moyſes in the land of Ægypt. † And 29
our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to
Pharao the king of Ægypt, al thinges which I ſpeake to thee.
† And Moyſes ſaid before our Lord: Loe I am of vncircum- 30
ciſed lippes, how wil Pharao heare me?

*patruelem pro patrua, quæ Latine non dicitur.

:: It perteined not to Moyſes preſent purpoſe, to proſecute the genealogies of Iacobs other ſonnes, being come to the origin of the Prieſtlie tribe in Leui the third ſone. S. Aug. q. 15. in Exod.

ANNOTATIONS.

CHAP. VI.

3. *My name Adonai*] Here and in manie other places of holie Scripture in the Hebrew text, is that name of God of foure letters, which the Iewes ſay is ineffable Yet ſure it is, that Moyſes heard it pronounced, and afterwards writte it as he did the reſt in Hebrew letters (which are al conſonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this. For al then redde *Adonai* in place therof. And ſo the Latin, and al vulgar Catholique verſions, keepe the ſame word vntranſlated. The Septuagint in Greke tranſlate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in Engliſh *Lord*. So alſo al ancient Fathers, and (which is moſt of al) our Sauiour, and his Apoſtles, alleaging ſentences of the old Teſtament, where this name is contained, ſtil expreſſe it by wordes that ſignifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknowen name, which are *Iod, He, Vau, He*, and ſo ſound it *Iehouah*: which was ſcarſe heard of before an hundred yeares. As Biſhop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatiſes *de Diuinis nominibus*, nor the elder Rabbins, nor later moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgenſis and others, neuer mention *Iehouah* amongſt the Names or titles of God.

In place of the name of God counted ineffable, is commonly redde *Adonai*.

Iehouah is not the right name of God.

Mat. 4 *v.* 7. 1 *Rom.* 1 *v.* 11.

S. Dion. nyſe. S. Hierom Theodo ret. Da maſcen

CHAP.

CHAP. VII.

Moyſes being conſtituted as God of Pharao, and Aaron as the prophet of Moyſes, they declare Gods commandment to Pharao; 10. turne the rodde into a ſerpent; 17. & the water into bloud, which is the firſt plague. 22. The magicians doe the like by inchantments, and Pharaos hart is indurate.

1 AND our Lord ſaid to Moyſes: Behold I haue appointed
thee " the God of Pharao: and Aaron thy brother
2 ſhal be :: thy prophet. † Thou ſhalt ſpeake to him al thinges
that I command thee: and he ſhal ſpeake to Pharao, that he
3 diſmiſſe the children of Iſrael out of his land. † But " I wil
indurate his hart, and wil multiplie my ſignes and wonders
4 in the Land of Ægypt, † and he wil not heare you: and I wil
put in my hand vpon Ægypt, and wil bring forth my armie
and people the children of Iſrael out of the Land of Ægypt,
5 by very great iudgements. † And the Ægyptians ſhal know
that I am the Lord, which haue ſtretched forth my hand
vpon Ægypt, and haue brought forth the children of Iſrael
6 out of the middes of them † Therfore Moyſes and Aaron
7 did as our Lord had commanded: ſo did they. † And Moyſes
was eightie yeares old, and Aaron eightie three, when they
8 ſpake to Pharao. † And our Lord ſaid to Moyſes and Aaron:
9 † When Pharao ſhal ſay vnto you, Shew ſignes: thou ſhalt
ſay to Aaron: Take thy rodde, and caſt it before Pharao,
10 and it ſhal be turned into a ſerpent. † Therfore Moyſes and
Aaron going in vnto Pharao, did as our Lord had comman-
ded. And Aaron tooke the rodde before Pharao and his ſer-
11 uantes, the which was turned into a ſerpent. † And Pharao
called :: the wiſe men and the enchanters: and " they alſo by
Ægyptian enchantments and certaine ſecrecies did in like
12 maner. † And euery one did caſt forth their roddes, the
which were turned into dragons: but Aarons rodde deuoured
13 their roddes. † And Pharaos hart was indurate, and he heard
14 them not, as our Lord had commanded. † And our Lord
ſaid to Moyſes: Pharaoes hart is aggrauated, he wil not diſ-
miſſe the people. † Goe to him in the morning, behold he
wil goe forth to the waters: and thou ſhalt ſtand to meete
him vpon the banke of the riuer: and the rodde that was

:: Aaron alſo was the prophet of God, but ſubordinate vnder Moyſes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

:: Iannes and Mambres. 2. *Tim.* 3. knowen by tradition.

turned into a dragon, thou ſhalt take in thy hand. † And 16
thou ſhalt ſay to him: The Lord God of the Hebrewes ſent
me to thee, ſaying: Diſmiſſe my people to ſacrifice vnto me in
the deſert: and vntil this preſent :: thou wouldeſt not heare.
† This therfore ſaith our Lord: In this thou ſhalt know that 17
I am the Lord: behold I wil ſtrike with the rodde, that is in
my hand, the water of the riuer, and it ſhal be turned into
bloud. † The fiſhes alſo, that are in the riuer, ſhal dye, and 18
the waters ſhal putrifie, and the Ægyptians ſhal be afflicted
drinking the water of the riuer. † Our Lord alſo ſaid to 19
Moyſes: Say vnto Aaron, Take thy rodde, and ſtretch forth
thy hand vpon the waters of Ægypt, and vpon their floudes,
and riuers and pooles, and al the lakes of waters, that they
may be turned into bloud: and be there bloud in al the Land
of Ægypt, as wel in the veſſels of wood as of ſtone. † And 20
Moyſes and Aaron did as our Lord had commanded: and lif-
ting vp the rodde he ſtroke the water of the riuer before
Pharao and his ſeruantes: :: which was turned into bloud.
† And the fiſhes, that were in the riuer, died: and the riuer, 21
putrified, and the Ægyptians could not drincke the water of
the riuer, and there was bloud in the whole Land of Ægypt.
† And the enchaunters of the Ægyptians with their enchant- 22
ments did in like maner: and Pharaoes hart was indurate,
neither did he heare them, as our Lord had commaunded.
† And he turned away him ſelfe, and went into his houſe, 23
neither did he yet ſet his hart to it this time alſo. † And al 24
the Ægyptians digged round about the riuer for water to
drinke: for they could not drinke of the water of the riuer.
† And ſeuen dayes were fully ended, after that our Lord 25
ſtroke the riuer.

:: Induration of hart (ſaith S. Bernard) is neither cut with remorſe, nor ſoftened with pittie, nor moued with prayers, nor yeldeth to threates: yea is more hardned by puniſhments. *li. 1. de conſid. ad Eugen.*

:: The firſt plague in water, in which the Ægyptiãs drowned the Hebrewes infants. *Theodoret q. 19. in exod.* the like *Ap. 16* Becauſe the wicked ſpil the bloud of Gods Saintes, he wil geue them bloud to drinke.

ANNOTATIONS.

CHAP. VII.

1. *The God of Pharao.*] The name of God, which eſſentially is proper only to the three Diuine Perſons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheles by ſimilitude attributed in holie Scripture to other perſons. As (Exod. 22. v. 8.) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyſes was conſtituted the Iudge and God of Pharao, not only to puniſh him, for his obſtinacie, and finally to compel him to diſmiſſe the Iſraelites out of Ægypt, but alſo to terrifie him ſo in the meane time, that he being otherwiſe a mightie King, and extremly and often afflicted by Moyſes, yet durſt neuer lay violent handes vpon him, leſt himſelfe, and al his nation ſhould preſently haue bene deſtroyed.

The name of God attributed to men.

Iudges called goddes.

Moyſes the God of Pharao.

destroyed. As S. Hilarie (*lib.7. de Trinitate*) & S. Gregorie (*ho.8. in Ezech.*) note vpon this place. Likwise Priests are called goddes (*Exod 22.7.28.*) for their sacred function, pertaining to Religion and Seruice of God. Prophetes also are ealled *Videntes, Seers* (*1. Reg.9.*) becausse by participation of diuine knowledge, they see sometimes the secretes of other mens hartes, things supernatural, and future contingent, though properly and naturally onlie God alnighties is *Scrutator cordis, the searcher of the hart*, and knoweth al things (*Sap. 1.*) Againe S. Peter saieth (*2. Epist. c. 1.*) that *inst men are made partakers of diuine nature*. VVhich is rather more rhen to participate in name. Al which titles rightly perteined to Moyses, being in life Holie, in knowledge a Prophete, in function a * Priest, and in powre a Prince. In the same sense of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

Priests called goddes

Other titles of God geuen to men.

Moyses a Holie Prophete, Priest, and Prince.

Psal. 98. v. 6.

3. *I will indurate*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (*Ser. 88. de tempore*) touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to do that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For exãple, Zuinglius (*Ser. de providentia Dei, ca. 5*) saieth: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est. The diuine powre it selfe is author of that thing, vvhich to vs is iniustice, but to him in no vvise is.* And a litle after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non cõstituitur. VVhen therfore God maketh Angel, and man transgressor, yet himself is not made a transgressor*. Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est*. Therfore the selfsame act, as adulterie or manslaughter, as it is of *God the author, mouer, inforcer*, is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (*li 8. Instit. c. 17. para. 11.*) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, not doe anie mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit. but so* farre as God permitteth (which al Catholiques firmly beleue) *nay but so far as he cõmandeth*: which al Catholiques abhorre and deteste. Likewise (*li. 2. c. 4. para. 4*) alleaging Gods wordes, saying *he had aggrauated, and hardned Pharaoes hart*, affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione pectus eius obstrmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated vvith obstinacie*: making God the author, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (*in Respon. ad Castallionem, Aphorismo 22.*) saieth, God so *vvorketh* by euel instruments, that he doth not only suffer them to worke, nor only moderateth the euent, *sed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omniũ est maximum) etiam creet, vt per illa agat quod constituit*: but also sturreth them vp, driueth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may *vvorke* that which he appointed. *Al vvhich* (saith he) *God doth rightly, and vvithout anie iniustice*. So in dede these men say, when they are pressed with the blasphemous absurditie, that they make God author and cause of sinne, which necessarily and euidently followeth of their doctrin. For by the very light of nature, it is clere, that the commander or inforcer is author of that

Protestants hold God to be the cause that men do sinne, yet not the cause of sinne.

Zuinglius doctrine.

Caluins doctrine.

Bezas doctrin.

By their doctrin it necessarily followeth, that God should be author of sinne.

of that euil which an other doth, by his cõmandement or inforcement, and by al law of nature and nations, diuiue and humane, is condemned as culpable and guiltie of the fault, which the other cõmitteth: but theſe miniſters ſay (in the places aboue cited) *God cõmandeth, inforceth*, and *vvorketh* al that a ſinner doth. Ergo, God by this doctrin muſt be author, culpable, and guiltie of ſinne. VVhich is ſo blaſphemous, and horrible to Chriſtian eares, that they dare not ſay it in expreſſe termes.

The ſtate, of the controuerſie.

Seing then God is ſaid to haue indurated Pharaoes hart, and al confeſſe that induration of hart is a moſt greuous ſinne, the controuerſie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharao him ſelfe? Al which S. Auguſtin explicateth, laying firſt this ground (which euerie one is faithfully and firmly to beleue) that God neuer forſaketh any man, before he be firſt forſaken by the ſame man: yea God alſo long expecteth, that a ſinner which much and often offendeth, *conuert and liue*. But when the ſinner abideth long in his wickednes, of the multitude of ſinnes riſeth deſperation, of deſperation is ingendred obduration. *For vvhen the impious is comen to the depth of ſinnes, he contemneth*. Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remiſnes, or indulgence, and ſo not diuine powre, but diuine patience did harden Pharaoes hart. How often ſoeuer therfore our Lord ſaieth: *I vvil indurate the hart of Pharao*, he would nothing els to be vnderſtood, but I wil ſuſpend my plagues and puniſhments, whe by I wil permit him through mine indulgence to be obdurate againſt me. Perhaps ſome wil aske, why did God by ſparing him, let him be indurate? why did God take from him his wholſome puniſhment? I anſwer ſecurely: this was done, becauſe Pharao, for the huge heape of his ſinnes, deſerued not as a child, to be corrected vnto amendment, but as an enemie was ſuffered to be indurate. For of them, whom Gods mercie ſuffereth not to be indurate, it is written: *God ſcourgeth euerie child vvhom he receiueth*. And in an other place. *VVhom I loue I correct and chaſtiſe*; Againe. *VVhom God loueth he chaſtiſeth*. Let no man therfore with Paganes and Manichees preſume to reprehend or blame Gods iuſtice, but certainly beleue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride againſt Gods precepts. Againe, what els is it to ſay, *I vvil indurate his hart*, but when my grace is abſent from him, his owne wickednes wil obdurate him?

S. Auguſtins doctrin. ſer. 88 de temp.

God forſaketh not, til he be forſaken.

Ezech. 33

Pro. 18

God by not puniſhing permitted Pharao to indurate him ſelf. And that for his former ſinnes.

Heb. 12 *Apoc.* 3 *Prou.* 3

In abſence of grace ſinne obdurateth.

To know this by examples: water is congeled with vehement cold, but the heate of the ſunne coming vpon it, is reſolued, and the ſunne departing, it freezerh againe. In like maner by the laſines of ſinners, charitie waxeth cold, & they are hardned as yſe: but when the heate of Gods mercie commeth vpon them, they are againe ſoftned. So Pharao without pitie or compaſſion afflicting the Hebrewes, became as hard as yſe, but Gods hand touching him with afflictions, he made humble ſupplication, that Moyſes and Aaron would pray to God for him, promiſing what they demanded: againe, when the plagues were remoued, he was more indurate againſt God and his people, then before. VVherby we ſee, Gods gentlenes, indulgence, and ſparing of Pharao, not his rigour, nor his wil or ſet purpoſe, but his permiſſion, and Pharaoes owne wilful malice hardned his hart, and brought him to obſtinate contempt of Gods cõmandments. And therfore God did only indurate him, in that cõmon phraſe of ſpeaking, as a father, or a maiſter hauing brought vp his child or ſeruant delicatly, and not ſufficiently puniſhed his frequent faultes, wherby he becometh.

Gods grace in the obſtinate, like the heate of the ſunne in cold water.

As a father for not puniſhing is ſaied to ſpoile, ſo God to indurate.

cometh worſe and worſe, deſperate and obdurate, at laſt the father or maiſter ſaieth: I haue made thee thus bad as thou art I by ſparing thee and ſuffering thee to haue thine owne pleaſure, haue nouriſhed thy peruerſnes, and careleſnes: yet he ſaieth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became ſo wicked. It may here be demanded againe; why did not our Lord ſo mercifully puniſh Pharao, as wholy to reclame him, for it ſemeth that had benne greateſt mercie? and God dealeth ſo with ſome, why doth he not with al, that al might be ſaued? Firſt it is moſt iuſtly and rightly aſcribed to their iniquitie, which deſerue to be indurate: againe why this ſinner is reclaimed, and not an other of the ſame il deſerts, is to be referred to Gods inſcrutable iudgements, which are often ſecrete, neuer vniuſt. Let it therfore ſuffice piouſly and humbly to beleue, that as Moyſes teſtifieth, *God is faithful and without anie iniquitie, iuſt and right*: and as the royal Prophet alſo profeſſeth, *Thou art not a God that wilt iniquitie*, and as the Apoſtle teacheth, *there is no iniquitie with God.* By al which and ſome more to the ſame effect (which we omit) S. Auguſtin concludeth againe, that properly Pharao hardened his owne hart, God only by beſtowing benefites vpon him, which he abuſed, and not plaguing him ſo much, as he deſerued, but letting him liue, and reigne, and perſecute the Church for the time, vntil he and al his armie were in the middes of the ſea. VVhither (as the ſame lerned father noteth (ſer. 89.) their owne deſperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe ſo farre, where God not working, but only ceaſing to continew his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Al the wicked may iuſtly be damned: but ſome are iuſtified and ſaued.

God neuer willeth but only ſuffereth ſinne.

Pharao abuſing Gods benefites hardned his owne hart. And wilfully periſhed.

Other like expoſitions the ſame lerned father hath in other places. As, q. 18. *ſuper Exodum*, he teacheth that Pharao being already ſo wicked through his owne fault, orher things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abuſing al, became worſe & worſe, by Gods ſuffering and diſpenſation, *not only for his iuſt, but euidently iuſt puniſhment.* *Li. 5. cont. Iulian c. 3.* touching the ground of tentation he alleageth the Apoſtle ſaying: *Euerie one is tempted of his owne concupiſcence, alſtracted and allured*: but touching one kind of Gods puniſhing ſome, that are ouerwhelmed in obſtinate ſinnes, he alleageth the ſaying of an other Apoſtle. *God hath deliuered them into paſſions of ignominie; and into a reprobate ſenſe, to do thoſe things that are not conuenient*, for *God deliuereth them* (ſaith he) *conuenientlie*: that the ſame ſinnes are made both puniſhments of ſinnes paſt, and are deſerts of puniſhments to come. Yet he maketh not the willes euil, but vſeth the euil as he wil, who can not wil anie thing vniuſtly. Againe, q. 24. It appeareth (ſaith he) that the cauſes of induration of Pharaoes hart, were not only for that his Inchanters did like things (to thoſe which Moyſes and Aaron did) but the very patience of God, by which he ſpared him. Gods patience according to mens hartes is profitable to ſome to repentance, to ſome vnprofitable to reſiſt God, & perſiſt in euil: yet not of it ſelfe vnprofitable, but through the euil hart.

Other places of S. Auguſtin.

Gods iuſtice made euident when ſinnes are more notorious.

Gods patience of it ſelf profitable, by euil harts made vnprofitable.

Briefly. q 36. *I haue harned Pharaoes hart*, that is, I haue bene patient ouer him and his ſeruants. *Epiſt.* 105. God doth not indurate by imparting malice, but by not imparting mercie (or grace) *Li. de Praedeſt. & Grat. c. 4.* God is ſayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So alſo to repel him, whom he wil not cal. And c. 6. what is that to ſay: *I will indurate his hart*, but I wil not mollifie it? *cap. 14.* It ought to haue auailed Pharao to ſaluation, that Gods patience deferring his iuſt and deſerued puniſhment, multiplied vpon him frequent ſtripes of miracles, *or miracu-*

Not doing called ſometimes doing the contrarie.

Freewil the cauſe of diuers endes in Pharao and Nabucodonoſor.

vaculous punishmẽts. Cap 15. Did not Nabucodonoſor repent being puniſhed after innumerable impieties, and recouered the kingdome which he had loſt? But Pharao by puniſhment became more obdurate, and periſhed. Both were men, both Kings, both perſecutors of Gods people, both gently admoniſhed by puniſhments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought againſt Gods moſt merciful veritie?

Other ancient Doctors teach the ſame.

Origen.

Neither is this the doctrin of S. Auguſtin alone, but of other Doctors alſo. Origen (*li.* 3. *Periarch. c. de Libert. arbitrij*) ſaieth: the Scripture ſheweth manifeſtly, that Pharao was indurate by his owne wil. For ſo God ſaied to him: *Thou vvouldeſt not: If thou vvilt not diſmiſſe Iſrael.* *Exo.* 4. 8.

S. Baſil.

S. Baſil. (*Orat. quod Deus non ſit auctor malorum*) ſaieth, God beginning with leſſe ſcourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obſtinate, neither yet did puniſh him with death, vntil he drowned himſelfe, when he preſumed through pride, to paſſe the ſame way, by which the iuſt went, ſuppoſing the redde ſea would be paſſable to him, as it was to the people of God. S. Chryſoſtom. (*ho.* 67. *in Ioan.*) God is ſaied in holie Scripture to haue indurate ſome, and deliuered ſome into reprobate ſenſe, not for that theſe things are done by God (coming in dede of mans owne proper malice) but becauſe God iuſtly leauing men, theſe things happen to them. And (*in cap.* 1. *Rom.*) *He deliuered* (into reprobate ſenſe) is nothing els, but *he permitted*. S. Damaſcen (*li.* 4. *ca.* 20. *de fide orthodoxa*) It is the maner of holie Scripture to cal the permiſſion of God his act. As, *He hath geuen them the ſpirite of compunction; eyes, that they may not ſee: and eares that they may not heare*, and the like; al which are to be vnderſtood not as proceding of Gods action, but as of Gods permiſſion, to wit, for mans free power of working. S. Hierom (*Epiſt.* 150. *reſp. ad q.* 10.) Not Gods patience is to be accuſed, but their hardnes who abuſe Gods goodnes to their owne perdition. Theodoret. (*q.* 17 in *Exod.*) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how ſometimes he would diſmiſſe Iſrael, other times be would not) al theſe (ſaith he) Moyſes recorded to teach vs, that neither Pharao was of peruerſe nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly ſheweth freewil of the mind.

Damaſcen.

Hierom.

Theodoret.

Gregorie the great.

Iſidorus.

S. Gregorie (*li.* 11. *ca.* 8. *Moral.*) God is ſaied to indurate by his iuſtice, when he doth not mollifie a reprobate hart. And (*li.* 31. *c.* 11.) Our Lord is ſaied to haue indurated Pharaoes hart, not that he brought the hardnes it ſelfe, but for that his deſertes ſo requiring, he did not mollifie it, with ſenſibilitie of feare infuſed from aboue. S. Iſidorus (*li.* 2. *ca.* 19. *de ſummo bono.*) Sinne is permitted for puniſhment of ſinne, when a ſinner, for his deſert forſaken of God, goeth into an other worſe ſinne.

Finally conference of holie Scriptures, as in other hard places, ſo in this, geueth light for better vnderſtanding therof. For diuers places do not only ſhew that in al theſe reſiſtances, mutations of mind, and obſtinacie of hart, Pharao was neuer depriued of freewil, as the Doctors before cited do note, but alſo expreſly attribute the act of induration to himſelf. Cha. 8. v. 15. *Pharao ſeeing that reſt vvas geuen he hardned his owne hart.* v. 32. where the latin readeth in the paſſiue voice, *ingrauatum eſt cor Pharaonis, Pharaos hart vvas hardned*, which is more obſcure, the Hebrew ſaieth actiuely, & the proteſtantes ſo tranſlate, *Pharao hardned his hart this time alſo*. Likewiſe cha. 9. v. 7. the Hebrew ſaieth, *Pharaos hart hardned it ſelfe*. Alſo v. 35. *He hardned his owne hart, he and his*

The act of induration attributed to Pharao himſelf in diuers places.

Bible. 1551. 1577. 1603.

ſeruants

ſeruants. Cha. 13. v. 15. *VVhen Pharao had indurated himſelfe*. And, 1. Reg 6. v. 6. *VVhy do you harden your hartes, as Ægypt and Pharao hardned their hart*? Al which are reconciled with the other textes, that ſay *God indurated Pharaoes hart*, vnderſtanding that phraſe in like ſenſe to this. (cha. 15. v 4.) *God hath caſt Pharao his charietes, and his armie into the ſea*. VVhere God only permitted, and no way forced Pharao and his armie, to follow the Hebrewes betwen the walles of water. As before is here noted out of S. Baſil, and S. Auguſtin, and the text it ſelfe maketh it euident. Againe manie other places confirme, that not God, but the ſinners owne wilfulnes, is the proper cauſe of his ſinne. *Iob.* 24. *v.* 23 God hath geuen him place for penance, and he abuſeth it vnto pride. *Eccle.* 8. *v.* 11. Becauſe ſentence is not quickly pronounced againſt the euil, the children of men cõmit euils without al feare. *Oſee.* 13. *v.* 9. Perdition is thine, o Iſrael, only in me thy helpe. *Rom.* 2. *v.* 4. The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapeſt to thy ſelfe wrath. *Epheſ.* 4. *v.* 19. Gentiles haue geuen vp themſelues to impudicitie (*or vvantonnes.*) And manie like places ſhew, that God is not the mouer, author, nor forcer of anie thing, as it is ſinne: but man him ſelfe is the author by wilfully conſenting to tentations of the diuel, the fleſh, and the world, and by abuſing Gods benefites, and reſiſting his grace.

How it is ſaid, God caſt Pharao into the ſea, when himſelfe ranne in wilfully?

Not God but man the cauſe of ſinne: proued by other ſcriptures.

er. 89.

11. *They alſo*] True miracles, being aboue the courſe of al created nature, can not be wrought but by the powre of God; who is truth it ſelfe, and can not geue teſtimonie to vntruth, and therfore they certainly proue that to be true, for which they are done. Other ſtrange things done by enchanters, falſe prophetes, and diuels, are not in deede true miracles, but either ſleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or falſe preſentations deceiuing the ſenſes, and imaginations of men, by making things ſeme to be that they are not; or els are wrought by applying natural cauſes knowen to ſome, eſpecially to diuels; who alſo by their natural force can do great thinges, when God permitteth them. And ſo *by enchantments and certaine ſecrecies*, theſe ſorcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vſing natural agents turned roddes into ſerpentes, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in ſhort time. But manie thinges are wholy aboue the diuels powre: as to deſtroy the world, to change the general order therof: to create of nothing: to raiſe the dead to life; to geue ſight to the borne blind; & the like, which are only in Gods powre. In things alſo diuels naturally can do, they are much reſtrayned by Gods goodnes, leſt they ſhould deceiue, or hurt mankind at their pleaſure. So theſe Enchanters fayled in the fourth attempt, not able to make more ſciniphes, nor anie more ſuch prodiges: and were only permitted to produce ſuch ſerpents, as were deuoured by Aarons ſerpent: and to change water into bloud: and to increaſe the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themſelues were ſo plagued with boyles, that for paine, or for ſhame, they could not ſtand before Moyſes.

ar. 16. 20. *ſeb.* 2. 4. *Aug.* 18. *c.* *cinit.*

True miracles do certainly proue the truth.

Some ſtrange things done by ſleight, by deceipt of ſenſes, & by courſe of nature, eſpecially by diuels.

Manie things aboue the diuels natural powre.

The diuels powre is much reſtrained.

It is further to be obſerued, that whenſoeuer anie haue attempted to worke miracles to proue falſe doctrin, they haue failed, and by Gods prouidence bene confounded. As when Baals falſe prophetes, crying to their falſe goddes from morning til noone, could not bring fire for their ſacrifice: and yet the diuel brought fire to butne Iobs ſhepe and ſeruants: God permitting the one, and not the

Reg. 1.

Falſe prophets euer faile, when they pretend by

miracles to proue their doctrine.

not the other. God alſo for a time ſuffered Simon Magus to make ſhew of miracles, and at laſt (as Egeſippus *li. 3. de excid. Hieroſol. c.* 2. and manie others teſtifie) to flie into the ayer, as though he would haue aſcended into heauen, but S Peter praying to God, the magician, notwithſtanding his wings wherwith he preſumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonenſis *li.* 2. *hiſt. Franc. c.* 3. witneſſeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God ſight to a man, that feaned him ſelfe blind, the man was preſently blind in deede, and exclaming cryed: Take here thy money which thou gaueſt me, to deceiue the world, reſtore me my ſight, which I had euen now, and by thy perſwaſion, and for this money, I feaned to want. It happened worſe to one Bruley a poore man in Geneua, whom Caluin with wordes and money perſwaded to feane him ſelfe dead, and ſo pretending to raiſe him to life, the man was fonnd dead in dede, and not he but his wife (hauing conſented to the deuiſe) lamented in earneſt, enueighing againſt that falſe Apoſtle, calling him a ſecrete theſe, and a wicked murderer, that had killed her huſband. So writeth M. Ierom Bolſeck *in vita Caluini*. And beſides the womans vnexpected outcrie, and aſſeueration, that her huſband was not dead before, but that, through Caluins perſwaſions, and promiſes to releue them with almes, they ſo feaned, al Geneua did knowe, that Caluin endeuoured to raiſe the man, and could not. Theſe and manie others haue attempred and could do nothing, but againſt them ſelues.

Simon Magus confounded.

Cyrola an Arian Biſhop detected.

Caluins attempt miſproued and he defamed

Gods prouidence in moſt danger.

1 His ſpecial warning not to credit preachers of a new Religion, though they pretend to be prophetes, or to worke wonders.

2 Moſt dangerous ſeducers reigne but ſhort time.

3 Notes to know Antichriſt.

4 Againſt moſt dangerous aſſaltes God ſendeth moſt forcible reſiſtãce.

See. pag. 19.

Al the danger is when in dede wonders are done that may ſeme to be miracles. Againſt ſuch therfore Gods prouidence more particularly aſſiſteth his ſeruantes diuers wayes. Firſt he warneth al to ſtand faſt when ſuch tentations happen. Deut. 13. If there riſe among you a prophet, or one that ſaieth, he hath ſene a dreame, and fortelleth a ſigne, and a wonder, and it cometh to paſſe which he ſpake, and he ſay to thee: Let vs goe & folow ſtrange goddes, whom thou knoweſt not, and let vs ſerue them, thou ſhalt not heare the wordes of that prophet, or dreamer. In like maner our Sauiour foretelling that falſe chriſtes, & falſe-prophetes, ſhal by great ſignes & wonders ſeduce many, warneth al ſaying: Loe I haue fortold you. If therfore they ſhal ſay vnto you: He is in the deſert, goe not out. Behold in the cloſets, beleue it not. Secondly God ſuffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichriſts dangerous perſecution ſhal be ſhortned. Thirdly holy Scripture ſo deſcribeth Antichriſt, and his actes, as when he cometh he may be ſooner knowne. Our Sauiour ſaieth: The Iewes wil receiue him. S. Paul calleth him *the man of ſinne*, importing one ſingular man, and the ſame replete with al wickednes. *extolled aboue al that is called God, or is worshipped.* Neither worſhipping true God, nor other falſe God aboue him ſelfe. He ſhal be deadly wonded and cured. Not only he ſhal ſhew ſtrange wonders, but alſo one of his prophetes ſhal bring fire from the firmament, & his image ſhal ſpeake. Fourtly as our Lord gaue powre and authoritie to his great Prophet Moyſes, againſt the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his firſt chief vicar S. Peter, in the beginning of the law of grace, to controll & confound Simon Magus: ſo he wil ſend his two reſerued great Prophetes Enoch and Elias nere the end of the world, to reſiſt Antichriſt, and to teach, teſtifie, and confirme with their bloud the doctrin of Chriſt. For they ſhal be ſlaine, and riſe againe after three dayes, and aſcend into heauen. Then Antichriſt holding him ſelfe moſt ſecure, ſhal ſudainly be deſtroyed. 2. *Theſ.* 2.

Mat.

Ioan
2. *Th*
2.
Apoc

Apoc
Apoc
20.

CHAP.

CHAP. VIII.

The ſecond plague is of frogges. 7. the enchanters make the like. 8 Pharao promiſeth to let the Iſraelites goe and ſacrifice, ſo the frogges be taken away 13 Which being donne he breaketh promiſe. 16. The third plague is of ſcniphes. 18. Which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promiſeth to diſmiſſe the people of God, but doth it not.

1 OVR Lord alſo ſaid to Moyſes: Goe in to Pharo, and thou ſhalt ſay vnto him: This ſaith the Lord: Diſmiſſe
2 my people, for to ſacrifice vnto me. † but :: if thou wilt not diſmiſſe them, behold I wil ſtrike al thy coaſtes with frogges.
3 † And the riuer ſhal bubble with frogges: which ſhal come vp, and enter into thy houſe, and thy bed chamber, and vpon thy bedde, and into the houſes of thy ſeruantes, and vnto thy people, and into thy ouens, and into the remaines
4 of thy meates: † and vnto thee, & to thy people, and to
5 al thy ſeruantes ſhal the frogges enter. † And our Lord ſaid to Moyſes: Say vnto Aaron: Stretch forth thy hand vpon the floudes, and vpon the riuers and the pooles, and bring
6 forth :: frogges vpon the Land of Ægypt. † And Aaron ſtretched forth his hand vpon the waters of Ægypt, and the
7 frogges came vp, and couered the Land of Ægypt. † And the enchanters alſo by their enchantments did in like maner, and they brought forth frogges vpon the Land of Ægypt.
8 † And Pharao called Moyſes & Aaron, and ſaid to them: :: Pray ye to the Lord to take away the frogges from me & from my people: and I wil diſmiſſe the people to ſacrifice
9 vnto the Lord. † And Moyſes ſaid to Pharao: Appoint me when I ſhal pray for thee, and for thy ſeruantes, and for thy people, that the frogges may be driuen away from thee and from thy houſe, and from thy ſeruantes, and from thy peo-
10 ple: and may remaine only in the riuer. † Who anſwered: To morow. But he ſaid: According to thy word wil I doe: that thou maiſt know that there is not the like to the Lord
11 our God. † And the frogges ſhal depart from thee, and from thy houſe, and from thy ſeruantes, and from thy people: and
12 ſhal remaine only in the riuer. † And Moyſes and Aaron went forth from Pharao: and Moyſes cried to our Lord for

:: If Pharao had not free-wil threatning of puniſhmēt were vniuſt. *Origen. li. 3. Periar. c. de lib arbit.* He that can not do otherwiſe doth not ſinne, as both lerned and vnlerned cōfeſſe. *S. Aug. de vera Relig. c. 14.*

:: The 2. plague Multitude of frogges.

:: The Enchāters could bring more frogges, but not take theſe away.

the promiſe, concerning the frogges, which he had agreed to
Pharao. † And our Lord did according to the word of Moyſes: 13
and the frogges dyed out of the houſes, and out of the vil-
lages, and out of the fieldes: † and they gathered them to- 14
gether into huge heapes, and the earth did rotte. † And 15
:: Pharaos induration aſcribed to himſelf
Pharao ſeing that reſt was geuen :: he hardned his owne hart;
and heard them not, as our Lord had commanded. † And 16
our Lord ſaid to Moyſes: Speake to Aaron: Stretch forth thy
::The 3. plague Sciniphes, ſmale flying beaſtes, eſpecially moleſting mens eyes. *Philo. l. 1. de vita Moyſi.*
rodde, and ſtrike the duſt of the earth: and by there :: Scini-
phes in the whole Lord of Ægypt. † And they did ſo. And 17
Aaron ſtreched forth his hand, holding the rodde: and he
ſtroke the duſt of the earth, and there were made ſciniphes
on men and on beaſtes: al the duſt of the earth was turned
into ſciniphes through the whole Land of Ægypt. † And the 18
:: The diuels powre limited by God *Iob. 1. 2*
enchaunters with their enchauntmentes practiſed in like
maner, to bring forth ſciniphes, and :: they could not: and
there were ſciniphes aswel on men as on beaſtes † And the 19
::The enchanters conuinced in their vnderſtanding, confeſſed the power of God, but not changed in affection, perſiſted in malice againſt the truth.
enchaunters ſaid to Pharao: :: This is the finger of God. And
Pharaoes hart was indurate, and he heard them not as our
Lord had commanded. † Our Lord alſo ſaid to Moyſes: Ariſe 20
early, and ſtand before Pharao: for he wil goe forth to the
waters: and thou ſhalt ſay to him: This ſaith our Lord: Diſ-
miſſe my people to ſacrifice vnto me. † And if thou wilt not 21
diſmiſſe them, behold I wil ſend in vpon thee, and vpon thy
ſeruantes, and vpon thy people, and vpon thy houſes al kind
::The 4 plague Abundance of al ſortes of flies.
of :: flies: and the houſes of Ægypt ſhal be filled with flies of
diuers kindes, and the whole land wherein they ſhal be.
† And I wil make the Land of Geſſen merueilous in that day, 22
wherin my people is, ſo that flies ſhal not be there: and thou
ſhalt know that I am the Lord in the middes of the earth.
† And I wil put a diuiſion betwene my people & thy people: 23
to morow ſhal this ſigne be. † And Our Lord did ſo. And 24
there came a very greuious flie into the houſes of Pharao
and of his ſeruantes, and into al the Land of Ægypt: and
the Land was corrupted by ſuch kind of flies. † And Pha- 25
rao called Moyſes and Aaron, and ſaid to them. Goe and
ſacrifice to your God in this land. † And Moyſes ſaid: It can 26
not ſo be done: for if we ſhal offer the abominations of the
:: Ægyptians worſhipping beaſts thought
Ægyptians to the Lord our God: and :: we kil thoſe thinges
which the Ægyptians doe worſhippe before them; they wil
beate vs downe with ſtones. † We wil goe forth three daves 27

iourney

iourney into the wildernes: and we wil ſacrifice vnto the
28 Lord our God, as he hath commanded vs. † And Pharao ſaid:
I wil diſmiſſe you to ſacrifice to the Lord your God in the
29 deſert: but goe noe farder: pray for me. † And Moyſes ſaid:
Being gone forth from thee, I wil pray to our Lord: and the
flie shal depart from Pharao, and from his ſeruantes, and
from his people to morow: but deceiue no more ſo, that
thou wilt not diſmiſſe the people to ſacrifice vnto our Lord.
30 † And Moyſes being gone forth from Pharao, prayed our
31 Lord. † Who did according to his word: and he tooke away
the flies from Pharao, and from his ſeruants, and from his
32 people: there was left not ſo much as one. † And Pharaoes
hart :: was hardned, ſo that neither this time would he
diſmiſſe the people.

it intolerable abomination to kil, or eate, or buine them in ſacrifice *Gen.* 43. 7. 32. 46. 7. 34.

:: In the Hebrew: *pharao hardned his owne hart, alſo this time.*

CHAP. IX.

The fifth plague is peſtilence among the Ægyptians cattle. 8. *The ſixt boyles in men and beaſtes.* 18. *the ſeuenth, haile.* 27. *Pharao confeſſing God to be iuſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe the people,* 34. *but faileth to do it.*

1 AND our Lord ſaid to Moyſes: Goe in to Pharao, and
ſpeake to him: This ſaith our Lord, the God of the
2 Hebrewes: diſmiſſe my people to ſacrifice vnto me. † And
3 if thou refuſe, and holdeſt them: † behold my hand shal be
vpon thy fieldes: and vpon thy horſes, and aſſes, and camels,
4 and oxen, and sheepe, :: a verie ſore peſtilence. † And our
Lord wil make a merueile betwene the poſſeſſions of Iſrael &
the poſſeſſions of the Ægyptians, that nothing at al perish of
5 thoſe thinges that pertaine to the children of Iſrael. † And
our Lord hath appointed a time, ſaying: To morow wil our
6 Lord doe this thing in the land. † Our Lord therfore did this
thing the next day: and :: al the beaſtes of the Ægyptians
dyed, but of the beaſtes of the children of Iſrael nothing at al
7 perished. † And Pharao ſent to ſee: neither was there any
thing dead of that which Iſrael poſſeſſed. And Pharaoes
hart :: was hardned, and he did not diſmiſſe the people.
8 † And our Lord ſaid to Moyſes, & Aaron: Take your
handes ful of ashes out of the chimney, and let Moyſes
9 ſprinkle it into the ayre before Pharao. † And be there

:: The 5. plague Peſtilence amongſt cattel.

:: Not al the beaſtes died, for ſome died in the 7 & 10. plagues but al that died pertained to the Ægyptians.

:: In Hebr. *' auchbad leb Parhaoh pharaoes hart hardned it ſelfe.*

duſt vpon al the Land of Ægypt: for there shal be in men,
::The 6. plague Boyles in men and beaſtes.
& beaſtes :: boyles, and ſwelling bladders in the whole land of Ægypt. † And they tooke ashes out of the chimney, and 10
ſtoode before Pharao, and Moyſes ſprinkled it into the ayre: and there were made boyles of ſwelling bladders in men and
:: Poore Enchanters, that could neither eſcape, nor cure this plague.
beaſtes. † :: neither could the enchanters ſtand before 11
Moyſes for boyles that were vpon them, and in al the Land of Ægypt. † And our Lord did indurate Pharaoes hart, & 12
he heard them not, as our Lord ſpake to Moyſes. † And our 13
Lord ſaid to Moyſes: In the morning ariſe, and ſtand before Pharao, & thou shalt ſay to him: This ſaith the Lord, the God of the Hebrewes: Diſmiſſe my people to ſacrifice vnto me. † Becauſe this time I wil ſend al my plagues vpon thy 14
hart, and vpon thy ſeruantes, and vpon thy people: that thou mayeſt know there is not the like to me in al the earth. † For now ſtretching forth my hand I wil ſtrike thee, and 15
thy people with peſtilence, and thou shalt perish from the earth. † And therfore :: haue I ſet thee, that in thee I may 16
::In Hebrew *I haue made thee ſtand*, in the 70. and chalde paraphraſis *I haue kept thee aliue*. In the Latin *I haue put or ſet thee*, that in thee, through thyn owne malice indurate, I may make knowen my powre to mākind. *S. Aug. de Predeſt et Grat. c. 6.*
shew my might, and my name may be told in al the earth. † Doeſt thou yet hold backe my people: and wilt thou not 17
diſmiſſe them? † Behold I wil raine to morow this very 18
houre :: haile exceeding much: ſuch as was not in Ægypt from the day that it was founded, vntil this preſent time. † Send therfore now preſently, and gather together thy cat 19
tle, and al thinges that thou haſt in the field: for men & beaſtes, and al thinges that shal be found abroad, and not gathered together out of the fieldes, and the haile fal vpon them, shal die. † He that feared the word of our Lord of 20
Pharaoes ſeruantes, made his ſeruantes to flie, and his beaſtes into houſes: † but he that neglected the word of our Lord, 21
let alone his ſeruantes, and his beaſtes in the fieldes. † And 22
The 7. plague Terrible haile, thunders and lightnings.
our Lord ſaid to Moyſes: Stretch forth thy hand towards heauen, that there may be haile in the whole Land of Ægypt vpon men, and vpon beaſtes, & vpon euerie herbe of the field in the Land of Ægypt. † And Moyſes ſtretched forth his 23
rodde toward heauen, and our Lord gaue thunders, and haile and running lightenings on the land: and our Lord rained haile vpon the Land of Ægypt. † And the haile and fire mixt 24
together did driue: and it was of ſo great bignes, as neuer before appeared in the whole Land of Ægypt ſince that nation was made † And the haile ſmote in al the Land of Ægypt al 25
thinges

thinges that were in the fieldes, from man euen vnto beaſt: and euerie herbe of the field did the haile ſtrike, and euerie
26 tree of the countrie it did breake. † Only in the Land of Geſſen, where the children of Iſrael were, the haile fel not.
27 † And Pharao ſent, and called Moyſes and Aaron, ſaying to them: I haue ſinned now alſo, the Lord is iuſt: I and my
28 people, impious. † Pray ye the Lord that the thunders may ceaſe, and the haile: that I may diſmiſſe you, and ye tarie
29 not here any longer † Moyſes ſaid: When I ſhal be gone forth out of the citie, I wil ſtretch forth my handes to our Lord, and the thunders ſhal ceaſe, and the haile ſhal not be:
30 that thou maiſt know that the earth is our Lords: † but I know that neither thou, nor thy ſeruantes do yet feare the
31 Lord God † The flaxe therfore, and the barley were hurt, becauſe the barley came vp grene, and the flaxe now was
32 boulled: † but the wheate, and other winter corne were not
33 hurt, becauſe they were lateward. † And Moyſes going forth from Pharao out of the citie, ſtretched forth his handes to our Lord: and the thunders & haile ceaſed, neither did there
34 droppe raine any more vpon the earth. † And Pharao ſeing that the raine, and the haile and thunders were ceaſed, he
35 increaſed his ſinne: † :: and his hart was aggrauated, and the hart of his ſeruantes, and indurate exceedingly: neither did he diſmiſſe the children of Iſrael, as our Lord had commanded by the hand of Moyſes.

:: In Hebrew: *Vaiachbed libbo hu vahabadaf. And he hardned his owne hart, he and his ſeruants.*

CHAP. X.

The eight plague, of Locuſtes. 11. *the ninth darknes: Pharao yeldeth that al men and children ſhould goe to the deſert, but not the cattle.* 28. *At laſt commandeth Moyſes to come no more in his ſight, which Moyſes foretelleth ſhal ſo be.*

1 AND our Lord ſaid to Moyſes: Goe in to Pharao: for :: I haue indurate his hart, and the hart of his ſeruantes:
2 that I may worke theſe my ſignes in him, † and thou maiſt tel in the eares of thy ſonne, and of thy nephewes, how often I haue broken the Ægyptians, & wrought my ſignes in them:
3 and you may know that I am the Lord. † Moyſes therfore and Aaron went in to Pharao, and ſaid to him: Thus ſaith the Lord the God of the Hebrewes: Til when wilt thou not be

:: By Gods patience ouer Pharao & his ſeruants, in not deſtroying them, their wicked mind became more obſtinate. *S. Aug. q. 10. & 36. in Exod.*

ſubiect to me? diſmiſſe my people, to ſacrifice vnto me.
† But if thou reſiſt, and wilt not diſmiſſe them: behold I wil 4
bring in to morow :: the locuſt into thy coaſtes: † which 5
may couer the face of the earth, that nothing therof appeare,
but that which the haile hath left may be eaten: for it ſhal
gnawe al trees that ſpring in the fieldes. † And they ſhal fil 6
thy houſes, and the houſes of thy ſeruantes, and of al the
Ægyptians: ſuch a number as thy fathers haue not ſeene, nor
grand-fathers, ſince they aroſe vpon the earth, vntil this pre-
ſent day. And he turned him ſelfe away, and went forth from
Pharao. † And Pharaoes ſeruantes ſaid to him: How long 7
ſhal we endure this ſcandal? Diſmiſſe the men, to ſacrifice to
the Lord their God. Doeſt thou not ſee, that Ægypt is vndone?
† And they called back Moyſes, and Aaron vnto Pharao: who 8
ſaid to them: Goe, ſacrifice to the Lord your God: who are
they that shal goe? † Moyſes ſaid: With our young and old we 9
wil goe, with our ſonnes and daughters, with our sheepe and
heardes: for it is the ſolemnitie of the Lord our God. † And 10
Pharao anſwered: So be the Lord with you, as I shal diſmiſſe
you, and your litle ones: who doubteth but that :: you intend
very wickedly? † It shal not ſo be: but goe ye men only, 11
and ſacrifice to the Lord: for this your ſelues alſo deſired. And
immediatly they were caſt out from Pharaoes ſight. † And 12
our Lord ſaid to Moyſes: Strech forth thy hand vpon the
Land of Ægypt vnto the locuſt, that it come vpon it, and
deuoure euerie herbe that remained after the haile. † And 13
Moyſes ſtretched forth his rodde vpon the Land of Ægypt:
and our Lord brought in a burning wind al that day, & night:
and when it was morning, the burning winde raiſed the lo-
cuſtes: † which came vp ouer the whole Land of Ægypt: 14
and ſate in al the coaſtes of the Ægyptians innumerable, the
like as had not bene before that time, nor shal be afterward.
† And they couered the whole face of the earth, waſting al 15
thinges. Therfore the graſſe of the earth was deuoured, and
what fruites ſoeuer on the trees, which the haile had left:
there was alſo nothing at al left that was greene in the trees,
and in the herbes of the earth, in al Ægypt. † For the which 16
cauſe Pharao in haſt called Moyſes and Aaron, and ſaid to
them: I haue ſinned againſt the Lord your God, and againſt
you. † But now forgeue me my ſinne this time alſo, and pray 17
to the Lord your God, that he take away from me this death.
† And

:The 8. Plague Innumerable locuſtes, litle flying beaſtes with long hinder legges that deſtroy graine, graſſe & fruict. *Plinius. lib.* 11. *c.* 29. *S. Greg li.* 31. *c.* 20. *Moral.*

::Becauſe Gods ſeruants may not temporize in religion, politiques vniuſtly charge them to haue bad intentions.

18 † And Moyſes going forth from Pharaoes ſight, prayed to
19 our Lord: † who made a very vehement wind to blow from the weſt, and taking the locuſtes it threw them into the Red ſea: there remained not ſo much as one in al the coaſtes of
20 Ægypt. † And our Lord did indurate Pharaoes hart, neither
21 did he diſmiſſe the children of Iſrael. † And our Lord ſaid to Moyſes: Stretch for thy hand toward heauen: and be there :: darkeneſſe vpon the Land of Ægypt ſo thicke, that it be ::The 9. plague
22 palpable. † And Moyſes ſtretched forth his hand toward Horrible darheauen: and there was made horrible darkeneſſe in the whole knes three
23 Land of Ægypt three dayes. † No man ſaw his brother, nor dayes togemoued himſelfe out of the place where he was: but where- ther.
24 ſoeuer the children of Iſrael dwelt, there was light. † And Pharao called Moyſes and Aaron, and ſaid to them: Goe ſacrifice to the Lord: let your ſheepe only, and heardes remaine, let your litle ones goe with you. Moyſes ſaid: Hoſtes
25 alſo & holocauſtes thou ſhalt geue to vs, which we may offer
26 to the Lord our God. † Al the flockes ſhal goe with vs: there ſhal :: not a hoofe remaine of them: the which are neceſſarie ::Gods people vnto the ſeruice of the Lord our God: eſpecially wheras we muſt be reſoknow not what muſt be offered, til we come to the very lute in Reli-
27 place † And our Lord did indurate Pharaoes hart, and he gion.
28 would not diſmiſſe them. † And Pharro ſaid to Moyſes: Getre thee from me, and beware thou ſee not my face any more: in what day ſoeuer thou ſhalt come in my ſight, thou
29 ſhalt dye. † Moyſes anſwered: So ſhal it be as thou haſt ſpoken, I wil not ſee thy face any more.

CHAP. XI.

God biddeth Moyſes cauſe the people of Iſrael to borow ſiluer and gold veſſels of the Ægyptians. 4. Fortelleth one other plague, the death of the firſt borne. 9. and that Pharao wil ſtil be obdurate.

1 AND our Lord ſaid to Moyſes: Yet with one plague more wil I touch Pharao & Ægypt, and after this he
2 ſhal diſmiſſe you, and compel you to goe forth. † Thou ſhalt ſay therfore to al the people that euerie man aske of his frend, & euery woman of her neighbour veſſels of ſiluer, & of gold.
3 † And the Lord wil geue grace to his people in the ſight of the Ægyptians. And Moyſes was a very great man in the Land of Ægypt,

Ægypt, in the ſight of Pharaoes ſeruantes, & of al the people.
† And he ſaid: This ſaith our Lord: At midnight I wil enter 4
The 10 plague Death of the firſtborne in men & beaſtes of the Ægyptians. into Ægypt: † and :: euerie firſt-begotten in the Land of 5
the Ægyptians ſhal dye, from the firſt-begotten of Pharao
who ſitteth in his throne, euen to the firſt-begotten of the
handmaid that is at the mil, & al the firſt-begotten of beaſtes.
† And there shal be a great crie in the whole Land of Ægypt, 6
ſuch as neither hath bene before, nor ſhal be afterward. † But 7
with al the children of Iſrael there shal not a dogge mutter,
from man euen to beaſt: that you may know with how great a
miracle our Lord doth diuide the Ægyptians & Iſrael. † And 8
al theſe thy ſeruantes shal come downe to me, and shal adore
me, ſaying: Goe forth thou, & al the people that is vnder
thee: after this we shal goe forth. † And he departed from 9
Pharao exceeding angrie. And our Lord ſaid to Moyſes:
Pharao wil not heare you that manie ſignes may be done in
the Land of Ægypt. † And Moyſes and Aaron did al the won- 10
:: As before c. 7. v. 3. c. 9. v. 16. & 10. v. 1. ders that are written, before Pharao. And our Lord :: hard-
ned Pharaoes hart, neither did he diſmiſſe the children of
Iſrael out of his Land.

CHAP. XII.

The maner of preparing, and eating the Paſchal lambe, ſprinckling the dore-poſtes with bloud therof: 15. eating no leuened bread ſeuen dayes together. 29. The firſt borne of men and beaſtes among the Ægyptians are ſlaine. 35. The Iſraelites goe away ſpoyling Ægypt. 43. Incircumciſed men may not eate the Phaſe.

The Epiſtle in the office on good friday. And the 9. prophecie before Maſſe on Eaſter eue. AND our Lord ſaid to Moyſes, and Aaron in the Land 1
of Ægypt: † This moneth, shal be to you the be- 2
ginning of monethes: it shal be the firſt in the monethes
of the yeare. † Speake yee to the whole aſſemblie of the 3
children of Iſrael, & ſay to them: " The tenth day of
this moneth let euerie man take a lambe by their families and
houſes. † But if the number be leſſe then may ſuffice to eate 4
:: Such as had not meanes to take a lambe, tooke a kidde vſing al the ſame Rites. the lambe, he shal take vnto him his neighbour that ioyneth
to his houſe, according to the number of ſoules which may
ſuffice to the eating of the lambe. † And it shal be a lambe 5
without ſpotte, a male, of a yeare old: according alſo to which
rite you shal take :: a kidde. † And you shal kepe him vntil 6
the

the fourteenth day of this moneth: and the whole multitude
7 of the children of Israel shal :: sacrifice him at euen. † And they shal take of the bloud therof, and put vpon both the postes, and on the vpper-dore-postes of the houses, wherin
8 they shal eate him. † And they shal eate the flesh that night rosted at the fire, and vnleauened bread with wilde
9 lettice. † You shal not eate therof any thing raw, nor boyled in water, but only rosted at the fire: the head with the feete
10 and entralles therof you shal deuoure. † Neither shal there remaine any thing of him vntil morning. If there be any
11 thing left, you shal burne it with fire. † And thus you shal eate him: you shal gird your reynes, and you shal haue shoes on your feete, holding staues in your handes, and you shal eate speedely: for it is the :: Phase (that is the Passage) of
12 the Lord. † And I wil passe through the Land of Ægypt that night, and wil strike euery first begotten in the Land of Ægypt from man euen vnto beast: and :: in al the goddes of
13 Ægypt I wil doe iudgements, I the Lord. † And the bloud shal be vnto you for a signe in the houses where you shal be: and I shal see the bloud, and shal passe ouer you: neither shal there be among you a destroying plague when I shal
14 strike the Land of Ægypt. † And you shal haue this day for a moniment: and you shal celebrate it solemne to the Lord in
15 your generations with an euerlasting obseruation. † Seuen dayes shal you eate azimes: in the first day there shal be noe leauen in your houses: whosoeuer shal eate leauen, that soule shal perish out of Israel, from the first day vntil the
16 seuenth day. † The first day shal be holie and solemne, and the seuenth day with the like festiuitie shal be venerable: no worke shal you doe in them, except those thinges, that
17 pertaine to eating. † And you shal obserue the azymes: for in the selfe same day I wil bring forth your armie out of the Land of Ægypt, and you shal keepe this day vnto your gene-
18 rations with a perpetual rite. † The first moneth, the fourteenth day of the moneth at euen you shal eate :: azymes vntil the one and twentith day of the same moneth at euen.
19 † Seuen dayes there shal not be found leauened in your houses: he that shal eate leauened, his soule shal perish out of the assemblie of Israel, as wel of strangers as of them that
20 are borne in the land † Nothing leauened shal you eate: in
21 al your habitations you shal eate azymes. † And Moyses

:: Shachatu, *immolabunt, shal offer or sacrifice*: not only *kil*, as protestants translate.

Passage in killing the first-borne of Ægypt, and not of Israel. *s. Hiero. in Mat. 26.*

:: The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. *1. Reg. 5. S. Hierom Epist. ad Fabiol. ex tradit. Hebr.*

:: Christ obseruing this precept, had no leuened bread at his last supper: and so instituted the Eucharist in vnleuened.

called al the Ancients of the children of Iſael, and ſaid to them: Goe take a lambe by your families, and ſacrifice the
:: Sprinckling of bloud with hyſſop here & *Leuit. 14 Num. 19.* preſcribed ſignifieth mãs deliuerie by Chriſts bloud working in Baptiſme and other Sacraments. *Heb. 9.*
Phaſe. † And :: dippe a bunche of hyſſope in the blould that 22
is at the doore, and ſprinkle the vppertranſome of the doore therwith, and both the doore cheekes: let none of you goe
out of the doore of his houſe til morning. † For our Lord 23
wil paſſe ſtriking the Ægyptians: and when he ſhal ſee the bloud on the vpperſil, and on both the poſtes, he wil paſſe ouer the doore of the houſe, and not ſuffer the ſtriker to
enter your houſes and to hurt. † Keepe this thing as a law to 24
thee and thy children for euer † And when you are entred 25
into the Land, which our Lord wil geue you as he hath promiſed, you ſhal obſerue theſe ceremonies. † And when your 26
children ſhal ſay to you: What is this religion? † you ſhal 27
ſay to them: It is the victime of our Lords paſſage, when he paſſed ouer the houſes of the chidlren of Iſrael in Ægypt ſtriking the Ægyptians, and deliuering our houſes. And the people bowing them ſelues adored. † And the children of 28
Iſrael going forth did as our Lord had commanded Moyſes and Aaron. † And it came to paſſe at midnight, our Lord 29
:: Puniſhment conforme to their ſinne, for perſecuting Gods *firſt begotten ſonne Iſrael. Exod. 4. v. 22. Theodor. q. 22. in Exod.*
:: ſtroke euerie firſt-begotten in the Land of Ægypt, from the firſt-begotten of Pharao, who ſate in his throne, vnto the firſt-begotten of the captiue woman that was in the priſon, and euerie firſt-begotten of beaſtes. † And Pharao aroſe in 30
the night, and al his ſeruantes, and al Ægypt: and there aroſe a great crie in Ægypt: for neither was there a houſe wherin there lay not a dead one. † And Pharao calling Moyſes and 31
Aaron, in the night, ſaid: Ariſe and goe forth from my people, you and the children of Iſrael: goe, ſacrifice to the Lord as you ſay. † Your ſheepe and heardes take you as you 32
demanded, and departing bleſſe me. † And the Ægyptians 33
vrged the people to goe forth out of the land quickly, ſaying: We ſhal al die. † The people therfore rooke dough before 34
it was leauened: and tying it in their clokes, put it vpon their ſhoulders. † And the children of Iſrael did as Moyſes had 35
commanded: and they asked of the Ægyptians veſſels of ſiluer and gold, and very much rayment. † And our Lord 36
:: Lawful ſpoile by the warrant of God, Lord of al.
gaue grace to the people before the Ægyptians that they did lend them: and :: they ſpoyled the Ægyptians. † And the 37
children of Iſrael ſette forward from Rameſſe into Socoth, almoſt ſix hundred thouſand of foote men, beſide litle ones.

† But

38 † But also the common people of al sortes innumerable went
vp with them, sheepe and heardes and beastes of diuerse
39 kindes exceding manie. † And they baked the meale, which
a litle before they had taken out of Ægypt tempered: and
made hearth cakes vnleauened: for it could not be leauened
the Ægyptians vrging them to depart, & not suffering them
to make any tarriance: neither did they thinke vpon prepa-
40 ring any meate. † And the dwelling of the children of Israel
that they abode :: in Ægypt, was foure hundred thirty yeares.
41 † The which being expired, the same day al the armie of our
42 Lord went forth out of the Land of Ægypt. † This is the
obseruable night of our Lord, when he brought them forth
out of the Land of Ægypt: this night al the children of Israel
43 must obserue in their generations. † And our Lord said to
Moyses and Aaron: This is the religion of the Phase: No
44 aliene shal eate of it. † And euerie bought seruant shal be
45 circumcised, and so shal eate. † The stranger and the hire-
46 ling shal not eate therof. † In one house shal it be eaten,
neither shal you carrie forth of the flesh therof out of the
47 house, neither shal you breake a bone therof. † Al the as-
48 semblie of the children of Israel shal make it. † And if any
of the soiourners be willing to dwel among you, and make
the Phase of the Lord, first al the male that he hath shal be
circumcised, and then shal he celebrate it according to the
rite: & he shal be as he that is borne in the land: but if there
49 be any man vncircumcised, he shal not eate therof. † Al one
law shal be to him that is borne in the land and to the prose
50 lyte that soiourneth with you. † And al the children of Israel
51 did as our Lord had commanded Moyses and Aaron. † And
the same day our Lord brought forth the children of Israel
out of the Land of Ægypt by their troupes.

:: From the promise made to Abraham (Gen. 12. v. 7.) and his first going into Ægypt (v. 10) to this time were 430. yeares. Gal. 3. of which they were in great persecution aboue 80. yeares, before that in seruitude about 60. more, before that also they were strangers partly in Ægypt, partly in Chanaan the rest of this time, See. Gen. 15. v. 13. The 70. read in Ægypt and in *Chanaan*, for explication, as S. Augustin noteth *li.* 16. *c.* 10. *ciuit.*

ANNOTATIONS.

CHAP. XII.

3. *The tenth day*] Our Sauiour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal lambe, whiles they were at supper, the night before his death, therby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Crosse, but also of that he then did so solemnly with his Apostles. whom also in that action he made Priests, commanding them, and their successors, to do the same in commemoration of him, til the end of the world. Other circumstances likewise, and con-

Christs action sheweth that the Paschal lambe was a figure of the Eucharist.

ference of the one with the other make it more clere, that as in some respectes it more resembled Christs Passion, and Sacrifice on the Crosse, so in others it more expressed the Eucharist, and mystical commemoration of his death, though also in manie it profigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Saviours coming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palmesunday. Also the choise qualities of the lambe, *vvithout spotte, a male, of the first yeare,* foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh avvay the sinnes of the vvorlde.* Ioan. 1.

Some things in the Paschal lambe prefigured Christ both on the Crosse and at his last supper.

More particularly *the killing* and bereuing the Paschal Lambe of natural life, *the sprinkling of his bloud on the dore-postes, the rosting at the fire,* and *not breaking anie bone therof,* most specially expressed Christs death on the Crosse. But *the fourteenth day,* & *the euening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fiftenth (being the ful moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, and to Appollophanes) testifieth, admiring the miracle of the sunnes Eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigurate the oblation on the Crosse, for Christ was not crucified to be eaten but the Sacrament *in formes and bread and vvine* was expressly figured by eating the lambe with *vnleauened bread,* and drinking *the cuppe therto adioyned.* (*Luc.* 22. *v.* 17.) In like sorte the Lambe immolated *in commemoration* of the deliuerie of Israel from death, and from seruitude, when the first-borne of Ægypt were slaine, most aptly prefigured the Eucharist, which is *a perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and sinne, by Christes death on the Crosse, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *vvithin the house* with precise commandment to *carie nothing therof forth,* perteined particularly to the Eucharist, which our Lord celebrated *vvithin the house,* wherby S. Cyprian (*lib. de vnit. Eccles.*) proueth, that the B. Sacrament must not be giuen to anie out of the *Catholique Church,* though Christs Passion be extended to al the world, as wel to bring such as are without, into the Church, as to saue those that are already entred in. In this sorte the most ancient and best expositors of holie Scripture, explicate this special figure of the Paschal Lambe. As we shalhere produce some witnesses in confirmation of this truth.

Some more expressly signified his Passion.

Others immediatly the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian *lib. 4. contra Marcionem,* expounding our Saviours wordes: *VVith desire I haue desired to eate this Pasch vvith you before I suffer* saieth, Christ couered not *vervecinam Iudæorum,* the mutton of the Iewes, but professing that with desire he desired to eate the Pasch, as his owne (for it was vnmete that God should couete anie thing not his owne) the bread which he toooke, and gaue to his disciples, he made his owne bodie, saying: *This is my bodie,* that is, a figure of my bodie *Figura autem non fuisset, nisi veritatis esset corpus. But it had not bene a figure* (saith he) *onles it vvere a bodie of veritie,* or, *a verie bodie,* to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacramentaries sense, that Tertullian should cal the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; wheras his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, and that consequently Christ hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

Terrullian proueth, by this figure fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

Luc. 22.

Ia. VVV

Hiere. 17. v. 19.

S. Cyprian

S. Cyprian. (*de Cœna Dom.*) ſaieth: In the ſupper of ſacramental banquets, old and new Inſtitutions met together. The lambe being *conſumed*, which old tradition propoſed, the Maſter ſetteth *inconſumptible* meate to his diſciples. S. Gregorie Nazianzen (*Orat 2. de Paſcha*) ſaieth, God commanded the Paſchal Lambe ſhould be eaten in the euening, becauſe Chriſt in the euening gaue the Sacrment of his owne bodie to his diſciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Paſch was complete, and Chriſt had eaten the fleſh of the lambe
il.105. with his Apoſtles, he taketh bread, *vvhich confirmeth the hart of man*, and paſſeth ouer to the true Sacrament of Paſch. Likewiſe S. Chriſoſtom (*Ho. de prodit. Iudæ*) ſaieth, In the ſame table both the Paſches, of the figure, and of the veritie were celebrated. S. Ambroſe (*in Luc.* 1.) expreſly applieth this figuratiue lambe to the Euchariſt, as it is celebrated in the Church, by him ſelf and other
Cor 5. Prieſts, ſaying: VVhen we ſacrifice, Chriſt is preſent, Chriſt is ſacrified: for *Chriſt our Paſch is immolated.* The like affirmeth S. Auguſtin (*li. 2. cont. lit. Petil. c. 27*) It is an other Paſch that the Iewes celebrated of a ſhepe, an other which we receiue in the bodie and blould of our Lord. S. Leo (*ſer. 7. de Paſſ.*) To the end ſhadowes might geue place to the bodie, and figures might ceaſe in preſence of the veritie, the old obſeruation is taken away by the new Sacrament, hoſte paſſeth into hoſte, bloud excludeth bloud, and when the legal feſtiuitie is changed, it is fulfilled.

The ſame Sacrifice offered by Prieſts.

S Gregorie (*ho 22 in Euang:*) proueth by theſe wordes, *You ſhal not eate therof anie thing rauv*, that beſides the letter there is a ſpiritual ſenſe. Behold (ſaith he) the verie wordes of the hiſtorie driue vs from the hiſtorical vnderſtanding. For did the Iſraelitical people in Ægypt vſe to eate a lambe raw, that the law ſhould nede to ſay: *you ſhal not eate it rauv*? And ſo in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Euchariſt, by the figure of this Paſchal lambe. This *bloud* (ſaith he) is *ſprinkled on both poſtes*, when the Sacrament of his Paſſion is *receiued vvith mouth*, to redemption, and mediated with *intentiue mind* to imitation, and in *the tranſome* ouer the dore, when pure intention directeth the exteiior act, alſo when we carie *the Croſſe* of his paſſion *in our forhead*. The fleſh of the lambe is eaten *at night*, becauſe we now receiue our Lords bodie in the Sacrament, when yet we *ſee not* ech others *conſciences*, *roſted at the fire*, when we ioyne to our beleefe *good vvorkes of feruent charitie*; with *vnleauened bread*, and *vvith lettice*, that is, in ſinceritie, *vvithout corruption of vaine glorie*, and with *bitter penance for ſinnes*; not *rauv*, nor *ſodde in vvater*, to wit, neither eſteeming Chriſt *a mere man*, nor conſidering of him, with *humane vviſdome* or priuate ſpirite of heretikes, called *ſtollen vvater* (prou 9.) *To deuoure the head vvith the feete and entrals*, is by faith to beleue *the Diuinitie of Chriſt*, and to imitate by loue the *ſteppes of his humanitie*, and greedely to *learne al Chriſtian myſteries*. Nothing is *left til morning*, when we endeuoure in this life before *the reſurrection* to know euerie point of chriſtian doctrin, ſo farre as to vs perteineth. But if anie thing *be left, it muſt be burned in the fire*, becauſe thoſe hard and hiegheſt myſteries, which we *can not vnderſtand*, we muſt *remitte to the Holie Ghoſt*, leſt anie proudly preſume either to contemne, or to proclaime that he vnderſtandeth not. He further deſcribeth alſo what maner of perſons are to eate this new Paſch. Their *loines* muſt be *gyrded*, that is, al *carnal pleaſures tamed*. They muſt haue *ſhoes on their feete*, by the good examples of former Saincles dead before, muſt *ſtrengthen their ſteppes*, to flie from vice, and follow veritue: holding *ſtaues in their handes*, to rule & ſtay themſelues and others *from ſliding*, by the ſtaffe of authoritie. They muſt eate the Paſch *ſpeedely*, that is without delay or procraſtination muſt learne the myſteries of mans redemption, and

S. Gregories moralization of this figure, applied to the B. Sracrament.

VVhat perſons are to receiue the B. Sacrament.

heauenlie life, and ſo performe Gods wil and precepts, in this life *with ſpeede*. To this effect S. Gregorie diſcourſeth at large in the moral ſenſe, which we haue abridged, and otherwiſe (though holie Scripture be ful herof) ſeldome touch.

Returning therfore to our particular purpoſe, in al theſe teſtimonies we ſpecially vrge, that the paſchal lambe was a figure, not only of Chriſts Paſſion, but alſo of the Euchariſt. VVhereupon, beſides the often expreſſe mention of our B. Sauiours bodie and blood in the ſame, which Proteſtants would wreſt (as they do alſo the ſame termes in holie Scripture) to figurative ſenſe, it neceſſarily followeth, that there be farre more excellent contents in the Sacrament of the Euchariſt, then natural bread and wine. For S. Paule teacheth, (*Colloſſ.* 2.) that *as the bodie excelleth the shadow*, ſo the veritie, or thing figured excelleth the figure. VVheras the ſubſtance of bread and wine doth not excel, much leſſe ſo farre excel the Paſchal Lambe, as by S. Pauls doctrine is required. Againe ſeing the Paſchal lambe was a Sacrifice, as appeareth in this Chap. v. 6 & 27 alſo Num. 9. v. 7. & 13. and Mar. 14. v. 12: and as it was immolated was a figure of the Euchariſt, as before appeareth by conference of the one with the other, in reſpect of the time, place, maner of offering, and eating it, and by teſtimonie of the Doctors aboue cited, it followeth alſo that the Holie Euchariſt is a Sacrifice farre excelling the figure.

The thing figured farre excelleth the figure.

The Euchariſt is alſo a Sacrifice.

CHAP. XIII.

God commandeth to remember their deliuerie from Ægypt, by the ſolemnitie of Paſch 2. and by conſecrating to him the firſt-borne. 17. And ſo leadeth them through the deſert towards the red ſea (Moyſes taking with him Ioſephs bones) by a piller of fire in the night; and a cloud in the day.

1 2 AND our Lord ſpake to Moyſes, ſaing: † Sanctifie vnto me euerie firſt-borne that openeth the matrice in the children of Iſrael, as wel of men as of beaſtes: for they are al mine. † And Moyſes ſaid to the people: Remember this day 3 in the which you went forth out of Ægypt, and out of the houſe of ſeruitude, becauſe with a ſtrong hand hath our Lord brought you forth out of this place: that you eate not leauened bread. † This day you goe forth in the moneth of new 4 corne. † And when our Lord ſhal haue brought thee into 5 the Land of Chananeite and Hetheite and Amorrheite and Heueite and Iebuſeite, which he ſware to thy fathers that he would geue thee, a land that :: floweth with milke and honie, thou ſhalt celebrate this maner of ſacred rites in this moneth. † Seuen daies ſhalt thou eate azimes: and in the ſeuenth 6 day ſhal be the ſolemnitie of our Lord. † Azimes ſhal you 7 eate ſeuen dayes: there ſhal not be ſeene anie leauened thing with thee, nor in al thy coaſtes. † And thou ſhalt tel thy 8 ſonne in that day, ſaying: This is that which our Lord did to me

1: The firſt leſſon at Mattins on Candlemaſſe day.

:: The old Teſtament propoſeth cõmonly temporal rewardes. 5 Heremi. 1. & Dan. 13.

9 me when I came forth out of Ægypt. † And it ſhal be as a
ſigne in thy hand, and as a moniment before thine eyes: and
that the law of our Lord be alwayes in the mouth, for in a
ſtrong hand our Lord hath brought thee out of Ægypt.
10 † Thou ſhalt keepe this obſeruation at the ſette time from
11 dayes to dayes. † And when our Lord ſhal haue brought thee
into the Land of the Chananeite, as he ſware to thee and thy
12 fathers, and ſhal geue it thee: † thou ſhalt ſeparate al that ope-
neth the matrice vnto our Lord, and al that is brought forth
in thy cattel: whatſoeuer thou ſhalt haue of male ſexe thou
13 ſhalt conſecrate to our Lord. † The firſt borne of an aſſe thou
ſhal change for a sheepe: and if thou doe not redeeme it,
thou ſhalt kil it. And euerie firſt borne of men among thy
14 children, thou ſhalt redeeme with a price. † And when thy
ſonne ſhal aske thee to morow, ſaying: What is this? thou
ſhalt anſwere him: With a ſtrong hand did our Lord bring vs
forth out of the land of Ægypt, out of the houſe of ſeruitude.
15 † For :: when Pharaoes hart was indurate, and would not
diſmiſſe vs, our Lord ſlew euerie firſt-borne in the Land of
Ægypt, from the firſt-borne of man to the firſt borne of
beaſtes: therfore I ſacrifice to our Lord al that openeth the
matrice of the male ſixe, and al the firſt borne of my ſonnes I
16 doe redeme. † It ſhal be therfore as a ſigne in thy hand, and
as a thing hanged before thine eyes, for a remembrance: be-
cauſe our Lord by a ſtrong hand hath brought vs forth out of
17 Ægypt. † Therfore when Pharao had ſent forth the people,
our Lord ledde them not by the way of the Philiſthijns coun-
trie which is neere: thinking :: leſt perhappes it would repent
them, if they ſhould ſee warres ariſe againſt them, and would
18 returne into Ægypt. † But he ledde them about by the way
of the deſert, which is beſides the Red ſea: and the children
19 of Iſrael went vp out of the Land of Ægypt armed. † Moyſes
alſo :: tooke Ioſephes bones with him: becauſe he had adiu-
red the children of Iſrael, ſaying: God ſhal viſite you, carrie
20 our my bones from hence with you. † And marching from
Socoth they camped in Etham in the vtmoſt coaſtes of the
21 wilderneſſe. † And our Lord went before them to ſhew the
way by day in a piller of a cloude, and by night in a piller of
fire: that he might be the guide of their iourney both times.
22 † There neuer failed the piller of the cloude by day, nor the
piller of fire by night, before the people.

:: In the Hebrew. *when Pharao had indurated him ſelfe.*

:: Gods preuenrion to auoid tentations ſheweth freewil in man

:: By this appeareth how much Moyſes eſtemed Ioſephs charge concerning tranſlation of his bones. Alſo S. Paul commendeth it. *Heb. 11.*

CHAP.

Pharao perſecuting the children of Iſrael with a great armie. 10. *they murmur againſt Moyſes,* 13. *but are encoureged by him, and paſſe through the red ſea drie foote.* 23. *Pharao and his hoſte wilfully following are drowned.*

AND our Lord ſpake to Moyſes, ſaying: † Speake to 12
the children of Iſrael: Let them returne and campe ouer
againſt Phihahiroth which is betwene Magdal and the ſea
againſt Beelſephon: in the ſight therof you ſhal campe vpon
the ſea. † And Pharao wil ſay concerning the children of 3
Iſrael: They are ſtrairened in the land, the deſert hath shute
them in. † And I wil indurate his hart, :: and he wil purſew 4
you: and I wil be glorified in Pharao, and in al his armie: and
the Ægyptians shal know that I am the Lord. And they did
ſo. † And it was told the king of Ægyptians that the people 5
was fled: and the hart of Pharao and of his ſeruantes was
changed toward the people, and they ſaid: What meant we to
doe, that we diſmiſſed Iſrael from ſeruing vs? † Therfore 6
he made readie his chariotte, and tooke al his people with
him. † And he tooke ſix hundred choſen chariottes, and al 7
the chariottes that were in Ægypt: and captaines of the
whole armie. † And our Lord hardned Pharaoes hart the 8
king of Ægypt, and he purſewed the children of Iſrael: but
they went forth in a mightie hand. † And when the Ægypti- 9
ans purſewed their ſteppes going before, they found them
encamped at the ſea ſide: al Pharaoes horſe and chariottes,
and the whole armie were in Phihahiroth againſt Beelſe-
phon. † And when Pharao approched, the children of Iſ- 10
rael lifting vp their eies, ſaw the Ægyptians behind them:
and they feared exceedingly, and cried to our Lord, † and 11
ſaid to Moyſes: Perhappes there were no graues in Ægypt,
therfore thou haſt taken vs thence to die in the wildernes:
why wouldeſt thou doe this, in bringing vs out of Æ-
gypt? † Is not this the word that we ſpake to thee in Ægypt, 12
ſaying: Depart from vs, that we may ſerue the Ægyptians?
for it was much better to ſerue them, then to die in the wil-
dernes. † And Moyſes ſaied to the people. Feare not: ſtand, 13
and ſee the great wonders of our Lord that he wil doe this
day: for the Ægyptians, whom now you ſee, you shal no
more

:: Although the Hebrew Greke and Latin haue, *And he*, yet Proteſtants corruptly thruſt in the text, *that he shal*, to make it ſound to their ſenſe, that God did not only permit, but worke Pharaoes induration.

14 more ſee for euer. † Our Lord wil fight for you, and you ſhal
15 hold your peace. † And our Lord ſaid to Moyſes: :: Why crieſt thou to me? ſpeake to the children of Iſrael that they
16 goe forward. † But thou lift vp thy rodde, and ſtretch forth thy hand vpon the ſea, & diuide it: that the children of Iſrael
17 may goe in the middes of the ſea by drie ground. † And I
Reg. 6. wil indurate the hart of the Ægyptians to purſew you: and I wil be glorified in Pharao, and in al his hoſte, and in his cha-
18 riottes and in his horſemen. † And the Ægyptians ſhal know that I am the Lord when I ſhal be glorified in Pharao, and in
19 his chariottes & in his horſemen. † And :: the Angel of God, that went before the campe of Iſrael, remouing him ſelfe, went behind them: and together with him the piller of the
20 cloude, leauing the foreward, † ſtode behind, betwen the Ægyptians campe and the campe of Iſrael: and it was a darke cloud, and lightening the night, ſo that they could not come
21 to ech other the whole night time. † And when Moyſes had ſtretched forth his hand vpon the ſea, our Lord tooke it away, a vehement and burning winde blowing al the night, and tur-
22 ned it into drie ground: and the water was diuided. † And the children of Iſrael went through the middes of the drie ſea:
23 for the water was as it were a wal on their right hand & their left. † And the Ægyptians purſewing went in after them, and al Pharaoes horſes, his chariottes and horſemen through the
24 middes of the ſea. † And now the morning watch was come, and behold our Lord looking vpon the Ægyptians campe
25 through the piller of fire & the cloude, ſlew their armie: † and ouerthrew the wheeles of the chariottes, and they were borne into the depth. The Ægyptians therfore ſaid: Let vs flee from Iſrael: for the Lord fighteth for them againſt vs.
26 † And our Lord ſaid to Moyſes: Stretch forth thy hand vpon the ſea, that the waters may returne to the Ægyptians
27 vpon their chariottes and horſemen. † And when Moyſes had ſtretched forth his hand againſt the ſea, it returned in the firſt breake of day to the former place: and the Ægyptians fleeing away, the waters came vpon them, and our Lord en-
28 wrapt them in the middes of the waues. † And the waters returned, and ouerwhelmed the chariotres and the horſemen of al Pharaoes armie, who folowing were entred into the ſea,
29 :: neither did there ſo much as one of them remaine. † But the children of Iſrael marched through the middes of the drie ſea,

:: A ſorowful hart, lamentably mourning for the people is called crying to God. S. Hierom. in Gal. 4.

:: Protection of Angels.

The fourth prophecie in the office before Maſſe on Eaſter eue. And the ſecond on whitſuneue

:: So in Baptiſme al ſinnes are deſtroyed. S. Cyp. Ep. 76. in fine S. Aug. Tract. 12. & 13. in Ioan.

:: The ſame credite is geuen to God ſpeaking by Moyſes, as if he had ſpoken immediatly by himſelf. *S. Hiero. in Epiſt. ad Philem.*

& the waters were vnto them as in ſtede of a wal on the right hand and on the left: † and our Lord deliuered Iſrael in that 30
day out of the hand of the Ægyptians. † And they ſaw the Æ- 31
gyptians dead vpon the ſea ſhore, and the mightie hand that our Lord had exerciſed againſt them: and the people feared our Lord, & they beleued our Lord, :: & Moyſes his ſeruant.

CHAP. XV.

Moyſes with the people ſing a Canticle of thanks-geuing, for their deliuerie. 22. The people being three daies in the deſert without water, then finding that is bitter, do murmure. 25. It is made ſwete. 27. Coming to Elim they finde twelue fountaines, and ſeuentie palmetrees.

:: The firſt of al Canticles, ſacred or prophane. *Origen. ho. 6. in Exod.*

THEN :: ſang Moyſes and the children of Iſrael this ſong 1
to our Lord, and ſaid: Let vs ſing to our Lord: for he is glouriouſly magnified, the horſe and the rider he hath throwen into the ſea. † My ſtrength, and my praiſe is our 2
Lord, and he is made vnto me a ſaluation: this is my God, and I wil glorifie him: the God of my father, and I wil exalt him.
† Our Lord is a man of warre, omnipotent is his name. 3
† Pharaoes chariottes and his armie :: he hath caſt into 4
the ſea: his choſen princes are drowned in the red ſea. † The 5
depthes haue ouerwhelmed them, they are ſonke into the botome like a ſtone. † Thy right hand ô Lord is magni- 6
fied in ſtrength: thy right hand, ô Lord, hath ſtriken the enimie. † And in the multitude of thy glorie thou haſt 7
put downe thy aduerſaries: thou haſt ſent thy wrath, which hath deuoured them like ſtuble. † And in the ſpirite of 8
thy furie were the waters gathered together: the flowing water ſtoode, the depthes were gathered together in the middes of the ſea. † The enimie ſaid: I wil purſew and 9
ouertake, I wil diuide the ſpoiles, my ſoule ſhal haue his fil: I wil draw forth my ſword, my hand ſhal kil them. † The 10
ſpirit blewe and the ſea ouerwhelmed them: they ſanke as lead in the vehement waters. † Who is like to thee, 11
among the ſtrong ô Lord? who is like to thee, magnifical in ſanctitie, terrible and laudable, doing meruailes? † Thou 12
didſt ſtretch forth thy hand, and the earth deuoured them.
† Thou haſt in thy mercie bene a guide to the people 13
which thou haſt redemed: and in thy ſtrength thou haſt caried

:: God only ſuffered them to goe into the ſea. For they went of their owne accord ſuppoſing they might followe where the Iſraelites went before. *S. Aug. ſer. 89. de temp.*

14 caried them vnto thy holie habitation. † Nations roſe
vp, and were angrie: ſorowes poſſeſſed the inhabiters of
15 Philiſthijm. † Then were the princes of Edom trubled,
trembling ceazed on the ſturdie of Moab: al the inhabiters
16 of Chanaan were ſtarke. † Let feare and dread fal vpon
them, in the greatnes of thy arme: let them become vnmoue-
able as a ſtone, vntil thy people ô Lord ſhal paſſe, vntil
17 thy people ſhal paſſe, this which thou haſt poſſeſſed. † Thou
ſhalt bring them in, and plant them in the mountaine of thy
inheritance, in thy moſt firme habitation, which thou haſt
wrought ô Lord: thy ſanctuarie Lord, which thy handes haue
18 confirmed. † Our Lord ſhal reigne for euer and euermore.
19 † For Pharao on horſebake entred in with his chariottes
and horſemen into the ſea: and our Lord brought backe vpon
them the waters of the ſea: but the children of Iſrael walked
on drie ground in the middes therof. † Marie therfore the
20 propheteſſe, Aarons ſiſter, tooke :: a tymbrel in her hand: :: Muſical in-
and al the wemen went forth after her with tymbrels and ſtrumēts vſed
21 daunces, † to whom ſhe beganne the ſong, ſaying: Let before the
vs ſing to our Lord, for he is gloriouſly magnified, the horſe law of Moyſes
22 and his rider he hath caſt into the ſea. in the ſeruice
of God.
† And Moyſes remoued Iſrael from :: the red ſea, and they ::Theſe things
went forth into the deſert Sur: and they walked three dayes chanced to
23 through the wilderneſſe, and found not water. † And they them in figure
came into Mara, neither could they drinke the waters of 1. Cor. 10.
Mara, becauſe they were bitter: wherupon he gaue a name
alſo agreable to the place, calling it Mara, that is, bitterneſſe.
24 † And the people murmured againſt Moyſes, ſaying: What
25 ſhal we drinke? † But he cried to our Lord. who did ſhew
him :: a peece of woode: which when he had caſt into the :: The whol-
waters, they were turned into ſweteneſſe. There he appoin- ſome wood of
ted him precepts, and iudgements, and there he proued the Groſſe
26 him, † ſaying: If thou wilt heare the voice of the Lord thy made the bit-
God, and doe that is right before him, and obey his com- ter ſea of gen-
mandementes, and keepe al his preceptes, none of the mala- tiles, ſwete.
dies, that I layd vpon Ægypt, wil I bring vpon thee: for I am Theodoret. q. 26. in Exod.
27 the Lord God thy curer. † And the children of Iſrael came
into Elim, where there were twelue fountaines of water, &
ſeuentie palme trees: and they camped byſide the waters.

The end of the third age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE,

from Abrahams going forth of Chaldea,

to the parting of Israel out of Ægypt.

The space of 430. yeares.

The same Church & Religion in this age as in the former.

ONE *and the same Church and Religion begunne in the first age of the World, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular pointes of faith, were beleued and professed, but also the number of professors encreased and partly by seperation of place and abode, and specially by diuersitie of maners, outward rites, and conuersation were more distinct from infidels then before: as we shal now shew by the sacred historie of that time. Which beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the World, in the 75. yeare of his age.*

Beleefe in one God.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of EL SADDAI, *that is,* God Almightie: Creator of al things, Lord, God, most high, Possessor of heauen and earth (Gen. 14.) *To Moyses more familiarly* (Exod. 3.) *in his most proper name,* HE WHICH IS. *In the name of* foure letters, *which the Iewes count* ineffable. *And in diuers other names, al shewing* One, Eternal, Omnipotent, infinite Maiestie, *Of whom al other things depend, and haue their being, himselfe independent of any other thing.*

Three diuine Persons.

This one diuine nature, and indiuisible substance is (aboue al reach of reason) three in Persons: *represented to Abraham (Gen. 18) by three Angels, in forme of men, whom, by special instinct of God, he* adored as one: *and first spake vnto them as to one:* Lord *if I haue found grace in* thy sight, *goe not past* thy *seruant; and by and by as to manie: Wash* yee your *feete. In like maner Moyses sometimes speaketh plurally as of manie;* There appeared to him three men, they saied: *Where is Sara? sometimes singularly;* He said: I wil come. *So Lot (Gen. 19.) spake to* two Angels *representing* the Sonne of God, *and* the Holie Ghost, *one God with* the Father, *first as to manie,* I beseech you my Lordes, *turne into the house of* your *seruant; after as to one: I beseech* thee my Lord, *because* thy *seruant hath found grace before* thee. *Who likewise answered as one only:* I haue heard *thy prayer. Againe Moyses sheweth distinction of Persons in God, saying* (v. 24.) Our Lord rained from our Lord. *Iob also (who liued in this age) and his frendes professed and serued the same one God, auouching him to be the onlie God and Lord, that* geueth and taketh away (*Chap.* 1. 2.) *He* the maker *and peculiar* Keeper of men. He that taketh away sinne, and iniquitie (*c.* 7.) He that doth great things, incomprehensible, and meruelous,

wherof

wherof there is no number, (*c.* 9.) *And that with termes appropriated to the three diuine Perſons* (*c.* 26.) In his ſtrength ſodainly the ſeas are gathered togeather, and with his wiſedom he ſtroke the proud man. His Spirite hath adorned the heauens. *The ſame Myſterie of pluralitie of Perſons in one God is more clere by the Hebrew text chap.* 30. *v.* 11. *and* 35. *v.* 10. *where the ſame actions are aſcribed to God, as to one, and as to manie.*

strength (or *power*) the Father, *wiſdome* the Sonne, *ſpirite* the Holie Ghoſt.

But moſt euident are the promiſes, figures, and prophecies of Chriſt our Redemer. For beſides preſent abundance of riches, promiſe of great progenie, and that the ſame ſhould poſſeſſe the fruitful Land of Chanaan (*three ſpecial bleſsings of the old Teſtament*) *God promiſed Abraham a farre greater thing* (*Gen.* 12.) *that in his ſeede* al nations and kindreds of the earth ſhould be bleſſed. *In confirmation whereof, God alſo changed his name* Abram (high or noble father) *into* Abraham (Father of manie *nations, Gen.* 17. *And ſo he was natural father of foure great Kingdomes,* Iſmaelites, Madianites, Idumeans, *and* Iſraelites: *but ſpi-*
rom. 9. *ritual father of manie more, to wit, of al that beleue in Chriſt, Iewes and Gentiles, from that time to the worlds end. The ſame promiſes of poſſeſſing Chaanan and* of Chriſt *were renewed and confirmed to Iſaac.* (*Gen.* 26.) *in like ſorte to Iacob* (28.) *for they pertained not to Iſmael, nor to the other ſonnes of Abraham, nor to Eſau. Moreouer Chriſt, our Redemer and deliuerer from ſinne, and captiuitie of the diuel, was prefigured by Abraham, at laſt deliuering thoſe from captiuitie, who otherwiſe endeuoring to ſhake of the yoke of Cordorlahomor, fel further into ſubiection and bondage* (*Gen.* 14.) *Alſo Melchiſedech, King and Prieſt, of vnknowen generation, extraordinarie vocation, without predeceſſor, or ſucceſſor, prefigured Chriſt King and Prieſt for euer, who not by ſucceſſors, but by Prieſts his Vicars, perpetually exerciſeth al Prieſtlie functions. Likewiſe* Iſaac *borne aboue the common courſe of nature* (*Gen.* 21) *ſingularly beloued of his father, carying wood on his back for the ſacrificing of himſelfe* (22.) Iacob *flying his brother Eſau* (27.) *hardly treated by Laban,* (31.) *yet alwayes inuincible againſt his aduerſaries,* (32.) Ioſeph *hated of his brethren, ſold and deliuered to Gentiles,* (37.) *By them alſo perſecuted,* (39.) *but afterwardes aduanced, and called* the Sauiour of the world, (41.) *Iuſt* Iob *vehemently afflicted*; Moyſes *hidden for a while, then expoſed to danger, and thence deliuered: afterwards manifeſting him ſelfe to his brethren, by them reiected, bewrayed, and flying from Pharao* (*Exo.* 2.) *returning againe* (*Exod.* 3. 4. *&c.*) *and at laſt deliuering the Iſraelites from bondage of Ægypt* (*Exo.* 14) *And manie other things, as the ramme ſacrificed in place of Iſaac* (*Gen.* 22.) *the ladder of Iacob* (*Gen* 28.) *Ioſephs ſcepter* (47.) *Aarons rodde* (*Exo.* 7.) *Paſchal lambe* (12.) *prefigured Chriſt, borne of a Virgin; the onlie Sonne of God; ſometimes hidden, other*

Chriſt promiſed to Abraham.

To Iſaac.

And to Iacob.

Chriſt prefigured by Abraham.

By Melchiſedech.

By Iſaac.

Iacob.

Ioſeph.

Iob.

Moyſes.

And manie other things.

times conuerſant With men, hated, perſecuted, ſold, betraied; Who caried his ovvne croſſe, Was ſacrificed, Vanquiſhed al his enimies, aduanced, and acknowledged the true Sauiour of the world, *Redemer and deliuerer of mankind, from ſeruitude, ſlauerie, thraldome, and bondage of ſinne, death, and the diuel.*

Prophecie of Chriſt. *Againe Abraham prophecied that of his ſeede Chriſt our Sauiour ſhould be borne, When he ſaied to his ſeruant* (*Gen.* 24.) Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, *that is, by Chriſt, Who ſhould come of his loynes, as S. Hierom* (*Tradit Heb. in Gen. et explic. Pſal.* 44.) *S. Ambroſe* (*li.* 1. *c.* 9. *de Abraham*) *and S. Auguſtin* (*q.* 62. *in Gen. et li.* 16. *c.* 33. *ciuit.*) *expound it. More euidently Iacob* (*Gen.* 49.) The ſcepter ſhal not be taken away from Iudas, and a duke of his thigh, til he do come that is to be ſent, and the ſame ſhal be the expectation of the Gentiles. *Iob as planely* : I know *Iob.* that my redemer liueth. *Moyſes foreknowing that Chriſt the true Redemer, and chiefe Lawgiuer ſhould be ſent, prated God to haſten his miſsion, ſaying:* I beſech thee Lord, ſend whom thou wilt ſend. (*Exod.* 4.)

Saerifice. Altares. Churces, dedicated. *External Sacrifice Was frequent and ſolemne, as the ſoueraigne homage to God. And manie Altares erected by Abraham for that purpoſe* (*Gen.* 12. 13. 15. 22.) *Vnbloudie, in bread and Wine by Melchiſdech* (*Gen.* 14.) *other liquide ſacrifices* (*Gen.* 35. *v.* 14) *offered by Iacob, With dedication of the place called* Bethel : the houſe of God : *Which he alſo before hand promiſed by*

Vowes. *Vow* (*Gen* 28.) *Diuers other Sacrifices offered by Iſaac, and Iacob* (*Gen* 26. 31. 33. 36.) *By Iob and his frends* (*Iob.* 1. *&* 42.) *by Moyſes, Aaron, and other ancients of Iſrael.* (*Exod.* 12.) *Al Which conſequently ſhew*

Prieſthood. *Prieſthood, Whoſe proper office is to offer Sacrifice, though amongſt al the aboue named, onlie Melchiſedech Was called a Prieſt. And among the gentiles we finde that*

Priuilege of Prieſts. *Putiphar* (*Gen.* 41.) *and Iethro* (*Ex.* 3.) *whoſe daughters Ioſeph and Moyſes maried*) *were called* Prieſts, *or as the word* Cohenim *doth alſo ſignifie,* Princes, *for they were great and eminent men in their countries. At leaſt thoſe that by ſpecial priuilege Were exempted from ſelling their landes to Pharao, and had not Withſtanding prouiſion of mantenance in time of dearth* (*Gen.* 47.) *Were properly called Prieſts, for ſuch function as they had in ſer-*

Where is no ſacrifice no prieſt is required. *uing their idols. For where Was true and right Sacrifice, there Were alſo right Prieſts, and vvhere Idololatrical ſacrifice there Were like Prieſts, and Vvhere no external ſacrifice at al* (*as amongſt Proteſtants*) *there are no Prieſts, but miniſters only.*

Circumciſion. *In this age alſo* (*long before Moyſes*) *the Sacrament of Circumciſion Vvas giuen to Abraham, for diſtinction of Gods ſelected and peculiar people, and for remedy of original ſinne, in the male ſexe of Abrahams ſeede, and others of his communitie. In the other ſexe, and other generations, former remedies of ſacrifice, or other profeſsion of faith Were auailable. For other ſinnes, not*

only

only internal repentance was neceſſarie, which vvas euer principally required (& therfore Ioſeph dealt ſo ſeuerly vvith his brethren, til they had hartie ſorow and contrition for their ſinnes) but alſo certaine external purifications, as vvashing and changing garments, vvere ordained. (Gen. 35.) Mariage though not then a Sacrament, yet vvas religiouſly regarded, vvith ſpecial care of faith and religion in the choiſe of perſons, (Gen. 24. 27, v. 46. c. 28. v. 1.) and of certaine degrees of conſanguinitie and affinitie. Adulterie was punishable by death (Gen. 38.) and in no vviſe counted lawful, no not among the heathen. (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluralitie of vviues in ſome perſons and caſes, lawful in the lavv of nature (Gen. 16. 25. 29.) as alſo afterwards in the lavv of Moyſes, not in the law of grace, nor euer pluralitie of husbands.

Penance. Gen. 44 Mariage. Degrees of cõſanguinitie. Pluralitie of wiues lawful ſometimes, neuer of husbands.

Spiritual bleſsing, a preeminence of greater perſons, ſo Melchiſedech bleſſed Abraham (Gen. 14.) Iſaac bleſſed Iacob (c. 27.) and Iacob his ſonnes (c. 49.) and the ſonnes of Ioſeph, vvith impoſition of handes, and framing the forme of a croſſe (48.) Other Ceremonies of oyle and vvine (Gen. 28. 35.) ſprinkling the bloud of the Paſchal lambe, eating the lambe ſtanding vvith their loynes gyrded, ſhooes on their feete, ſtaues in their handes, and vvith ſpeede (Exo. 12). Muſical inſtruments in Diuine ſeruice. (Exod. 15.)

Blessings. Signe of the Croſſe. Ceremonies. Muſical inſtruments.

Chriſtes Baptiſme prefigured by Circumciſion, (Gen. 17.) for Chriſtians are circũciſed (ſaith S. Paul) in the Circumciſion of Chriſt, buried with him in Baptiſme. Alſo by the cloude vvhich ſtoode betvvene the Ægyptians and Iſraelites, lightning the night on the one ſide (tovvards Gods people) dark on the other (tovvards their enemies) and by the redde ſea, vvhich ſaued the children of Iſrael, and drovvned the Ægyptians (Exo. 14.) Al vvere baptiſed in the cloude, and in the ſea. So the bread and vvine offered by Melchiſedech, the Paſchal lambe, and vnleauened bread prefigured the B Sacrament, and Sacrifice of Chriſts bodie and bloud, in formes of bread and vvine. Iacob alſo prophecied of this moſt excellent Myſterie (Gen. 49.) He ſhal waſh his ſtole in wine, and his cloke in the bloud of the grape. In like ſorte Melchiſedechs Prieſthood was a plaine figure of Chriſts Prieſthood, who firſt by himſelf conſecrated and offered his ovvne bodie and bloud, and ſtil doth the ſame by his Prieſts handes of the new Teſtament.

Baptiſme prefigured. 1 Cor. 10. The B. Sacrament. Prieſthood of the new Teſtament.

Diuers other Rites were knovvn and obſerued by Tradition. So Abraham paied Tythes to his ſpirituall Superior (Gen. 14.) taught his children and familie to keepe the way of our Lord, and doe iudgement and iuſtice, (Gen 18. v. 19) Iſaac and Iacob kept and taught the Ordinances, Preceptes and Ceremonies of their anceſters, vvithout Lavves or precepts vvritten (Gen. 26.) Iudas commanded his ſecond ſonne to take the vvidovv of his brother deceaſed vvithout children (Gen. 38.) The children of Iſrael abſtained from eating the ſinevv of the thigh, in remembrance that the ſinevv of Iacobs thigh vvas shrunke (Gen. 32.).

Traditions. Tythes. Forme of iuſtice. Precepts. Raiſing ſeede to the brother. Abſtinence.

Freevvil

Freewil. *Freewil in men proued, by that Ioſephs brethren in ſelling him* thought euil, *not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good.* (*Gen.* 50.) *by Gods threatning Pharao* (*Exo.* 8.) If thou wilt not diſmiſſe Iſrael. *Which were vniuſt if Pharao could not doe otherwiſe. Likewiſe by that Pharao often changed his mind, ſometimes promiſing to diſmiſſe the Hebrewes, and againe refuſing to doe it, which sheweth* (*ſaieth Theodoret*) *freewil of the mind: and by Gods preuention of tentations,* leading the Iſraelites not the neereſt way, but by the deſert, leſt perhaps it would repent them; and they would returne into Ægypt (*Exod.* 13.) *Mans conſent therfore is free notwithſtanding Gods will, direction, and commaundement. And ſo his induſtry is required in his dailie affaires, and then to relie on Gods prouidence, otherwiſe only to expect Gods wil, operation, or protection, man himſelf endeuoring nothing is to tempt God. Therfore Abraham* (*Gen.* 12.) *Iſaac* (*c.* 26.) *Iacob* (*ca.* 32.) *and the parents of Moyſes* (*Exo.* 2) *being in feare and diſtreſſe vſed al prudence to auoid imminent dangers, albeit they had ſpecial reuelations of ſafetie and happie ſucceſſe. Neither doth God euer tempt anie man to ſinne, but proueth his ſeruants and maketh them knowen to the world for example of others, and their owne merit. Gen.* 22. *Iob.* 1. 2. *&c.*

Mans induſtry neceſſarie.

God tempteth not to euil.

Faith and good workes together iuſtifie, and are meritorious, but neither of them alone. *Onlie faith doth not iuſtifie, nor workes without faith, but both together do iuſtifie, and are meritorious: ſo Abraham* beleued God *becauſe he is omnipotent and truth it ſelfe,* and it was reputed to him vnto iuſtice (*Gen.* 15.) *but this faith was not ſole, for it had hope, loue, obedience, and other vertues adioyned, and ſo his beleeuing was an act of iuſtice. In like maner* Abraham was iuſtified by workes, offering Iſaac his ſonne vpon the Altar (*Gen.* 22.) *but this worke preſuppoſed faith,* that God is able to raiſe euen from the dead. So by workes faith is conſummate. *By* hoſpitalitie *Abraham and Lot vnawares receiued Angels to harbour.* (*Gen.* 18. 19.) Abraham *was* perfect *according to perfection of this life.* (*Gen.* 17.) *moſt highly commended for foure more notorious actes proceding of two ſpecial vertues faith and obedience. The firſt was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, ſimply and cherfully expecting Gods further direction, when to goe, and where to abide,* (*Gen.* 12.) *The ſecond was his excellent faith preſently beleeuing Gods promiſe* (*which by al humane reaſon ſemed vnpoſſible*) *that he ſhould haue innumerable progenie* (*Gen.* 15.) *The third was, that he did not only moſt ſincerly and religiouſly ſerue God, but alſo taught his poſteritie ſo to do, as God himſelf teſtifieth of him, ſaying:* I know that he wil command his children, and his houſe after him, that they kepe the way of the Lord, and do iudgement and iuſtice. (*Gen.* 18.) *The fourth was that moſt heroical act of obedience, admirable*

Iac. *Heb.* *Heb.*

Perfection in this life.

Foure principal merites of Abraham.

1. Prompt obedience.

2. Faith without ſtaggering.

3. Propagation of faith and religion.

4. Perfect obedience.

to al

to al ages, being readie to kil, and ſacrifice his owne moſt dearly beloued ſonne Iſaac. For which God ſware by himſelf, *that he would manie waies bleſſe him,* becauſe (*ſaieth God*) thou haſt obeyed my voice (*Gen.* 22.) *He prayed for Sodom, and had preuailed, if tenne iuſt perſons had benne found in that citie* (*Gen.* 18.) *And Lot was deliuered from thence for Abrahams ſake* (*Gen.* 19.) *Iſaac was alſo of moſt ſincere mind, deuout to God, exerciſed himſelf in meditation or mental prayer* (*Gen.* 24.) *obtained by prayer his deſire of iſſue.* (*Gen.* 25.) *Likewiſe Iacob is deſcribed in the holie text* a plaine (*or ſincere and innocent*) man. (*Gen.* 25. *v.* 27.) *patient and conſtant in tribulations.* (*Gen.* 29. 31. 32. 33.) *He lawfully purchaſed Eſaus conſent of the firſtbirthright.* (*Gen* 25. *v.* 31.) *He neither lied, nor otherwiſe ſinned, when he anſwered his father that he was* Eſau his firſt begotten ſonne (*Gen.* 27.) *but ſpake truth in myſtical ſenſe, agreable to Gods wil and ordinance, who ſo tranſpoſed Iſaacs bleſſing from Eſau to Iacob. Which Iſaac at length vnderſtanding, conformed himſelf therto, and confirmed the ſame* (*v.* 33. *&* *ch.* 28.) *giuing Eſau ſuch contentment as he could of temporal bleſſings. Ioſeph is renowmed for al vertues, euen from his youth to his death* (*Gen.* 37. 39. 50.) *Iob* was ſimple and right, fearing God and departing from euil, a iuſt and innocent man, *both before and in his tribulations,* not ſinning with his lippes: neither ſpake he anie foolish thing againſt God (*ch.* 1.) *yea more afflicted* retained innocencie (*ch.* 2.) *and finally God receiued his prayer for others, and reſtored al his loſſes duble.* (*ch.* 42.) *Moyſes a moſt ſpecial ſelected Prophet,* the meekeſt man on the earth, *of ſingular Zeale ſeuerly punished ſinne, but withal moſt charitably prayed God to forgiue the people and conſerue his Church.*

Other iuſt men.

Iſaac.

Iacob.

He ſpake truth in myſtical ſenſe.

Ioſeph.

Iob.

Moyſes.

God of his mere mercie electeth al thoſe, whom he wil iuſtifie and ſaue, offering al ſufficient grace, iuſtly leaueth ſome obſtinate ſinners in ſtate of damnation, (*Gen.* 25. *Exo.* 7.) *His predeſtination, foreknowledge and promiſe, do not exclude but include the meanes, wherby his wil is done in the iuſt* (*Gen.* 15. 37. 45 50.) *Neither is Gods reprobation the cauſe of anie mans damnation, but mans owne ſinne the proper cauſe, both of reprobation & damnation. For example, Pharao & his people* enuying, *vainly* fearing *and for their religion* hating, *and perſecuting* the children of Iſrael, *by oppreſſing them with vnſupportable laboures, by commanding ſecretly to kil their infants, and that not ſucceding, by a new decree to drowne them* (*Exo.* 1.) *were mercifully after long conniuence, admonished by Gods legates in his name quietly to permit his people to ſerue him; but they wilfully contemned this gentle admonition, Pharao proudly and inſolenrly anſwering:* Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord, and Iſrael I wil not diſmiſſe. (*Exo.* 5.) *So*

Election is of Gods mercie.

Predeſtination excludeth not ordinary meanes.

Sinne is the cauſe of reprobation.

Pharao and other Ægyptians hardned their owne harts.

God did only permitte them to obdurate themſelues.

they hardned their owne hartes, and more greuouſly afflicted the faithfull God permitting the Wicked to liue, and proſper for a time in this world, not punishing them ſo much as they deſerued, nor mollifying their hartes, not illuminating their vnderſtanding vnto effectual conuerſion, but iuſtly permitting them to perſiſt in obſtinacie (*Ex.* 7. 8. 9. 10. *&c.*).

Protection & Inuocation of Angels and Patriarches.

Protection of Angels & inuocation is proued, (*Gen.* 24. 32. 48.) *Patriarches names alſo inuocated* (*c.* 48. *v.* 16.) *Iſaac was bleſſed & proſpered for Abrahams ſake,* becauſe Abraham obeyed Gods voice, kept his pre-

Adoration of creatures.

cepts & cõmandements, *obſerued his ceremonies & his lawes.* (*Gen.* 26.) *Iosephs rodde adored by Iacob.* (*Gen.* 47.) *Moyſes commanded to put of his ſhooes, becauſe the place was holie* (*Exod.* 3.) Swearing by creatures

Swearing by creatures.

lawful, and ſome times more conuenient, then immediatly by God him ſelfe (*Gen.* 42.) *Likewiſe* Ominous ſpeach. (*Gen.* 24.) *and* Dreames. (*Gen* 37. 40. 41.) *are ſometimes lawfully obſerued, and are from God.*

Ominous ſpeach.

Dreames.

Idols alwaies vnlawful, but not al Images (*Gen.* 31. 35.)

Images.

Reliques to be reuerently vſed, as Iosephs bodie conſerued in a coffin in Ægypt, (*Gen vlt.*)

Reliques.

tranſlated by Moyſes (*Exo.* 13.) *and ſo brought into Chanaan, and layed with other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion.* (*Ex.* 3.)

Deuotion to holie places.

The ſigne of the croſſe vſed by Iacob. (*Gen* 48.) *a figure of Chriſts croſſe The Wood caſt by Moyſes into the bitter Water, and making it ſweete* (*Exo.* 15.) *an other figure therof.*

Figure of Chriſt croſſe.

Funeral obſequies *were obſerued by Abraham for his Wife Sara* (*Gen.* 23.) *With* mourning *and* weeping *for her, according to the qualitie of ſo holie a perſon, who it is like needed not other ſatisfactorie Workes as Saul and Ionathas, and others ſlaine in battel, for whom Dauid and his court did not only mourne and weepe, but alſo faſted til euen. He alſo bought a field With a duble caue, Where he buried her, dedicating it for this peculiar vſe, and both himſelf, and Iſaac, Iacob, Rebecca, and Lia were there buried.* (*Gen.* 49. *v.* 31.) *Ioſeph With al his brethren mourned for their father Iacob, firſt fourtie dayes in Ægypt, then carying him into Chanaan,* celebrated the exequies other ſeuen dayes (*Gen.* 50.) *His particular* digging of his owne graue (*v.* 5.) *and both his and Iosephs ſpecial charge to be buried amongſt their anceſters, and the tranſlation of al the twelue ſonnes of Iacob, into Sichem, confirme the deſire of burial in one place rather then in an other, to be agreable to nature, and holie Scriptures.*

Funeral offices

Place dedicated for burial

Mourning 40 dayes.

Exequies of ſeuen dayes.

Special place of burial rightely deſired.

Touching the ſoules departed, euen the moſt perfect, went into the lower partes, generally called Hel. *But ſome were in reſt, others in paines, according to their deſertes, none in heauen before Chriſt. As S. Hierom* (*comment. in Oſee.* 13. *et Eccleſ.* 3.) *proueth by Iacobs vvordes* (*Gen.* 37.) I wil deſcend vnto my ſonne into hel. *by Iobs lamentation* (*ch.* 7. *et* 17.) that al (*good and bad*) were retained in hel, *ſaying:* If I ſhal expect, hel is

No ſoule before Chriſt entred into heauen.

Diuers places in hel.

S. Aug. li. 16. 36. ci

Ioſue

2. Reg. Act v. 1

hel is my houſe, and in darknes I haue made my bed. *VVhich place or receptacle of ſuch Saintes, as Iacob and Iob, vvas doubtles farre diſtant*
vc. 16. *from hel of the damned, for betvven Lazarus in Abrahams boſome and the glutton in torments, is* a great chaos (*or large ſpace*) *and yet the higheſt of theſe places is called hel.*

In reſpect of Reſurrection, *the ſame Iacob called his life in this vvorld a* pilgrimage (*Gen.* 47.) *and Iob,* (*ch.* 7.) a warfare vpon earth: *profeſſing expreſsly* (*ch.* 19.) In the laſt day I ſhal riſe out of the earth. And I ſhal be compaſſed againe with my skinne, and in my fleſh I ſhal ſee God. *Our B. Sauiour alſo proueth the Reſurrection, becauſe* the
1.32 God of Abraham, Iſaac, and Iacob (*Exo.* 3.) is God of them, not *as they are* dead, but *as they are* liuing, *and to returne againe to life in bodie and ſoule together. Of general Iudgement Iob ſaieth* (*ch.* 31.) What ſhal I doe when God ſhal riſe to iudge? and when he ſhal aske, what ſhal I anſwere him? *And Elin* (*ch.* 34.) *ſaieth*: The omnipotent wil render a man his worke, and according to the waies of euerie one,
Iot. 2. he wil recompence them. *Sodom and Gomorra* (*Gen.* 19.) *were* ex-
Iud. ample (*ſaith S. Peter. and S. Iude*) of eternal punishment in hel fire.

Of eternal life Iacob profeſſed his hope (*Gen.* 49.) *ſaying*: I wil expect thy ſaluation ô Lord. *And* Moyſes (*as S. Paul teſtifieth*) denied him ſelfe to be the ſonne of Pharaoes daughter, eſteming the reproch of Chriſt greater riches, then the treaſure of the Ægyptians. For
11. he looked vnto the reward. *Thus much touching particular pointes of Religion. It reſteth to ſee the viſible knowen members of the Church, with the heades and gouernors therof, ſucceding without interruption in the ſame age, notwithſtanding ſome brake and departed from them, and other innumerable ſectes of Infidels ſtil multiplied in the world.*

To beginne therfore With Abraham, before the former age vvas ended, (*at vvhich time he vvas* 75. *yeares old*) *holie Scriptures ſtil ſpeake of him, as alwaies vndefiled, and a true ſeruant of God, though his father* Thare and *his brother* Nachor *ſometimes* ſerued ſtrange goddes, (*Ioſue.* 24.) *but vvere reclamed, and the whole familie,* (*as S. Auguſtin proueth, lib.* 16. *c.* 13. *de ciuit*) *vvas perſecuted by the Chaldees. VVherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, ſo farre as Haran in Meſopotamia* (*Gen.* 11.) *whither alſo Nachor repaired afterwards, and there made his habitation, as appeareth* (*Gen.* 24.) *But Abraham vvas ſooner, and more ſpecially perſecuted in Chaldea, as Ioſephus teſtifieth* (*li.* 1. *Antiq.*) *for his clere and publique profeſſion of one God, Creator of al things, and that by his only goodnes, and not by mens ovvne povver, happines is attained. Further Suidas* (vocab. Abraham) *vvriteth, that at the age of* 14. *yeares, he admoniſhed his father, not for lucre ſake, to ſeduce men by vvorshipping images*

Reſurrection

General Iudgement.

Eternal puniſhment of the wicked: and ioy of the bleſſed.

Continuance of the Church notwithſtanding breaches from it.

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatrie.

Abraham publikly profeſſed his faith.

of falſe goddes, auouching that there is no other, but the celeſtical God, maker of the whole world. In vvhich ſincere profeßion hovv he alvvaies perſeuered

Sem. Sale. Heber.

is often teſtified, and needles here to be repeted. Alſo Sem, Sale, and Heber his proper anceſters (the ninth, ſeuenth, and ſixth in right line before him) were al holie men, and liued al Abrahams time, much of Iſaachs, and part

Melchiſedech.

of Iacobs dayes. Likevviſe Melchiſedech King and Prieſt (a diſtinct perſon, of an other lineage, as vve ſuppoſe, from Sem) liued in the beginning of this age.

Manie profeſſors of true Religion.

Al vvhich being renovvmed men had great troupes, or rather countries, which with them ſerued the only true God. VVherof we haue example, in that Abraham (being but a ſtranger in Chanaan) vpon a ſuddaine exploſte, (*Gen.* 14.) made readie of the ſeruants borne in his houſe, three hundreth and eighteene wel appointed, *men of armes, al of the ſame religion; for shortly after they were al circumciſed* (*Gen.* 17.) *yet was king Melchiſedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephevv Lot, vvere his ovvne direct progenitors, and by likelihood more potent. Agsine from* Abraham *the ſucceßion held on right* to Aaron and Moyſes, *and the vvhole people of Iſrael, vvhich vvith them paſſed out of Ægypt through the redde ſea.*

Breaches from the Church.

But in the meane time, diuers alſo of Abrahams kindred and ſeede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers ſonne perſeuered in the true ſeruice of God, yet Lots ſonnes, Moab and Ammon,

Moabites and Ammonites.

at leaſt the Moabites and Ammonites, two nations that came of them (*Gen.* 19.) *were infidels and idolaters. Likevviſe though Nachor, and Bathuel* (*Nachors ſonne*) *continued henceforth in true faith and religion, yet Laban* (*the ſame Bathuels ſonne*) *had falſe goddes, vvhich Rachel tooke away* (*Gen* 31) *But true religion being not vvholly extinguished in theſe families, both Iſaachs vvife Rebecca, and Iacobs vviues Lia and Rachel, vvith their hand-maides Bala and Zelpha, either beleued rightly, or were more eaſily brought to true beleefe, and ſeruice of God.* Iſmael *Abrahams firſt ſonne vvas in his youth euel* diſpoſed (*Gen.* 21.) *and for endeuoring to corrupt Iſaac* (*vvhich S. Paul calleth perſecution*) *was together with his mother Agar,* Gal. caſt out of Abrahams houſe, *yet* proſpered in the deſert; *had* twelue ſonnes dukes, *ſometimes viſited his father, and together with Iſaac buried him* (*Gen.* 25.) *And at the age of* 137. *yeares* died and was 2. P. 12 1 & put to his people, *that is, to others like himſelf good or euil. Abraham alſo ſeparated his other ſonnes begotten of Cetura* (*v.* 6.) *from Iſaac, to whom only and not to any other, the promiſed land of Chanaan, and other more ſpecial bleßings pertained. Of theſe laſt ſonnes came the people of Ma-*

Ismaelites.

Madianites.

dianites, who kept ſome reſemblance with the people of God in religion, and therin prefigured herretikes, that deſcend from Catholique race, but falling to ſchiſme & hereſie, doe not participate eternal enheritance, with the ſpiritual

children

children of God as S. Auguſtin teacth (q. 70. in Gen.) In like ſorte of the two ſonnes of Iſaac, *onlie* Iacob had the ſpirituall bleſſiing, *and enheritance therto belonging* (*Gen.* 27.) Eſau *though* prophane *in maners* Idumeans.
Heb. 12. ſelling his birthright (*Gen.* 25. *v.* 32.) *which was a ſpiritual iuriſdiction wherin he was a figure of the reprobate, yet it ſemeth he kept the true faith* (*Gen.* 35. *v. vlt.*) *But whether he did or no, ſure it is, Iob,* (*who is probably thought to be of his race* (*Gen.* 36.) *was a moſt holie man and a rare example of vertue. But the poſteritie of them both, and al the progenies of Iſmael, and of Abrahams other ſonnes by Cetura, ſooner or later fel to infidelitie and idolatrie. In other nations of the world, ſtil new goddes and* Idolatrie ſtil increaſing yet the Church continued, yea alſo increaſed. *goddeſes were multiplied vpon euerie occaſion, As S. Auguſtin* (*li.* 18. *de ciuit.*) *recounteth at large. All which notwithſtanding, the true Church and citie of God continued moſt viſible and notorious, yea with meruelous increaſe, eſpecially after they were more hated and afflicted in Ægypt* (*Exo.* 1.) *whither they were brought by the ſtrange and ſpecial prouidence of God, more ſtrangely preſerued, and moſt miraculouſly deliuered from thence.*

Much more the Church of Chriſt (*wherof this was a ſhadow, and* The Church of Chriſt in the new Teſtamēt alwayes viſible and great. *figure*) *hath benne and ſhalbe* euer *moſt* viſible, *from the firſt foundation therof to the worlds end For beſides the promiſes and predictions in the new Teſtament, al the Scriptures alſo of the old, which fortel Chriſt, do withal forshew his Church.* Totum quod annunciatur de Chriſto (*ſaieth S. Auguſtin de vnitate Eccleſ. c.* 2.) caput & corpus eſt. *Al that is* The ſame Scriptures forſhew Chriſt and his Church. *ſpoken of Chriſt* is (*of*) the head and the bodie; The head is the onlie begotten Ieſus Chriſt, the Sonne of the liuing God: *he* the Sauiour of the bodie. His bodie the Church. *Againe* (*c.* 4.) Totus Chriſtus caput & corpus eſt. *Whole Chriſt is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, two in one flesh. Yea for no other cauſe* (*ſaieth he* li. de catech. rud. c. 3.) *were al thoſe things written, before the coming of our Lord, which we read in holie Scriptures, but that his coming might be commended, and the future Church prefigured, that is,* the people of God through out al nations, which is his bodie. *The ſame doth S. Paul teach vs, not only ſaying* (*Gal.* 3.) The law was our pedagogue (*or conductor*) to Chriſt, *but alſo* (1. *Cor.* 12.) that as the (*natural*) bodie is one and hath manie members, and al the members of the bodie, wheras they be manie, yet are one bodie; ſo alſo Chriſt. *And* (*Coloſſ.* 1.) *that* Chriſts bodie is the Church. *As therfore the great bleſsing of* Multitude of progenie promiſed to Abraham pertaineth to the Church of Chriſt. *redemption and ſaluation was promiſed in Chriſt* (*Gen.* 12. *&c.*) *ſo it was withal expreſsed, that al* nations, *and* kindreds of the earth *ſhould be*
Ver. 13. 17. 22. *partakers therof, yea ſo innumerable* as the duſt of the earth, *the* ſtarres of heauen, *and* ſandes of the ſea. *Which S. Paule ſaieth* (*Rom.* 9.) *is*

not ment of Abrahams natural children, but of the children of promiſe; *ſuch as the Romane Chriſtians, and others, Iewes and Gentiles. So S. Iohn ſaw in a viſion as a certaine number of* twelue thouſand ſigned of euerie tribe of Iſrael, but after theſe a great multitude which no man could number of al nations, tribes, peoples, and tongues. *To ſay therfore, as ſome old and newe heretikes doe, that the Church of Chriſt ſome times conſiſteth of fewe, or, inuiſible perſons, were to ſay God kept not promiſe with Abraham (Gen. 17.) and to make the bodie and thing figured, more obſcure then the ſhadowe and figure; ſeeing in the whole time of the Lawe of nature, that is in theſe three firſt ages of the world, the Church being but a figure of that which is nowe, yet was alwayes viſible and notorious, as hath benne declared. And that with perpetual ſucceſſion of ſupreme heades, rulers and gouerners. As is before noted in the firſt age from Adam to Noe: in the ſecond from Noe to Abraham: ſo in this third, by the right line of* Abraham, Iſaac, Iacob, Leui, Caath, and Amram, to Aaron and Moyſes, (*Exo. 6.*) the *Holie Ghoſt not there reciting more genealogies being come to the origin of the Priſtlie Tribe, that is to theſe twoo whom his diuine goodnes ſelected and ordained, as wel* to ſpeake to Pharao *in behalf of the children of Iſrael, and* to bring them out of the Land of Ægypt, *as afterwards by one of them to giue his people a written Lawe, and in the other a perpetual prouiſion of ſpiritual paſtors. For in Aaron the elder brother God eſtablished an ordinarie ſucceſſion of Prieſthood, from that time to Chriſt, which before pertained to the firſtborne in euerie familie: adioyning the reſt of Leuites tribe to aſſiſt them, in adminiſtration of ſacred things. But Moyſes the younger brother was extraordinarily called (which God therfore shewed and confirmed by ſpecial miracles) not onlie to Prieſthood, but alſo to be as the God of Pharao, Superior of Aaron, chiefe mediator betwen God and his people, as wel in deliuering them from the ſeruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other ſupreme gouernment ſpiritual and temporal during his life.*

Very abſurde to ſay, the Church of Chriſt was at anie time obſcure.

Succeſſion of ſpiritual gouerners during the law of narure.

Iob. 19.

Prieſthood of Moyſes law eſtabliſhed in Aarons ſeede.

Ex. 28 Nu. 3.

Moyſes chiefe in ſpiritual and temporal gouernment.

CHAP. XVI.

The beginning of the fourth age.

The people murmuring for meate, and that they had left the fleſh pottes of Ægypt, 4. God geueth them quailes, and Manna. 16. Wherof they are commanded to gather for euerie day, 22. but the ſixt day duble for the Sabbaoth, 32. and to kepe a meaſure of it in the tabernacle for a memorie.

The ſecond parte of this booke. How the Iſraelites were ſuſtained

AND they ſette forward from Elim, and al the multi- 1
tude of the children of Iſrael came into the deſert Sin,

which

which is betwene Elim & Sinay: the fifteenth day of the second moneth, after they came forth out of the Land of Æ- 2 gypt. † And al the assemblie of the children of Israel mur- 3 mured against Moyses and Aaron in the wilderneſſe. † And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we sate ouer the flesh pottes, and did eate bread our fill: why haue you brought vs into this desert, that you might kil al 4 the multitude with famine? † And our Lord said to Moyses: Behold I wil raine you bread from heauen: let the people goe forth, and gather that sufficeth for euerie day: :: that I may proue them whether they wil walke in my law, or no. 5 † But the sixt day let them prouide for to bring in: and let it be duble to that they were wont to gather euerie daie. 6 † And Moyses and Aaron said to al the children of Israel: At euen you shal know that our Lord hath brought you 7 forth out of the land of Ægypt: † and in the morning you shal see the glorie of our Lord: for he hath heard your murmuring against our Lord: but as for vs, what are we, that 8 you mutter against vs? † And Moyses said: At euen our Lord wil giue you flesh to eate, and in the morning bread your fill: for he hath heard your murmuringes, which you haue murmured against him, for what are we? neither is your 9 murmuring against vs, but against our Lord. † Moyses also said to Aaron: Say to the whole assemblie of the children of Israel: Approch you before our Lord: for he hath heard your 10 murmuring. † And when Aaron spake to al the assemblie of the children of Israel, they looked toward the wilderneſſe: 11 and behold the glorie of our Lord appeared in a cloud. † And 12 our Lord spake to Moyses, saying: † I haue heard the murmuringes of the children of Israel, say to them: At euen you shal eate flesh, and in the morning you shal haue your fil of bread: and you shal know that I am the Lord your God. 13 † Therfore it came to passe at euen, and :: the quaile rose, and couered the campe: in the morning also a dew lay round a- 14 bout the campe. † And when it had couered the face of the earth, it appeared in the wilderneſſe final, and as it were bea ten with a pestil like vnto the hoare frost on the ground. 15 † Which when the children of Israel had seene, they said one to an other: " Man-hu! which signifieth: What is this! for they knew not what it was. To whom Moyses said: This is the

in the desert, & prepared to receiue the Law.

:: God leaft it in their wil to be content with ynough, or to couete more, yet suffered them not to haue more, when it came to measuring. v. 18. & 2. Cor. 8.

::These birdes by Gods prouidence came from other places to the children of Israel Nu. 11. v. 31.

the bread, which our Lord hath geuen you to eate. † This is 16
the word, that our Lord hath commanded: Let euerie one
gather of it ſo much as ſufficeth to eate: a gomor euerie man,
according to the number of your ſoules that dwel in a tent ſo
shal you take vp. † And the children of Iſrael did ſo: and 17
they gathered, one more, an other leſſe. † And they meaſu- 18
red by the meaſure of a gomor: neither he that gathered
more, had aboue: nor he that prouided leſſe, found vnder:
but euerie one gathered, according to that which they were
able to eate. † And Moyſes ſaid to them: Let no man leaue 19
therof til the morning. † Who heard him not, but certaine 20
of them left vntil the morning, and it beganne to be ful of
wormes, and it putrified. and Moyſes was angrie againſt
them. † And euerie one of them gathered in the morning, ſo 21
much as might ſuffice to eate: and after the ſunne waxed
hotte, it melted. † But in the ſixt day they gathered duble 22
portions, that is, two gomors euerie man: and al the princes
:: By their wōdering at the duble quātitie, it appeareth they intended not to gather ſo much. of the multitude :: came, and told Moyſes. † Who ſaid to 23
them: This is it which our Lord hath ſpoken: The Sab-
bathes reſt is ſanctified vnto our Lord to morow. Whatſoeuer
is to be wrought, doe it: and the meates that are to be made
readie, make them readie: and whatſoeuer shal remaine, lay
it vp vntil the morning. † And they did ſo as Moyſes had 24
commanded, and it putrified not, neither was there worme
found in it. † And Moyſes ſaid: Eate it to day, becauſe it is 25
the Sabbath of our Lord: to day it shal not be found in the
field. † Gather it ſix dayes: but in the ſeuenth day is the Sab- 26
bath of our Lord, therfore it shal not be found. † And the 27
ſeuenth day came: and ſome of the people going forth to ga-
ther, found not. † And our Lord ſaid to Moyſes: How long 28
wil you not keepe my commandementes, and my law? † See 29
that our Lord hath geuen you a Sabbath, and for this cauſe
on the ſixt day he geueth you duble portions: let each man
:: By anticipation Moyſes writeth here the commād-ment geuen when the Tabernacle and Arck were finiſhed. *Exo. vlt.* tarie with himſelfe, and let none goe forth out of his place
the ſeuenth day. † And the people kept the Sabbath on the 30
ſeuenth day. † And the houſe of Iſrael called the name ther- 31
of Manna: which was as it were coriander ſeede white, and
the taiſt therof like to flowre with honie. † And Moyſes 32
ſayd: This is the word, which our Lord hath commanded:
:: Fil a gomor of it, and let it be kept vnto the generations to
come hereafter: that they may know the bread, wherwith I

fed

fed you in the wildernes, when you were brought forth out
33 of the Land of Æhypt. † And Moyſes ſayd to Aaron: Take
:: one veſſel, and put Manna into it, ſo much as a gomor can
hold: and lay it vp before our Lord to keepe vnto your ge-
34 nerations: † as our Lord commanded Moyſes. And Aaron
35 put it in the tabernacle to be reſerued. † And the children
of Iſrael did eate Manna fourtie yeares, til they came into
the habitable land: with this meate were they fed, vntil they
36 touched the borders of the land of Chanaan. † And a
gomor is the tenth part of an ephi.

::This Relique was put in a golden veſſel. *Heb 9.* though it was infinitly inferior to Chriſts fleſh *Io. 6* yea inferior to the fleſh of anie glorified Sainct.

ANNOTATIONS.

CHAP. XVI.

15 *Manhu! vvhat is this!* VVhen the people of Iſrael in the deſert had ſpent their prouiſion of meate brought from Ægypt, and according to Gods promiſe had receiued ſtore of quailes; going forth in the morning they ſawe a ſtrange thing lye vpon the ground like to hoare froſt, wherat merueling they ſaid one to an other: *What is this!* in their language *Manhu! VVherupon* ſaith Theodoret (q. 30. in Exod.) *their demand vvas turned into the name, and it vvas called Manna.* VVhich as the ſame and other ancient Doctors gather by the holie Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promiſed, and geuen by our B. Sauiour, in the holie Sacrament of the Euchariſt. As witneſſe S. Gregorie Nyſſen (*Enar. vita Moyſi, circa medium*) S. Ambroſe (*li. de iis qui Myſt. initiant cap. 8.*) S. Cyril Alexandrinus, S. Chryſoſtom, S. Auguſtin, Theophilact and others, vpon the firſt of S. Iohn. VVhere alſo the text of our Sauiours long diſcourſe with the Capharnaites, ſheweth euidently that he promiſed to geue a farre better meate then Manna, to thoſe that beleued in him *I am*, ſaieth our Lord, *the bread of life, vvhich diſcended from heauen; your fathers did eate Manna in the deſert, and died. The bread vvhich I vvil geue is my flesh, for the life of the vvorld. My flesh is meate in deede, and my bloud is drincke indeede.* &c. S. Paul likewiſe teacheth (1. Cor. 10.) that this *Manna*, and *the vvater* iſſuing out *of the rocke*, were figures of the ſame B. Sacrament, as is noted in thoſe places.

Manna ſo called of Man-hu.

It was a figure of the Euchariſt.

Here only we commend to the Chriſtian readers remẽbrance that the thing figured, doth euer excede the figure (according to S. Pauls doctrine Colloſ. 2.) wiſhing him therfore to conſider, that in *Manna* were at leaſt twelue clere miracles. Firſt, it was made by Angels, wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are but came from the ayre. Thirdly, how faſt or ſlowly ſoeuer anie man did gather it, in the end ech one had the ſame meaſure ful, called a gomor, and no more nor leſſe. Fourthly, the ſixth day (which was next before the Sabbath) that which they gathered, was found to be duble portions to other dayes, that is, two gomors for euerie one. Fiftly, there fel none at al on the Sabbath day. Sixtly, if in the reſt of the weke anie part was left al night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained ſound and good. Seuently, notwithſtanding diuerſitie of ſtomakes,

Twelue miracles in Manna.

1. 2. 3. 4. 5. 6. 7.

in ſo great a multitude, the ſame meaſure was ſufficient and no mote, to euerie
8. one young and old, and of middle age. Eightly the heate of the ſunne melted and conſumed that which remained in the field, though otherwiſe it indured
9. 10. heate of the fire, ſeething in water, grinding in milles, and beating in morters. Ninthly, it taſted to euerie one, what they deſired. Tenthly, it ſeemed neuertheleſſe to the euil minded, loathſome and light meate, but pleaſant to the
11. good. Eleuently, part of it was kept in the Arke by Gods commandment, and
12. was not corrupted in manie hundreth peares. Twelftly, this ſtrange and extraordinarie prouiſion, continued fourtie yeares, that is, til the children of Iſrael came to the promiſed land and then ceaſed.

No miracle in Proteſtants Communion.

You ſee then ſo miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only ſignifying Chriſts bodie. But, as our Sauiours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Chriſts verie bodie and bloud, with his ſoule and Diuinitie vnder the forme of bread.

Al the ſaid miracles are more eminent in the B. Sacrament.

For this indeede infinitly excelleth Manna, containing al the foreſaid, or rather much more eminent miracles. For (firſt) it was conſecrated by the marueious power of Chriſts word, and euer ſince the ſame is done, by the like power communicated to Prieſts, (2) in his Church militant, (3) one and the
1. 2. 3. verie ſame, and not manie, in innumerable places, and in euerie leſſe or greater forme, yea in the leaſt particle of the accidents that may be, Chriſt is whole
4. and entire. (4). It geueth abundance of grace in this life, ſignified by the day
5. before the Sabbath, for the glorie of the next life in eternal reſt. (5) where is
6. no more vſe of Sacraments, but euerlaſting fruition of glorie. (6) VVhoſo euer therfore would make temporal commoditie of this heauenlie foode, as it were reſeruing Manna for other dayes of the weke, it periſheth to him, and turneth to his ignominie, but being reſerued in the faithful ſoule, for the life
7. to come, which is the true Sabbath, it remaineth an heauenlie treaſure. (7) And ſo it auaileth to euerie one, as their ſoule, which is the ſpiritual ſtomake of
8. ſupernatural meate, is leſſe or more diſpoſed. (8) Though heate of perſecution, and other aduerſe power take away this Sacrament and Sacrifice, abrode
9. in the field of this world, yet no power extinguiſheth it within the Church, where it is in due maner prepared and miniſtred to the children of God. (9). where it yeldeth al comfort, ſtrength and contentment to good ſpiritual deſi-
10. res, (10) but to the incredulous Capharnaites ſemeth vnpoſſible, and to car-
11. nal conceipts loathſome (11) Being worthely receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, whereby the bodie ſhalbe raiſed againe from death, and together with the ſoule
12. be eternally glorified. (12) In the meane time of this pilagrimage of mankind, it is our way-faring ſpecial prouiſion, dailie and ſuperſubſtantial bread, til we ſhal poſſeſſe the promiſed land, the kingdome of heauen in eternal bliſſe.

CHAP. XVII.

The people murmuring againe in Raphidim for want of drinck, our Lord giueth them water out of a rock. 8. Amalech fighteth vvith them. And Moyſes lifting vp his hand in prayer, Iſrael ouercometh, otherwiſe Amalech preuaileth.

THEREFORE al the multitude of the children of Iſrael 1
ſetting forward from the deſert Sin, by their manſions,

accor-

according to the word of our Lord, camped in Raphidim,
1 where there was no water for the people to drinke. † Who
chiding againſt Moyſes, ſaid: Geue vs water, that we may
drinke. To whom Moyſes anſwered: Why chide you againſt
3 me? Wherfore doe you tempt our Lord? † The people ther-
fore was thirſtie there for lacke of water, and murmured
againſt Moyſes, ſaying: Why didſt thou make vs goe forth
out of Ægypt, to kil vs, and our children, and our beaſtes
4 with thirſt. † And Moyſes cried to our Lord, ſaying: What
ſhal I doe to this people? Yet a litle while, and they wil ſtone
5 me. † And our Lord ſaid to Moyſes: Goe before the people,
and take with thee of the ancients of Iſrael: and the rodde
wherwith thou didſt ſtrike the riuer, take in thy hand, and
6 goe. † Behold I wil ſtand there before thee, vpon the rocke
Horeb: and thou ſhalt ſtrike the rocke, and water ſhal goe
out therof, that the people may drinke. Moyſes did ſo before
7 the ancientes of Iſrael: † and he called the name of that
place, Temptation, becauſe of the chiding of the children of
Iſrael, and for that they tempted our Lord, ſaying: Is the
8 Lord amongſt vs or not? † And Amalec came, and fought
9 againſt Iſrael in Raphidim. † And Moyſes ſayd to Ioſue:
Chooſe out men: and goe forth and fight againſt Amalec: to
morow I wil ſtand in the toppe of the hil, hauing the rodde
10 of God in my hand. † Ioſue did as Moyſes had ſpoken, and
he fought againſt Amalec: but Moyſes and Aaron and Hur
11 went vp vpon the toppe of the hil. † And when Moyſes
lifted vp his hands, Iſrael ouercame: but :: if he did lette
12 them downe a litle, Amalec ouercame. † And the handes
of Moyſes were heauie: therfore they tooke a ſtone, and
putte vnder him, wherupon he ſate: and Aaron and Hur
ſtaied vp his handes on both ſides. And it came to paſſe that
13 his handes were not wearie vntil ſunne ſette. † And Ioſue
put Amalec to flight, & his people by the edge of the ſword.
14 † And our Lord ſaid to Moyſes: Write this for a monument
in a booke, & deliuer it to the eares of Ioſue: for I wil deſtroy
15 the memorie of Amalec from vnder heauen. † And Moyſes
builded an Altar: and called the name therof, Our Lord
16 my exaltation, ſaying: † Becauſe the hand of our Lords
throne, and the warre of our Lord ſhal be againſt Amalec,
from generation vnto generation.

:: If this ceremonie *of holding vp his handes* was of ſuch importance in the law of nature, why do Heretikes deride the ſame, and the like in the Catholique Church? VVheras alſo our Sauiour *lifting vp his hands* bleſſed his diſciples. *Luc.* 24. S. Damaſcen alſo teacheth (*li.* 4. *c.* 12. *Oxthom.*) that this extention of his handes prefigured the Croſſe of Chriſt. And now it repreſenteth the ſame.

Iethro Moyſes father in law bringeth to him his wife and childrens, 8. And hearing the great workes of God. 12. offereth ſacrifice. 13. and wiſely aduiſed Moyſes to appoint ſubordinate officers to iudge leſſe cauſes, reſeruing the greater to him ſelfe.

:: *Cohen* in Hebrew ſignifieth *Prince* or *Prieſt*, which offices in the law of nature were often ioyned in one perſon.

AND when Iethro the :: prieſt of Madian, the allied of Moyſes, had heard al the thinges, that God had done to Moyſes, and to Iſrael his people, and that our Lord had brought forth Iſrael out of Ægypt: † he tooke Sephora the wife of Moyſes whom he had ſent backe: † and her two ſonnes, of which one was called Gerſam, his father ſaying: I haue bene a ſtranger in a forren countrie. † And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliuered me from Pharaoes ſword. † Iethro therfore the allied of Moyſes came and his ſonnes, and his wife to Moyſes into the deſert, where he was camped beſide the mountayne of God. † And he ſent word to Moyſes, ſaying: I Iethro thy allied come to thee, and thy wife, and thy two children with her. † Who going forth to mete his allied, adored, and kiſſed him: and they ſaluted on an other with wordes of peace. And when he was entred into the tent, † Moyſes told his allied al thinges that our Lord had done to Pharao, and the Ægyptians for Iſrael: and the whole trauaile which had chanced to them in the iourney, and that our Lord had deliuered them. † And Iethro reioyced for al the good thinges, that our Lord had done to Iſrael, becauſe he had deliuered them out of the handes of the Ægyptians, † and he ſaid: Bleſſed is the Lord, that hath deliuered you out of the hand of the Ægyptians, and out of the hand of Pharao, that hath deliuered his people out of the hand of Ægypt. † Now doe I know, that the Lord is great aboue al goddes: for becauſe they dealt proudely againſt them. † Iethro therfore the allied of Moyſes offered holocauſtes and hoſtes to God: and Aaron and al the ancientes of Iſrael came, to eate bread with him before God. † And the next day Moyſes ſate to iudge the people, who ſtoode by Moyſes from morning vntil

1 2 3 4 5 6 7 8 9 10 11 12 13

14 vntil night. † Which thing when his allied had ſeene, to
witte, al thinges that he did in the people, he ſaid: What is
this that thou doeſt in the people? Why ſitteſt thou alone,
15 and al the people attendeth from morning vntil night? † To
whom Moyſes anſwered: The people cometh to me ſeeking
16 the ſentence of God. † And when anie controuerſie chan-
ceth among them, they come vnto me to iudge betwene
them, and to ſhew the preceptes of God, and his lawes.
17 18 † But he ſaid: Thou doeſt not wel: † thou art tyred with
fooliſh labour, both thou, and this people that is with thee,
the buſines is aboue thy ſtrength, thou alone canſt not ſu-
19 ſteyne it. † But :: heare my wordes and counſeils, and God
ſhal be with thee. Be thou to the people in thoſe thinges
that pertaine to God, to report their wordes vnto him:
20 † and to ſhew to the people the ceremonies and rite of
worſhipping, and the way wherin they ought to walke, and
21 the worke that they ought to doe. † And prouide out of
al the people men that are wiſe, and doe feare God, in whom
there is truth, and that doe hate auarice, and appointe of
them tribunes, and centurions, and quinquagenarians, and
22 deanes, † which may iudge the people at al tymes: and
what great matter ſoeuer anal fal out, let them referre it to
thee, and let them iudge the leſſe matters only; and ſo it may
be lighter for thee, the burden being imparted vnto o-
23 thers. † If thou doeſt this, thou ſhalt fulfil the command-
ment of God, and ſhalt be able to beare his preceptes: and al
24 this people ſhal returne to their places with peace. † Which
thinges when Moyſes heard :: he did al thinges that he had
25 ſuggeſted vnto him. † And chooſing ſubſtantial men out of
al Iſrael, he appointed them princes of the people, tribunes,
26 and centurions, and quinquagenarians, and deanes. † Who
iudged the people at al time: and whatſoeuer was of greater
difficultie they referred to him, themſelues iudging the eaſier
27 caſes only. † And he diſmiſſed his allied: who returning
went into his countrie.

:: Manifold wiſdome, wherof Daniel prophecieth (c. 12. v. 4) in Chriſtian gentils, was here prefigured in Iethro a gentil

:: To whom Moyſes willingly yelded. *Origen. in hunc locum.* Morally Superiors are admoniſhed by Moyſes example to lerne of anie man, that which is good. S. Chryſoſtom. *ho. de ferendis reprehenſionibus.*

CHAP. XIX.

Nere to mount Sinai, with commemoration of their deliuerie from Ægypt, the people are commanded to be ſanctified. 16. and ſo our Lord coming in thunders and lightnings ſpeaketh with Moyſes.

IN the third moneth of the depature of Iſrael out of the 1
Land of Ægypt, " this day they came into :: the wilder-
neſſe of Sinai, † For departing out of Raphidim, and co- 2
ming to the deſert of Sinai, they camped in the ſame place,
and there Iſrael pitched their tentes ouer againſt the moun-
taine. † And Moyſes went vp to God: and our Lord called 3
him from the mountaine, and ſaid: :: This ſhalt thou ſay to
the houſe of Iacob, and ſhalt tel the children of Iſrael:
† Your ſelues haue ſene what I haue done to the Ægypti- 4
ans, how I haue carried you vpon the winges of eagles, and
haue taken you vnto me. † If therfore you wil heare my 5
voice, and keepe my couenant, you ſhal be :: my peculiar of
al peoples: for al the earth is myne. † And you ſhal be vnto 6
me :: a prieſtlie kingdome, and :: a holie nation: theſe are
the wordes that thou ſhalt ſpeake to the children of Iſrael.
† Moyſes came: and calling together the nations of the 7
people, he declared al the wordes which our Lord had com-
manded him. † And al the people anſwered together :: Al 8
thinges that our Lord hath ſpoken, we wil doe. And when
Moyſes had reported the peoples wordes to our Lord, † our 9
Lord ſaid to him: Now preſently wil I come to thee in the
darkeneſſe of a cloude, that the people may heare me ſpea-
king to thee, and may beleue thee for euer. Moyſes therfore
:: told the peoples wordes to our Lord. † Who ſaid to him: 10
Goe to the people, and ſanctifie them to day, and to morow,
and let them waſh their garmentes. † And let them be 11
readie againſt the third day: for in the third day the Lord wil
deſcend in the ſight of al the people vpon the mount Sinai.
† And thou ſhalt appoynt certaine limites to the people 12
in circuite, and ſhalt ſay to them: Beware ye aſcend not into
the mount, and that you touch not the endes therof: euerie
one that toucheth the mount, dying ſhal dye. † Handes ſhal 13
not touch him, but he ſhal be ſtoned to death, or ſhal be
ſhot through with arrowes: whether it be beaſt, or man, it
ſhal not liue. When the trumpet ſhal beginne to ſound, then
let them aſcend into the mount. † And Moyſes came downe 14
from the mount to the people, and ſanctified them. And
when they had washed their garments, † he ſaid to them: 15
Be readie againſt the third day, and come not neere your
wiues. † And now the third day was come, and the mor- 16
ning appeared: and behold thunders deganne to be heard,

and

:: To this place (which was their 12 mansion) they came the 47. day after they parted from Ægypt. And the third day folowīg which was the 50, the law was geuen in mount Sinay. *S. Hierom. Epiſt 1. ad Fabiolam.*

:: God would haue their free conſent, els it were not a perfect couenant *Theodoret. q 35. in Exod.*

::In this couenant God promiſeth particular loue; Prieſtlie function, wherby they might better ſerue him; and effectual grace and ſanctitie.

:: The people promiſe loyaltie to God; and to keepe his commandements.

:: So Angels & Saincts offer our prayers & other good workes to God, though he know al things before hand.

and lightenings to flash, and a verie thicke cloude to couer the mount, and the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. † And when Moyses had brought them forth to mete with God from the place of the campe, they stoode at the botome of the mount. † And al the mount Sinai smoked: for because our Lord was descended vpon it in fyre, and the smoke arose from it as out of a fornace: and al the mount was terrible. † And the sound of the trumpet grew lowder by litle and litle, and was drawen out a length: Moyses spake, and God answered him. † And our Lord descended vpon the mount Sinai in the very toppe of the mount, and he called Moyses into the toppe therof. Whither when he was ascended, † he said vnto him: Goe downe, and charge the people: lest perhaps they wil passe their limittes to see the Lord, and a very great multitude of them perish. † The priestes also that come to the Lord, let them be sanctified, lest he strike them. † And Moyses said to our Lord: The comon people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limittes about the mount, and sanctifie it. † To whom our Lord said: Goe, gette thee downe and thou shalt come vp, & Aaron with thee: but :: the priests and the people let them not passe the limittes, nor ascend to the Lord, lest perhappes he kil them. † And Moyses went downe to the people, and told them al.

:: The people and al inferior clergie also, are to kepe their limites and to lerne Gods wil of their superiors

ANNOTATIONS.

CHAP. XIX.

1. *This day.*] The first day of the third moneth the children of Israel came into the desert of Sinai. So counting 16. dayes remaining of the first moneth when they parted from Ægypt, al the second moneth of 30. dayes, this first day of the third moneth, and three dayes more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was geuen the fifteth day, in figure of the Law of Christ, promulgated on whitsunday, the fifteth day after our Redemption. VVherby we see meruelous correspondence of diuine Mysteries, in the old and new Testament. *S. Augustin Epist. 119. c. 16.*

Agreement of old and new mysteries.

CHAP. XX.

The third part of this booke: containing Diuine Lawes: Moral: Ceremonial: and Iudicial.

Moyses receiueth the Decologue or tenne commandments of God, for al the people. 23. With repetition that they shal not make false goddes, nor make Altares but of earth, or vnhewed stone, and without steppes.

AND

AND our Lord ſpake al theſe wordes: † I am the Lord 1 2
thy God, which brought thee forth out of the Land of
Ægypt, out of the houſe of ſeruitude. † Thou shalt not 3
haue " ſtrange goddes before me. † Thou shalt not make to 4
thee " a :: grauen thing, nor any ſimilitude that is in heauen
aboue, & that is in the earth beneth, neither of thoſe thinges
that are in the waters vnder the earth. † Thou shalt not adore 5
them, nor ſerue them: I am the Lord thy God mightie, ielous,
:: viſiting the iniquitie of the fathers vpon the children, vpon
the third and fourth generation of them that hate me: † and 6
doing mercie vpon thouſandes to them that loue me, and
keepe my preceptes. † Thou shalt not take the name of the 7
Lord thy God in vaine. for the Lord wil not hold him innocent that shal take the name of the Lord his God vainly.
† Remember that thou ſanctifie the ſabbath day. † Six dayes 8 9
shalt thou worke, and shalt doe al thy workes. † But on the 10
ſeuenth day is the ſabbath of the Lord thy God: thou shalt
doe no worke in it, thou, and thy ſonne, and thy daughter,
thy man ſeruant, and thy woman ſeruant, thy beaſt, and the
ſtranger that is with in thy gates. † For ſix dayes the Lord 11
made heauen and earth, and the ſea, and al thinges that are in
in them, and reſted in the ſeuenth day, therfore the Lord
bleſſed the ſabbath day, and ſanctified it. † Honour thy fa- 12
ther and thy mother, that thou mayſt be long liude vpon
the earth, which the Lord thy God wil geue thee. † Thou 13
shalt not murder. † Thou shalt not committe aduourtrie. 14
† Thou shalt not ſteale. † Thou shalt not ſpeake againſt 15 16
thy neighbour falſe teſtimonie. † Thou shalt not couet thy 17
neigbours houſe: neither shalt thou deſire his wife, nor ſeruant, nor handmaide, nor oxe, nor aſſe, nor any hing that is
his. † And al the people ſaw the voices and the flames, and 18
the ſound of the trumpet, and the mount ſmoking: and
being frighted and ſtroken with feare they ſtoode a farre
of, † ſaying to Moyſes: Speake thou to vs, and we wil 19
heare: let not our Lord ſpeake to vs, leſt perhappes we die.
† And Moyſes ſaid to the people Feare not: for God 20
came to proue you, and that his terrour might be in you,
and you should not ſinne. † And the people ſtoode a farre 21
of. But Moyſes went into the darke cloud wherein God
was. † Our Lord ſaid moreouer to Moyſes: This ſhalt thou 22
ſay to the children of Iſrael: You haue ſeene that from
heauen

:: In Hebrew *pesel*, in Greke γλυπτὸν, in Latin *sculptile*, in Engliſh *a grauen thing*.

:: This commination and promiſe annexed to the firſt commandment perteyneth to euerie one of the nine folowing Catech. Ro. p. 3 q. 9.

The Epiſtle on weneſday in the third weeke of Lent

23 heauen I haue ſpoken to you. † You ſhal not make goddes
24 of ſiluer, nor goddes of gold ſhal you make to you. † An Altar :: of earth you ſhal make to me, and you ſhal offer vpon it your holocaſtes and pacifiques, your ſheepe and oxen in euerie place where the memorie of my name ſhal be: I
25 wil come to thee, and wil bleſſe thee. † And if thou make an Altar of ſtone vnto me, thou ſhalt not build it of hewed ſtones: for if thou lift vp thy knife ouer it, it shal be polluted.
26 † Thou shalt not goe vp by grieſes vnto myne Altar, leſt thy turpitude be diſcouered.

:: This and other ceremonial precepts are determinate lawes, for obſeruing the cõmandments of the firſt table perraining to God.

ANNOTATIONS.

CHAP. XX.

3. *strange goddes*] Proteſtants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue ſo defamed Catholique Religion in this behalfe, that the vulgar ſorte of deceiued people, otherwiſe knowing Catholiques to be ordinarily of moderate conuerſation in life, of iuſt dealing towardes their neighboures, addicted to prayer, faſting, almes, and manie good woorkes, more wanting among them ſelues: yet ſuppoſing them, notwitſtanding theſe laudable qualities, to be Idolaters, are therby auerted from Catholique Religion. And ſurely it were a iuſt cauſe, if it were true. As wel therfore to purge our ſelues of ſo haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we ſhal here note ſome of the Proteſtants egregious lies, againſt the whole Church militant, and blaſphemous reproches againſt the the glorious Sainctes: then briefly declare the true and ſincere doctrine, and practiſe of the Catholike Church in this point. Luther in his poſtil vpon the Goſpel of our Lordes Incarnation, ſayth: *Papiſtæ Virginem Mariam Deum conſtituunt: Omnipotentiam ei in cælo, & in terra tribuunt.* The Papiſts (ſaith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papiſtrie al expected more fauour and grace from her, then from Chriſt himſelf. His ſcholar Melancton (*in locis communib.*) poſtilling the firſt Precept, ſaith: Papiſtes inuocate Sainctes, and worſhip Images in heathniſh maner. Caluin (*li. de neceſſ. refor Eccleſ.*) ſaith: thoſe of the Emperours religion (meaning al Catholiques) ſo diuide Gods offices among Sainctes, that they ioyne them to the Soueraigne God, as collegues; in which multitude God lieth hidden. Againſt the moſt glorious virgin mother the ſame Luther (*ſer. de natali virg. Mar.*) feared not to ſay, thar he eſtemed no more of the prayer of *S Marie*, then of anie one of the people. And his reaſon is worſe then his wicked aſſertion, for that, ſaith he, al that beleue in Chriſt are as iuſt, and as holie as the virgin Marie, or anie other Sainct how great ſoeuer. The Magdeburgian Centuriators (li. 1. Cent. 1.) affirme that the virgin Marie ſinned greuouſly, yea compare her imagined faultes with the ſinne of Eue in paradiſe. (li. 2.) They charge S. Peter and S Paul (alſo after their conuerſions) with diuers great crimes. Caluin (li. 3. Inſt. c. 2. parag. 31.) condemneth Sara

Proteſtants charge al Catholiques to be Idolaters.

They abuſe their folowers

They belie the Church militant.

Blaſpheme the triumphant.

and Rebecca of great ſinnes (c. 4.) reprehendeth Iudas Machabeus for ſuperſtitious, and prepoſterous zeale, in cauſing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuſeth moſt holie and meke Moyſes of arrogancie and pride And (li 3 Inſtit. c 20. pa. 27) he ſcuruely ſcoffeth at al Sainctes in general, ſaying; If they heare morral mens prayers, they muſt haue eares ſo long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproued in Vigilantius) but alſo *vmbras, larvas, colluuiem: shadowes, night goblins, ſtincking filth* yet more, (*li. de vera refor. Eccleſ. rat.*) he calleth them *Monſtra, carnifices, beſtias, monſters, hangmen, beaſtes.* Theſe and like blaſphemies modeſt men can not but abhore and deteſt. Their lies alſo are conuinced by S Hierom, handling this matter of purpoſe againſt Vigilantius, by S. Auguſtin touching it by occaſion (*li. 20. c. 21.*) againſt Fauſtus the Manachey, Thomas VValdenſis (*to. 3. tit. 13. de Sacramentalibus*) againſt wiclif. by al Catechiſmes and Chriſtian Inſtructions, teaching nothing like, but quite contrarie to theſe mens reportes. In ſumme they al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitly inferiour to diuine, as the excellencie of God ſurmounteth al excellencie created.

Al modeſt mē wil condemne theſe blaſphemies.

Catholique doctrine and practiſe conuince their lies.

The true Catholique doctrin

For better declaration wherof, it is to be conſidered, that ſeing by the law of God and nature, honour is due to excellencie, there muſt be ſo manie diſtinct kindes of honour, as there be general kindes of excellencie, which are three. The firſt of God, infinite, and incomparably aboue al: the ſecond is ſupernatural but created, as of grace and glorie: the third is humane or natural, conſiſting in natural giftes, or worldlie powre and dignitie, al three as diſtinct as God, heauen, and earth. To theſe three general kindes of excellencie perteine therfore other three as diſtinct kindes of honour; to wit, Diuine due to God only, called by vſe and appropriation of a greeke world *Latria*: the ſecond *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the courſe of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers ſtates and qualities of men. The firſt of theſe which is diuine, may in no caſe be geuen to anie creature, how excellent ſoeuer. The third which is ciuil, as both Catholiques and Proteſtants hold for certaine, is not competent nor agreable to Sainctes, but to mortal worldlie men in reſpect of temporal excellencie. Al the controuerſie therfore is about the ſecond. VVhich Caluin (*li. 1. Inſtit. c. 11. & 12.*) and al proteſtant writers denie & reiect, and ſo would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the ſame external actes, as ſtanding bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himſelf. VVe anſwer, that the diſtinctiō of honour cōſiſteth not alwayes in the external action, but in the intention of the mind. For when we do ſuch external actes of honour to God, we intend therby to honour the Creator and Lord of al, and ſo it is diuine honour, but doing the ſame external actes to a Saint, we conceiue of him, as a glorious ſeruant of God, and ſo we honour him as a ſanctified and glorified creature, Gods ſubiect and ſeruant. VVithout this diuerſitie of intentions in your mind, you can not ſhew difference, betwen the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the ſame external action: yet no Chriſtian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we anſwer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Sainct; and becauſe Altares perteine to Sacrifice, they

Three kindes of excellencie

Therfore three kindes of honour.

Proteſtants denie anie honour to be due to Sainctes.

Their obiection.

Firſt anſwer.

Example of this neceſſary diſtinction.

Second anſwer.

they are erected to God only, though oftentimes in memorie of Saincts.

Both which answers S. Augustin gaue long since, to Faustus the Manachie, arguing that Catholiques by doing the same external actes, worshipped Martyrs with diuine honour, and so turned them into Idols, as that heretike inferred. VVherupon S. Augustin declareth, that Christian people celebrate together the memories of Martyrs with *Religious solemnitie*, to styr vp imitation, to be partakers of their merites, and to be holpen by their prayers. Yet so that we erect not Altares (becausse they are for Sacrifice) to anie Martyr, though in memorie of Martyrs, but to God of Martyrs. For who euer standing at the Altar, in places of Saincts bodies, saide: VVe offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to inkindle charitie, both towards them, whom we may imitate, and towards him, by whose helpe we may VVe honour Martyrs with that worship of loue and societie, wherwith holie men are worshipped in this life VVhose hart we perceiue is prepared to like sufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more securly, after al vncertainties are ouercome, and with how much more confident praise, we preach them now victours in a more happie life, then others yet fighting in this But with that worshippe, which in greke is called *Latria*, *a cruit properly due to God*, which in Latin can not be expressed by one word, we neither worship, nor teach to be worshipped but one God. And for so much as offering of Sacrifice perteineth to this worshippe (wherof they are called Idolaters, that offer sacrifice to anie Idols) we by no meanes offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus farre S. Augustin. The same teacheth Theodoret (*l. 8. ad Grecos*) Our Lord hath deprined false goddes of the honour, they had in Temples, and in place of them caused his Martyrs to be honored: yet not in the same maner, for we neither bring hostes, nor libaments to Martyrs, but honour them, as holie men, and most deare freinds of God. It would be to long to cite manie ancient Fathers, testifying and teaching that Saincts are to be honored.

S. Augustin declareth this doctrin: and geueth both the former answers.

Three causes of celebrating Saincts memories.

Latria is honour proper to God.

Sacrifice only to God.

More compendiously we wil take our aduersaries confession, the Magdeburgian Centuriators. VVho (*Pref. Cent. 6.*) holding that the Church was only pure from idolatrie the first hundred yeares of Christ, and that it began to faile in the second and third age, more in the fourth and fifth, and was vtterly perished in the sixth, impute the cause of her ruine, that the very chiefe men taught and practised the honour of Saincts First of al (say they) these horrible and pernicious darknes, as certaine black cloudes couering the whole firmament, rose vp in the very e assemblie of teachers. For that partly the very Doctors of the Church, partly other supersticious men, augmented ceremonies and humane worshippes in the Temples. For sacred houses began to be built in al places, with great coste, altogether in heathnish maner: not principally to the end, Gods word might there be taught, but that some honour might be exhibited to the Reliques of Saincts, and that foolish people might there worship dead men. And how pleasant eloquent is that Gregorie, called the great, how feruent, when, as from his three footed stoole, he preached the maner of consecrating these houses? And a litle after By this occasion dead creatures, and bloudles half wormeaten bones began to be honored, inuocated, and worshipped with diuine honour Al which *The Doctors o the Church* not only wincked at, but also *set forward*. Thus the reader seeth, notwithstanding

Protestants confesse that the ancient Fathers honored Saincts, and their Reliques.

Manna was put in a golden vessel. *Heb. 9.*

How lucie are heretikes to scoffe at so renowmed a Doctor!

ſtanding their lies, ſcoffes, and blaſphemies, Proteſtants do confeſſe, that the Church and her chiefe pillers, ſtraight after the firſt hundred yeares of Chriſt, fiue hundred next folowing, honored Sainćts and their Reliques. Neither wante there autentical examples of holie Scriptures, wherby the ſame is proued. *As. Gen.* 32 48. *Exodi.* 3. 32. *Num.* 22. *Ioſue* 5. 3. *Reg.* 18. 4. *Reg.* 2. *Pſalm.* 98. *and els vvhere.*

Proteſtants haue corrupted the text in al their Engliſh Bibles.

4. *A grauen thing*] Here the ſame falſifiers of Chriſtian doctrin, do not only peruert the ſenſe of holie Scripture, wreſting that againſt Images, which is ſpoken againſt Idols, but alſo ſhamfully corrupt the text, by tranſlating *grauen image*, neither folowing the Hebrew, Greke, nor Latin. For the Hebrew word, *peſel*, is the verie ſame that *ſculptile* in Latin, that is *a grauen or carued thing*. The Greke hath εἴδωλον, *an idol*. So al Proteſtants Engliſh Bibles are falſe.

God commanded to make Images.

In the meane time til they correćt their bookes, they may pleaſe to remember, that God ſhortly after this (*Exod.* 25.) commanded to make Images of Angels, towit Cherubins. Likewiſe a braſen ſerpent (*Num.* 21.) Alſo oxen and Lions (3. *Reg.* 6. & 7.) Neither are Puritanes ſo preciſe, but that they engraue, carue, print, paint, caſt, ſow, embrother, and otherwiſe make, and kepe Images, purtraćtes, and pićtures of men, and other things. As for worſhipping of ſacred Images the ſecond concel of Nice (*Act.* 4.) The concel of Trent (*ſeſſ.* 25.) S. Gregorie the great (*li.* 7. *ep.* 5. & 53.) S. Damaſcen in diuers whole bookes, and manie others, and al Catholique Catechiſmes and Chriſtian Inſtrućtions teach, that the honour is not done to the Image for it ſelf, but at the preſence of the Image, to Chriſt, or Sainćt, whoſe Image it is.

Chriſt, and Sainćts are honored in their Images.

The firſt table containeth three precepts the ſecond ſeuen.

The firſt can not wel be diuided.

The ninth and tenth are as diſtińt, as the ſixth and ſeuenth.

An other controuerſie Caluin here maketh, that from theſe wordes, *Thou ſhalt not make*, beginneth the ſecond precept, ſo counting foure precepts in the firſt table, and ſix in the ſecond. But being no matter of faith, how they are diuided, ſo al the wordes, and the number of tenne commandemens be acknowledged (for holie Scripture calleth them tenne, Exo 34. v. 28. Deut. 4. v. 13. & 10. v. 4) we wil not contend: but only as more reaſonable we folow the common maner of diuiding the firſt table into three precepts, directing vs to God, the ſecond into ſeuen, belonging to our neighbour, approued for the better by S. Auguſtin (*q.* 71 *in Exodum*) and generally receiued of al Catholiques; grounded vpon this reaſon, among others, becauſe to make or haue a pićture, or ſimilitude of anie creature, to the end to adore it as God, were in dede to haue a ſtrange God, which is forbid in the firſt wordes. and ſo al that ſoloweth to the comination and promiſe, forbiddeth falſe goddes, and appeareth to be but one precept in ſubſtance. But the deſire and internal conſent to adultrie, and to theift, differ altogether as much, as the external actes of the ſame ſinnes; and therfore ſeing adultrie and theift are forbidden to be comitted, by two diſtinct precepts, the prohibition of the internal deſire, with mental conſent to the ſame, doth alſo tequire two precepts.

CHAP. XXI.

Iudicial precepts concerning bondmen and bondvvemen. 12. *Manſlaughter and ſtriking: killing and curſing of parents.* 23. *The lavv of like paine for a hurt,* 28. *of an oxe ſtriking vvith his horne.*

THESE

1 THESE are the :: iudgements which thou shalt propose :: Iudicial lawes do in-
2 to them. † If thou bye an Hebrew seruant, six yeares struct in particular, how to
shal he serue thee: in the seuenth he shal goe out free *gratis. kepe the commandments of
* Paying nothing.
3 † With what rayment he entred in, with the like let him go the second table, pertaining to our
out: if hauing a wife, his wife also shal goe out with him. neighboures.
4 † But if his lord geue him a wife, and she beare sonnes &
daughters: the woman and her children shal be her lordes:
5 but himselfe shal goe out with his rayment. † And if the
seruant say: I loue my lord and wife & children, I wil not
6 goe out free: † his lord shal present him to :: the goddes, :: The Iudges authorized by God.
and he shal be sette to the dore and the postes, and he shal
bore his eare through with an awle: and he shal be his bond-
7 man for euer. † If any man sel his daughter to be a seruant,
she shal not goe out, as bondwemen are wont to goe out.
8 † If she mislike the eyes of her maister to whom she was
deliuered, he shal dismisse her: but he shal not haue autho-
9 ritie to sel her vnto a strange people, if he despise her. † But
if he despouse her to his sonne, he shal doe to her after the
10 maner of daughters. † And if he take an other wife for
him, he shal prouide her a mariage, and rayment, and the
11 price of her chastitie he shal not denie. † If he doe not
these three thinges, she shal goe out gratis without monie.
12 † He that striketh a man wilfully to kil him, dying let him
13 die. † But he that did not lye in waite for him, but God
deliuered him into his handes: I wil appoint thee a place
14 whereunto he ought to flee. † If a man of sette purpose
kil his neighbour, and by lying in waite for him: thou shalt
15 plucke him out from mine Altare, that he may die. † He that
16 striketh his father or mother, dying let him die. † He that
shal steale a man, and sel him, being conuicted of the tres-
17 passe, dying let him die. † He that curseth his father, or
18 mother, dying let him die. † If men fal at wordes, and the
one strike his neighbour with a stone or with his fist, and
19 he die not, but lye in his bedde: † if he rise, and walke abrode
vpon his staf, he that did strike shal be quitte, yet so that he
make restitution for his worke, and for his expenses vpon
20 the phisicians. † He that striketh his man or mayde seruant
with a rodde, and they die in his handes, he shal be guiltie of
21 the crime. † But if the partie remayne aliue a day or two,
he shal not be subiect to punishment, because it is his money.
22 † If certaine fal at wordes, and one strike a woman with

child, and she in deede aborte, but her ſelfe liue: he shal be
ſubiect to ſo much damage as the womans huſband shal re-
quire, and as arbiters shal award. † But if her death doe en- 23
ſue thereupon, he shal render life for life, † eye for eye, 24
tooth for tooth, hand for hand, foote for foote, † aduſtion 25
for aduſtion, wound for wound, ſtripe for ſtripe. †If any man 26
ſtrike the eye of his manſeruant or maidſeruant, and leaue
them but one eye, he shal make them free for the eye which
he put out. † Alſo if he ſtrike out a tooth of his manſeruant 27
or maydſeruant he shal in like maner make them free. † If 28
an oxe with his horne ſtrike a man or a woman, and they die,
he shal be ſtoned: and his flesh shal not be eaten, the owner
alſo of the oxe shal be quitte. † But if the oxe were wont 29
to ſtrike from yeſterday and the day before, and they warned
his maiſter, neither did he shutte him vp, and he kil a man or
a woman: both the oxe shal be ſtoned, and they shal put to
death his owner alſo. † And if they ſette a p.ice vpon him, 30
he shal geue for his life whatſoeuer he is asked. † Alſo if with 31
his horne he ſtrike a ſonne, or a daughter, he shal be ſubiect
to the like ſentence. † If he inuade a bondman or bondwo- 32
man, he shal geue thirtie ſicles of ſiluer to their maiſter,
but the oxe shal be ſtoned. † If a man open a ceſterne, and 33
digge one, and doe not couer it, an oxe or an aſſe fal into it,
† the owner of the ceſterne shal pay the price of the beaſtes: 34
and that which died, shal be his owne. † If one mans oxe 35
gore an other mans oxe, and he die: they shal ſel the oxe that
liueth, and shal diuide the price, and the carcaſſe of that
which died they shal parte betwen them. † But if he knew 36
that his oxe was wont to ſtrike from yeſterday and the day
before, and his maiſter did not keepe him in: he shal render
oxe for oxe, and shal take the carcaſſe whole.

CHAP. XXII.

The punishment of theift, 5. and other treſpaſſes, 7. if a thing committed to cuſtodie or lent doth perish, 16. of deſlovvring a Virgin, 18. of inchanting, beſtialitie, and idolatrie, 21. of hurting ſtrangers, Vvidovves, and orphanes. 25. The lavv of lending vvithout Vſurie, 26. of taking pleadge, 28. of reuerence to ſuperiors, and of paying tithes.

1 IF any man ſteale an oxe or a ſheepe, and kil or ſel it: he
ſhal reſtore :: fiue oxen for one oxe, and :: foure sheepe
2 for one ſheepe. † If the theefe be found breaking vp the
houſe or vndermining it, and taking a wound die: the ſtriker
3 shal not be guiltie of bloud. † But if he doe this when the
ſunne is riſen, he hath cõmitted manſlaughter, and himſelf
shal die. If he haue not wherwith to make reſtitution
4 for the theft, himſelfe shal be ſold. † If that which he ſtole,
be found with him, aliue, either oxe, or aſſe, or sheepe:
5 he shal reſtore duble. † If anie man hurt a field or a vineyard,
and let goe his beaſt to feede vpon that which is other mens:
the beſt of whatſoeuer he hath in his owne field, or in his
vineyard, he shal reſtore according to the eſtimation of the
6 damage. † If fire breaking forth light vpon the thornes, and
catch ſtackes of corne, or corne ſtanding in the fieldes, he
7 shal render the damage that kindled the fire. † If a man
committe money, or veſſel vnto his frend to keepe, and they
be ſtolen away from him, that receaued them: if the theefe
8 be found, he shal reſtore duble: † if the theefe be not
knowen, the maiſter of the houſe shal be brought to :: the
goddes, and shal ſweare that he did not extend his hand vpon
9 his neighbours good, † to doe any fraud, as wel in oxe as in
aſſe, and sheepe and rayment, and whatſoeuer may bring
damage: the cauſe of both parties shal come to the goddes:
and if they geue iudgement, he shal reſtore duble to his
10 neighbour. † If a man committe aſſe, oxe, sheepe, or any
beaſt, to his neigbours cuſtodie, and it die, or be hurt, or be
11 taken of enemies, and no man ſaw: † there shal be an oath
betwen them, that he did not put forth his hand to his neigh-
bours good: and the owner shal admitte the oath, and he
12 shal not be compelled to make reſtitution. † But if it were
taken away by ſtelth, he shal reſtore the damage to the owner.
13 † If it were eaten of a beaſt, let him bring vnto him that
14 which was ſlaine, and he shal not make reſtitution. † He
that asketh of his neighbour to borow any of theſe thinges,
and it be hurt or dead the owner being not preſent, he shal
15 be compelled to make reſtitution. † But if the owner be
preſent, he shal not make reſtitution, eſpecially if it were
16 hired and came for the hire of the ſame. † If a man ſeduce
a virgin being not yet deſpouſed, and lie with her: he shal
17 endowe her, and haue her to wife. † If the virgins father
wil

:: VVhere great faults are cõmitted, puniſhment is inflicted according to the enormitie of the ſinne, aboue the proportion of the iniurie. *Theodoret. q. 50. in Exod. Deut. 25.* Myſtically, He that taketh from the Church a daylie laborer in Gods field, ſinneth more greuouſly and deſerueth more puniſhment, then he that taketh a priuate man of Chriſts flock, *Rabanus.*

:: Iudges called goddes for their eminent authoritie. *Exo. 7. v. 1.*

wil not geue her, he ſhal geue money according to the maner
of the dowrie, which virgins are wont to receaue. † In- 18
chanters thou ſhalt not ſuffer to liue. † He that lieth with a 19
brute beaſt, dying let him die. † He that ſacrificeth to goddes, 20
ſhal be put to death, but to the Lord only. † Thou ſhalt not 21
:: The law of nature requireth to do to others as we would they ſhould do to vs. For which cauſe (beſides others) God ſuffered his people to be ſtrangers in Ægypt, to moue them to compaſſion towards others in like caſe, *Rabanus.* moleſt a ſtranger, nor afflict him: :: for your ſelues alſo were
ſtrangers in the Land of Ægypt. † A widow and an orphane 22
you ſhal not hurt. † If you hurt them, they wil crie out to 23
me, and I wil heare their crie: † and my furie ſhal take in- 24
dignation, and I wil ſtrike you with the ſword, and your
wiues ſhal be widowes, and your children orphanes. † If 25
thou lend money to my people being poore, that dwelleth
with thee, thou ſhalt not vrge them as an exactour, nor op-
preſſe them with vſuries. † If thou take of thy neighbour 26
a garment in pledge, thou ſhalt geue it him againe before
ſunne ſette. † For that ſame is the onlie thing, wherwith he 27
is couered, the clothing of his bodie, neither hath he other
to ſleepe in: if he :: crie to me, I wil heare him, becauſe I am
merciful. † Thou ſhalt not detract from :: the goddes, and 28
the prince of thy people thou ſhalt not curſe. † Thy tithes 29
and thy firſt fruites thou ſhalt not ſlacke to pay, the firſt-
borne of thy ſonnes thou ſhalt geue me. † Of thy oxen alſo & 30
ſheepe thou ſhalt doe in like maner: ſeuen dayes let it be with
the damme, the eight day thou ſhalt render it to me. † Holie 31
men you ſhal be to me: the flesh that beaſtes haue taſted
of before, you ſhal not eate, but ſhal caſt it to the dogges.

:: Oppreſſion of the poore crieth to God for reuenge.
::Prieſts called goddes for their ſacred function. See pag. 171.

CHAP. XXIII.

Lawes are appointed to Iudges, (the enemies oxe, or aſſe to be ſaued) 8. namely not to take bribes. 10. The ſeuenth yeare, and day al muſt reſt. 14. Three principal feaſtes muſt be ſolemnized euerie yeare 20. Conduction and protection of an Aungel is promiſed. 24. the people is againe commanded to deſtroy Idols. 29. Why their enemies ſhal be deſtroyed by litle and litle.

THOV ſhalt not admitte a lying voice: neither ſhalt 1
thou ioyne thy hand to ſay falſe teſtimonie for a wicked
perſon. † Thou ſhalt not folow the multitude to doe euil: 2
neither ſhalt thou in iudgement, argree to the ſentence of
the moſt part, to ſtray from the truth. † The :: poore man 3 4
alſo

:: Al vertues being folded

4 also thou shalt not pitie in iudgement. † If thou meete thy enemies oxe, or asse going astray, bring it backe to him.
5 † If thou see the asse of him that hateth thee lye vnderneth his burden, thou shalt not passe by, but shalt lift him vp with
6 the same. † Thou shalt not decline the poore mans iudge-
7 ment. † A lye thou shalt auoide. The innocent and iust person thou shal not put to death: because I abhorre the
8 impious man. † Neither shalt thou take bribes, which doe
9 blind also the wise, and peruert the wordes of the iust. † The stranger thou shalt not molest. for you know the hartes of strangers: because your selues also were strangers in the Land
10 of Ægypt. † Six yeares thou shalt sow thy ground, and shalt
11 gather the corne therof. † But the seuenth yeare thou shalt let it alone, and make it to rest, that the poore of thy people may eate, and whatsoeuer shal be leift, let the beastes of the field eate it: so shalt thou doe in thy vineyard and thy oliuete.
12 † Six dayes thou shalt worke: the seuenth day thou shalt cease, that thy oxe may rest and thine asse: and the sonne of
13 thy handmaide may be refreshed, and the stranger. † Kepe al thinges that I haue said to you. And by the name of foren goddes you shal not sweare, neither shal it be heard out of
14 your mouth. † Three times euerie yeare you shal celebrate
15 feastes to me. † Thou shalt keepe :: the solemnitie of Azymes. Seuen dayes shalt thou eate azymes, as I commanded thee, in the time of the moneth of new corne, when thou didst come forth out of Ægypt: thou shalt not
16 appeare in my sight emptie. † And the solemnitie of the harueste :: of the first fruites of thy worke, whatsoeuer thou didst sow in the field. The solemnitie also in the end of the yeare, :: when thou hast gathered al thy corne out of the
17 field. † Thrise a yeare shal al thy male sexe appeare before
18 the Lord thy God † Thou shalt not sacrifice the bloud of my victime vpon leuen, neither shal the fatte of my solem-
19 nitie remaine vntil the morning. † The first fruites of the corne of thy ground thou shalt carrie into the house of the Lord thy God. Thou shalt not boyle a kidde in the milke of
20 his damme. † Behold I wil send myne Angel, which shal goe before thee, and keepe thee in thy iourney, and bring
21 thee into the place that I haue prepared. † Obserue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgeue when thou hast sinned, and

in iustice, cease to be true vertues, when iustice is not first obserued. *S. Hierom in Psal. 32. et in Prou. 31.*

Three principal feastes besides the Sabbath, & some others.
::Pasch in memorie of their deliuerie from Ægypt.
:: Pentecost, when they receiued the Law.
:: Tabernacles in memorie of Gods protection fourtie yeares in the desert.

my name is in him. † But if thou wilt heare his voice, and 22
doe al that I ſpeake, I wil be enemie to thyne enemies, &
wil afflict them that afflict thee. † And myne Angel ſhal goe 23
before thee, and ſhal bring thee in vnto the Amorrheite, and
Hetheite, and Pherezeite, and Chananeite, and Heueite,
and Iebuzeite, whom I wil deſtroy. † Thou ſhalt not adore 24
their goddes, nor ſerue them. Thou shalt not doe their
workes, but shalt deſtroy them, and breake their ſtatues.
† And you shal ſerue the Lord your God, that I may bleſſe 25
your bread & waters, and may take away infirmitie from
the middes of thee. † There shal not be a fruitleſſe nor bar- 26
ren bodie in thy land: I wil fil the number of thy dayes.
† I wil ſend my terrour to runne before thee, and wil kil 27
al people, to whom thou shalt enter: and wil turne the
backes of al thyne enemies before thee: † ſending forth 28
hornets before, that shal chaſe away the Heueite, and Cha-
naneite, and Hetheite, before thou enter. † I wil not caſt 29
them out from thy face in one yeare: leſt the land be brought
into a wilderneſſe, and beaſtes encreaſe againſt thee. † By 30
litle and litle I wil expel them from thy ſight, til thou be
increaſed, and doſt poſſeſſe the Land. † And I wil ſette thy 31
boundes from the Redde ſea vnto the ſea of the Paleſtines,
and from the deſert vnto the riuer: I wil deliuer the inhabi-
tantes of the Land in your handes, and wil caſt them out
:: Peace with infidels forbidden to Gods people. from your ſight. † Thou shalt :: not enter league with them, 32
nor with their goddes. † Let them not dwel in thy land, leſt 33
perhapes they make thee to ſinne againſt me, if thou ſerue
their goddes: which vndoubtedly wil be a ſcandal to thee.

CHAP. XXIIII.

Moyſes with others are commanded to aſcend, he to the Lord, the reſt a farre of 4. They offer Sacrifice. 8. Moyſes ſprinckleth the bloud of the Teſtament vpon the people. 15. Then aſcending to the mountaine, God coureth it with a firie cloude.

TO Moyſes alſo he ſaid: Goe vp to the Lord, thou, and 1
Aaron, Nadab and Abiu, and ſeuentie Ancientes of
Iſrael, and you shal adore a farre of. † And Moyſes onlie 2
shal aſcend to the Lord, and they shal not approach: neither
shal the people aſcend with him. † Moyſes therfore came 3
and

and told the people al the wordes of our Lord, and the iudgementes: and al the people answered with one voice: Al the wordes of our Lord, which he hath spoken we wil doe.
4 † And Moyses wrote al the wordes of our Lord: and rising in the morning he :: builded an Altar at the foote of the mount,
5 & twelue titles according the twelue tribes of Israel. † And he sent young men of the children of Israel, and they offered holocaustes, and sacrificed pacifique victimes to our Lord,
6 calues. † Moyses therfore tooke the halfe part of the bloud, and put it into bowles: and the residue he powred vpon the
7 Altar. † And taking the volume of the couenant, he reade the people hearing it: Who said: Al thinges that our Lord
8 hath spoken, we wil doe, and we wil be obedient. † And he tooke the bloud, and :: sprinkled it vpon the people, and said: " This is the bloud of the Couenant which our Lord
9 hath made with you vpon al these wordes. † And there went vp Moyses and Aaron, Nadab and Abiu, and seuentie
10 of the ancientes of Israel: † and they saw the God of Israel: and vnder his feete as it were a worke of sapphirstone, and as
11 the heauen, when it is clere. † Neither did he set his hand vpon those of the children of Israel, that retired farre of,
12 and they saw God, and did eate, and drinke. † And our Lord said to Moyses: Come vp to me into the mount, and be there: and I wil geue thee tables of stone, and the law, and the commandementes which I haue written: that thou maist
13 teach them. † Moyses rose vp, and his minister Iosue: and
14 Moyses ascending into the mount of God, † said to the Ancientes: Expect here til we returne to you, you haue Aaron and Hur with you: If anie question shal rise, you shal
15 referre it to them. † And when Moyses was ascended, a
16 cloud couered the mount, † and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud six dayes, and the seuenth day he called him out of the middes of the darke-
17 nesse. † And the forme of the glorie of our Lord, was as it were fire burning vpon the toppe of the mount, in the sight
18 of the children of Israel. † And Moyses entring into the middes of the cloude, ascended into the mount: and he was there fourtie dayes, and fourtie nightes.

:: As when Moyses had brought the Israelites from bondage, and receiued the law for them he built an Altar for Sacrifice: so Christ hauing redemed vs, and geuē vs a Law, for applicatiō of the fruict therof Altares are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes. In Christians Christs bloud applied by Sacrifice and Sacraments sanctifieth their soules. *Heb. 9.*

The lesson in Masse on Imber wenesday in Lent.

ANNOTATIONS.
CHAP. XXIIII.

A figure of Christs bloud in the B. Sacrament.

8. *This is the bloud of the couenant.*] Our Sauiour in the institution of the Eucharist, by vsing the same wordes, applying them to him selfe, *This is my bloud of the new Testament*, signifieth that he fulfilled this figure at his last supper. VVhich proueth both a Sacrifice of bloud then offered by him, as this bloud of the old Testament was already shed, when Moyses pronounced those wordes; and the real presence of Christs bloud. For els, if it were but wine, it were not better in substance then the figure, which was real bloud. *Isychius. li. 1. c. 4. in Leuit.*

CHAP. XXV.

Oblations of first fruictes, and freegifties for making the Tabernacle, and things perteyning ther'o 10. The Arck. 17. The Propitiatorie, and Cherubims. 23. A table, and theron the Loaues of proposition. 31. A candlestick, 37. and seuen lampes, with snuffers of gold.

AND our Lord spake to Moyses, saying: † Speake to 12
the children of Israel, that they take first fruites for me
of euerie man that offereth of his owne accord, you shal take
them. † And these are the thinges which you must take: 3
:: Gold, and siluer, and brasse, † hyacinth and purple, and 4
scarlet twise died, and silke, and the haire of goates, † and 5
rammes skinnes died redde, and ianthin skinnes, and the
wood setim: † oyle to make lightes: spices for oyntement, 6
and for incense of good sauour: † Onyx stones, and pretious 7
stones to adorne the ephod, and rationale. † And they shal 8
make me a sanctuarie, and I wil dwel in the middes of them:
† according to al the similitude of the tabernacle which I wil 9
shew thee, & of al the vessel to the seruice therof: & thus you
shal make it: † frame an arke of the wood setim, the length 10
wherof shal haue two cubites & an halfe: the bredth, a cubite
and an halfe: the height, likewise a cubite and an halfe. † And 11
thou shalt plate it with most pure gold within and without:
and ouer it thou shalt make a golden crowne round about:
† and foure golden ringes, which thou shalt put at the foure 12
corners of the arke: let two ringes be on the one side, and two
on the other. † Thou shalt make barres also of the wood 13
setim,

:: As the Israelites were prompt to offer these external things in the old law, so Christians must offer the like for Gods seruice: but specially al sortes of vertues, Faith, hope, charitie, penance, deuotion, prayer almes, fasting. &c.

14 ſetim, and shalt couer them with gold. † And thou shalt put
them in through the ringes that are in the ſides of the arke,
15 that it may be caried on them: † the which shal be alwayes
in the ringes, neither shal they at anie time be drawen out of
16 them. † And thou shalt put in the arke the reſtification
17 which I wil geue thee. † Thou shalt make a Propitiatorie of
moſt pure gold: the length therof shal hold two cubites and
18 an halfe, and the bredth a cubite & an halfe. † Two :: Cheru-
bims alſo thou shalt make of beaten gold, on both ſides of
19 the oracle. † Let one Cherub be on the one ſide, and the o-
20 ther on the other. † Let them couer both ſides of the Propi-
tiatorie ſpreading their winges, and couering the oracle, and
let them looke one towards the other, their faces turned vnto
21 the Propitiatorie wherwith the arke is to be couered, † wher-
22 in thou shalt put the teſtimony that I wil geue thee. † Thence
wil I command, and wil ſpeake to thee ouer the propitiatorie
& from the middes of the two Cherubims which shal be vpon
the arke of teſtimonie, al thinges which I wil command the
23 children of Iſrael by thee. † Thou shalt make a table alſo of
the wood ſetim, hauing two cubites in length, and in bredth
24 a cubite, and in height a cubite and an halfe. † And thou shalt
plate it with moſt pure gold: & thou shalt make to it a golden
25 ledge round about, † and to the ledge it ſelf a crowne enter-
polished, foure fingers high: and vpon the ſame, an other
26 golden crowne. † Thou ſhalt prepare alſo foure golden
ringes, and shalt put them in the foure corners of the ſame
27 table at euerie foote. † Vnder the crowne shal the golden
ringes be, that the barres may be put through them, and
28 the table may be carried. † The barres alſo them ſelues thou
shalt make of the wood ſetim, and shalt compaſſe them with
29 gold to beare vp the table. † Thou shalt prepare alſo fawcers,
and phials, cenſers, and goblettes, wherein the libamentes
30 are to be offered, of moſt pure gold. † And thou shalt ſette
vpon the table :: loaues of propoſition in my ſight alwaies.
31 † Thou shalt make alſo a candleſticke beaten of moſt pure
gold, the shaft therof, and branches, cuppes, and boules, and
32 lilies proceding from the ſame. † Six branches shal goe forth
of the ſides, three out of one ſide, and three out of the other.
33 † Three cuppes as it were in maner of a nutte on euerie
branch, and a boule withal, and a lilie: and three cuppes
likewiſe of the fashion of a nutte in an other branch, and

:: If Images were vnlawful God would not haue commanded to make Cherubims. *co. Nic. 2.*

:: For the perpetual vſe, and ſanctitie of theſe loaues, which none might eate but ſuch as were pure (*1. Reg. 21.*) they prefigured the holie Euchariſt. *S. Hier. in Tit. 1. S. Damaſcen de ox: ho. li. 4. c. 14. S. Cyril. cathec 4.* And conſequently Chriſt is really preſent in the B. Sacrament. For if there were bread in ſubſtance, it ſhould not excel the figure; which is required in euerie thing prefigured. *Coloſſ. 2.*

a boule withal, and a lilie. This shal be the worke of the six
branches, that are to be drawen forth from the shaft: † and 34
in the candlestick it selfe shal be foure cuppes in maner of
a nutte, and at euerie one boules and lilies. † Boules vnder 35
two branches in three places, which together make six
comnig forth out of one shaft. † Both the boules therfore 36
and the branches shal be out of it, al the whole beaten of
most pure gold. † Thou thalt make also seuen lampes, and 37
shalt sette them vpon the candlesticke, for to geue light ouer
against. † The snuffers also and where the snuffinges shal be 38
put out, let them be made of most pure gold. † The whole 39
weight of the candlesticke with al the furniture therof shal
haue a talent of most pure gold. † Looke, and make it accor- 40
ding to the paterne, that was shewed thee in the mount.

CHAP. XXVI.

The forme of the Tabernacle, with the appertinances, and of vvhat matter number, and qualities al things shal be.

AND the tabernacle thou shalt make thus: Tenne 1
curtines shalt thou make of twisted silke, and hyacinth,
and purple, and scarlet twise died, varied with imbrodered
worke. † The length of one curtine shal haue twentie eight 2
cubites: the bredth, shal be of foure cubites. Al the curtines
shal be of one measure. † Fiue curtines shal be :: ioyned one 3
to an other, and the other fiue shal hang together with the
connexion. † Loupes of hyacinth thou shalt make in the 4
sides and toppes of the certines, that they may be compled one
to an other. † Fiftie loupes shal euerie curtine haue on both 5
sides, so set on, that one loupe may be against another loupe,
and one may be fitted to the other. † Thou shalt make also 6
fiftie circles of gold wherwith the veiles of the curtines are
to be ioyned, that it may be made one tabernacle. † Thou 7
shalt make also eleuen curtines of haire, to couer the toppe
of the tabernacle. † The length of one haire curtine shal 8
haue thirtie cubites: and the bredth, foure: the measure of
al the curtines shal be equal. † Of the which, fiue thou shalt 9
ioyne apart, and the six thou shalt couple one to an other, so
that the sixt curtine in the front of the roofe thou shalt duble.
† Thou shalt make also fiftie loupes in the edge of one 10
curtine

:: Christs members by their vnion & communitie assist ech other, and adorne his tabernacle, the Church.

curtine, that it may be ioyned with the other: and fiftie
loupes in the edge of the other curtine, that it may be
11 coupled with his felow. † Thou shalt make alſo fiftie buckles
of braſſe, wherwith the loups may be iovned, that of al there
12 may be made one couering. † And that which shal remaine
in the curtines, that are prepared for the roofe, to witte, one
curtine that is ouerplus, with the halfe therof thou ſhalt
13 couer the backeſide of the tabernacle. † And there ſhal hang
downe a cubite on the one ſide, and an other on the other
ſide, which is the ouerplus in the length of the curtines,
14 fenſing both ſides of the tabernacle. † Thou shalt make
alſo an other couer to the roofe of ramnes skinnes died
redde: and ouer that againe an other couer of ianthine
15 skinnes. † Thou shalt make alſo the bordes of the tabernacle
16 ſtanding vpright of the wood ſetim, † of the which let
euerie one haue ten cubites in length, and in bredth one and
17 an halfe a peece. † In the ſides of the borde, shal be made
two morteſes, wherby one borde may be ioyned to an other
borde: and after this maner shal al the bordes be prepared.
18 † Of the which twentie ſhal be in the ſouth ſide that tendeth
19 Southward. † For the which thou shalt caſt fourtie feete
of ſiluer, that there may two feete be put vnder euerie borde
20 at the two corners. † In the ſecond ſide alſo of the taber-
nacle that looketh to the North, there shal be twentie
21 bordes, † hauing fourtie feete of ſiluer, two feete shal be
22 put vnder euerie borde. † But on the weſt quarter of the
23 tabernacle thou ſhalt make ſix bordes, † and againe other
two which ſhal be erected in the corners at the backe of the
24 tabernacle. † And they ſhal be ioyned together from beneth
vnto the toppe, and one ioynture shal hold them al. The
like ioynture shal be kept for the two bordes alſo that are
25 to be put in the corners. † And they shal be in al eight bordes,
their ſiluer feete ſixtene, two feete accounted for euerie
26 borde. † Thou shalt make alſo fiue barres of the wood ſetim,
to hold together the bordes on the one ſide of the tabernacle,
27 † and fiue others on the other ſide, and as manie at the weſt
28 ſide: † which shal be put along by the middes of the bordes
29 from one end to the other. † The bordes alſo them ſelues
thou shalt plate with gold, and shalt caſt ringes of gold to be
ſette vpon them, through which the barres may hold together
the bordeworke: the which thou ſhalt couer with plates of

gold.

gold. † And thou ſhalt erect the tabernacle according to 30
the paterne that was ſhewed thee in the Mount. † Thou 31
ſhalt make alſo a veile of hyacinth, and purple, and ſcarlet
twiſe died, and twiſted ſilke, wrought with imbrodered
worke and goodlie varietie: † which thou ſhalt hang before 32
foure pillers of the wood ſetim, the which themſelues alſo
ſhal be plated with gold, and ſhal haue foure heades of gold,
but feete of ſiluer. † And the veile shal be hanged on with 33
ringes, within the which thou ſhalt put the arke of teſti-
monie, with the which alſo the Sanctuarie, and the ſanctua-
ries of the Sanctuarie, shal be diuided. † Thou shalt ſet alſo 34
the Propitiatorie vpon the arke of teſtimonie in the :: Sancta
ſanctorum: † and the table without the veile: and ouer a- 35
gainſt the table the candleſticke in the ſouth ſide of the taber-
nacle: for the table shal ſtand in the north ſide. † Thou shalt 36
make alſo a hanging in the entring of the tabernacle of hya-
cinth, and purple, and ſcarlet twiſe died, and twiſted ſilke,
with imbrodered worke. † And fiue pillers of the wood 37
ſetim thou shalt plate with gold, before the which the hang-
ging shal be drawen: whoſe heades shal be of gold, and feete
of braſſe.

:: The chiefeſt part of the Tabernacle, called *Sancta ſanctorum Holie of holies.*

CHAP. XXVII.

An Altar muſt be made with things belonging therto. 9. Alſo the court of the tabernacle with hangings and pillers. 20. And proviſion of oyle for lampes.

THOV shalt make alſo an Altar of the wood ſetim, 1
which shal haue fiue cubites in length, and as manie in
bredth, that is, foure ſquare, and three cubites in height.
† And there shal be at the foure corners hornes of the ſame: 2
and thou shalt couer it with braſſe. † And thou shalt make 3
for the vſes therof pannes for to take the aſhes, and tongues
and fleshhookes, and fire pannes. al the veſſel thou shalt
make of braſſe. † And a grate in maner of a netre of braſſe: 4
at the foure corners wherof shal be foure ringes of braſſe,
† which thou shalt put vnder the hearth of the Altar: and 5
the grate shal be vnto the middes of the Altar. † Thou shalt 6
make alſo two barres for the Altar of the wood ſetim, which
thou shalt couer with plates of braſſe: † and thou shalt 7
drawe them through ringes, and they shal be on both ſides
of the Altar to carrie it. † Not maſſie, but emptie and 8
hollow

hollow in the inside shalt thou make it, as it was shewed
9 thee in the Mount. † Thou shalt make also the court of
the tabernacle, in the south part wherof against the south
there shal be hanginges of twisted silke: one side shal hold
10 in length an hundred cubites. † And twentie pillers with
as manie feete of brasse, which shal haue heades with their
11 engrauinges of siluer. † In like maner also on the north
side there shal be in length hanginges of an hundred cubites,
twentie pillers, and feete of brasse as manie, and their
12 heades with their engrauinges of siluer. † But in the
bredth of the court, that looketh to the west, there shal be
hanginges of fiftie cubites, and ten pillers, and as manie
13 feete. † In that bredth also of the court, which looketh to
14 the east, there shal be fiftie cubites. † in the which there
shal be deputed to one side hanginges of fiftene cubites, and
15 three pillers and as manie feete: † and in the other side there
shal be hanginges conteyning fiftene cubites, three pillers,
16 and as manie feete. † And in the entring of the court there
shal be made an hanging of twentie cubites of hyacinth and
purple, and scarlet twise died, and twisted silke, with embro-
dered worke: it shal haue foure pillers, with as manie feete.
17 † Al the pillers of the court round about shal be garnished
with plates of siluer, siluer heades, and feete of brasse.
18 † In length the court shal occupie an hundred cubites, in
bredth fiftie, the height shal be of fiue cubites, and it shal
be made of twisted silke, and shal haue feete of brasse.
19 † Al the vessel of the tabernacle for al vses and ceremonies,
the pinnes as wel of it as of the court, thou shalt make of
20 brasse. † Command the children of Israel that they bring
thee oyle of the oliuetrees the purest, and beaten with a
21 pestil: that a lampe may burne :: alwayes † in the tabernacle
of the testimonie, without the veile that is drawen before
the testimonie. And Aaron and his sonnes shal place it, that it
22 may geue light before the Lord vntil the morning. † It shal
be a perpetual obseruance through out their successions
before the children of Israel.

:: God would not haue darknes in his tabernacle by day nor night, signifying that his people ought alwayes to shine in good workes. *S. Beda. li. 3. c. 1. de tabernac.*

CHAP. XXVIII.

God commandeth Moyses to make diuers sortes of vestures for Aaron and his sonnes, prescribing the matter, maner, and ornaments therof.

:: Vocation neceſſarie to ſpiritual function. *Heb. 5.*

TAKE vnto thee alſo Aaron thy brother with his ſonnes, 1
from among the children of Iſrael, :: that they may doe
the function of prieſthoode vnto me: Aaron, Nadab, and
Abiu, Eleazar, and Ithamar. † And thou ſhalt make an holie 2
veſture to Aaron thy brother for glorie and bewtie. † And 3
thou ſhalt ſpeake to al the wiſe of hart, whom I haue repleniſhed with the ſpirit of wiſdome, that they make Aarons veſtures, wherin he being ſanctified may miniſter to me. † And 4

:: Theſe veſtments ſignifie that Biſhopes and Prieſtes muſt haue ſpecial vertues, diſcretion, puritie of life, ſincere intention, contemplatiõ of God, ſupportation of the peoples infirmitie, ſolicitude of their good, examplar life, ſound doctrin, and band of vnion. *S. Hiero. ad Fabiol. de veſtitu ſacerdotum, to. 3.*

:: theſe ſhal be the veſtments that they ſhal make: Rationale
and an Ephod, a tunike and a ſtraite linnen garment, a mitre
and a girdle. They ſhal make the holie veſtments for thy
brother Aaron and his ſonnes, that they may doe the function of prieſthood vnto me. † And they ſhal take gold, and 5
hyacinth, and purple, and ſcarlet twiſe died, and ſilke. † And 6
they ſhal make the Ephod of gold and hyacinth and purple,
and ſcarlet twiſe died, and twiſted ſilke, embrodered with
diuers colours. † It ſhal haue two edges ioyned in the toppe 7
on both ſides, that they may be cloſed together. † The verie 8
Workemanship alſo and al the varietie of the worke ſhal be
of gold and hyacinth, and purple, and ſcarlet twiſe died,
and twiſted ſilke. † And thou ſhalt take two Onyx ſtones, 9
and ſhalt graue in them the names of the children of
Iſrael: † ſix names in one ſtone, and the other ſix in 10
the other, according to the order of their natiuitie.
† After the worke of a grauer and the grauing of a lapidarie, 11
thou ſhalt graue them with the names of the children of
Iſrael, ſette in gold and compaſſed about: † and thou ſhalt 12
put them in both ſides of the Ephod, a memorial for the
children of Iſrael. And Aaron ſhal beare their names before the Lord vpon both ſhoulders, for a remembrance.
† Thou ſhalt make alſo hookes of gold, † and two litle 13 14
cheynes of moſt pure gold linked one to an other, which
thou ſhalt put into the hookes. † The Rationale of iudge- 15
ment alſo thou ſhalt make with embrodered worke of diuers colours, according to the workmanship of the Ephod
of gold, hyacinth, and purple, and ſcarlet twiſe died, and
twiſted ſilke. † It ſhal be foure ſquare and duble: it ſhal 16
haue the meaſure of a palme aſwel in length as in bredth.
† And thou ſhalt ſet in it foure rewes of ſtones: In the firſt 17
rew ſhal be the ſtone ſardius, and topazius, and the emeraud:
† in the ſecond the carbuncle, the ſapphire, and the iaſper: 18

† in the

19 20 † in the third a ligurius, an achates, an amethyſt: † in the
fourth a chryſolith, an onyx, and beryllus. they shal be ſet
21 in gold by their rewes. † And they shal haue the names of
the children of Iſrael: with twelue names shal they be grauen,
euerie ſtone with the names of euerie one according to the
22 twelue tribes. † Thou shalt make in the Rationale cheynes
23 linked one to an other of the pureſt gold: † and two ringes
of gold, which thou shalt put in both the toppes of the Ra-
24 tionale: † and the golden cheynes thou shalt ioyne to the
25 ringes, that are in the edges therof: † and the endes of the
cheynes them ſelues thou shalt couple with two hookes on
both ſides of the Ephod, which is toward the Rationale.
26 † Thou shalt make alſo two ringes of gold which thou shalt
put in the toppes of the Rationale, in the brimmes, that are
ouer againſt the Ephod, & looke toward the backe partes
27 therof. † Moreouer alſo other two ringes of gold, which are
to be ſet on both ſides of the Ephod beneth, that looketh
toward the nether ioyning, that the Rationale may be fitted
28 with the Ephod, † and may be faſtened by the ringes therof
vnto the ringes of the Ephod with a lace of hyacinth, that
the ioyning artificially wrought may continew, and the Ra-
tionale and Ephod may not be ſeparated one from the other.
29 † And Aaron shal beare the names of the children of Iſrael
in the Rationale of iudgement vpon his breſt, when he shal
enter into the Sanctuarie, a memorial before the Lord for
30 euer. † And thou shalt put in the Rationale of iudgement
:: Doctrine, and Veritie, which shal be on Aarons breſt, when
he shal goe in before the Lord: and he shal beare the iudge-
ment of the children of Iſrael on his breſt, in the ſight of the
31 Lord alwaves. † And thou shalt make the tunike of the
32 Ephod al of hyacinth, † in the middes wherof aboue shal be
a hole for the head, and a border round about it wouen, as
is wont to be made in the vtmoſt partes of garments, that it
33 may not eaſely be broken. † And beneth at the feete of the
ſame tunike, round about, thou shalt make as it were pome-
granates, of hyacinth, and purple, and ſcarlet twiſe died,
34 litle belles interpoſed betwen, † ſo that there be a bel of
gold and a pomegranate: and againe an other bel of gold and
35 a pomegranate. † And Aaron shal be veſted with it in the
office of his miniſterie, that the ſound may be heard, when
he goeth in and cometh out of the Sanctuarie, in the ſight

:: Knowledge of the cauſe, and ſincere proceding therin, are the two keyes of right iudgement.

of the Lord, and that he die not. † Thou ſhalt make alſo 36
a plate of the pureſt gold: wherin thou shalt graue after the
worke of a grauer, Holie to the Lord. † And thou ſhalt 37
tie it with a lace of hyacinth, and it ſhal be vpon the mitre,
† hanging ouer the forehead of the high Prieſt. And Aaron 38
ſhal carie the iniquities of thoſe thinges, which the children
of Iſrael haue offered and ſanctified, in al their giftes and
donaries. And the plate shal be alwayes in his forehead,
that the Lord may be wel pleaſed with them. † And thou 39
shalt gird the tunike with ſilke, and thou ſhalt make a
ſilken mitre, and a bawdrike of embrodered worke.
† Moreouer for the ſonnes of Aaron thou shalt prepare 40
linnen tunikes, and bawdrikes and mitres for glorie and
bewtie: † And with al theſe thinges thou shalt veſt Aaron 41
thy brother, and his ſonnes with him. And thou shalt
conſecrate the handes of them al, and shalt ſanctifie them,
that they may doe the function of prieſthood vnto me.
† Thou shalt make alſo linnen breches, to couer the flesh 42
of their turpitude from the reynes vnto the thighes: † and 43
Aaron and his ſonnes ſhal vſe them when they shal enter
into the tarberbernacle of teſtimonie, or when they
approch to the Altar to miniſter in the Sanctuarie, leſt
guiltie of iniquitie they die. It shal be a law for euer to
Aaron, and to his ſeede after him.

CHAP. XXIX.

The maner of conſecrating Aaron and other Prieſts: with burnt offerings, 26. and pacifiques, wherof Aaron and his ſonnes shal participate. 38. The inſtitution of the daylie ſacrifice of two lambes, one in the morning, the other at euen.

::Special preparation before Biſhops and Prieſts be conſecrated.

BVT this alſo shalt thou doe, :: that they may be conſe- 1
crated to me in prieſthood. Take a calfe from the heard,
and two rammes without ſpotte, † and vnleuened bread, 2
and a cake without leuen, tempered with oile, wafers alſo
vnleauened anoynted with oile: of wheaten flowre thou shalt
make al. † And being put in a basket thou shalt offer them: 3
and the calfe and the two rammes. † And thou shalt bring 4
Aaron and his ſonnes to the doore of the tabernacle of teſti-
::The firſt pre- monie. And :: when thou haſt washed the father with his
ſonnes

5 sonnes in water, † thou shalt vest Aaron with his vestments, that is, with the linnen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with 6 the baudrike. † And thou shalt put the mitre vpon his 7 head, and the holie plate vpon the mitre, † and thou shalt powre the oile of vnction vpon his head: and by this rite 8 shal he be consecrated. † His sonnes also thou shalt bring, and shalt inuest them with the linnen tunickes, and gird 9 them with a bawdrike, † to witte, Aaron and his children, and thou shalt put mitres vpon them: and they shal be priestes to me by a perpetual religion. After that 10 thou shalt haue consecrated their handes, † thou shalt present also the calfe before the tabernacle of testimonie. And Aaron and his sonnes shal lay their handes vpon his 11 head, † and thou shalt kil him in the sight of the Lord, 12 beside the doore of the tabernacle of testimonie. † And that which thou takest of the bloud of the calfe, thou shalt put vpon the hornes of the Altar with thy finger, and the rest of the bloud thou shalt powre at the botome 13 therof. † Thou shalt take also the whole fatte that couereth the entralles, and the caule of the liuer, and the two kidneys, and the fatte that is vpon them, and 14 shalt offer a burnt sacrifice vpon the Altar: † but the flesh of the calfe and the hide and the dung, thou shalt burne abrode without the campe, because it is for sinne. 15 † Thou shalt take also one ramme, vpon the head wherof Aaron & his sonnes shal lay their handes. 16 † Which when thou hast killed, thou shalt take of the 17 bloud therof, and powre round about the Altar. † And the ramme it selfe thou shalt cut into peeces, and his entralles and feete being washed, thou shalt put vpon the 18 flesh cut in peeces, and vpon his head. † And thou shalt offer the whole ramme for a burnt sacrifice vpon the Altar: it is an oblation to the Lord, a most sweete sauoure of the 19 victime of the Lord. † Thou shalt take also the other ramme, vpon whose head Aaron and his sonnes shal lay 20 their handes. † Which when thou hast immolated, thou shalt take of his bloud, and put vpon the tippe of the right eare of Aaron and of his sonnes, and vpon the thumbes and great toes of their right hand and foote, and thou shalt 21 powre the bloud vpon the Altar round about. † And

paration in the partie to be consecrated is cleansing from sinne. then to be adorned with the vertues aboue mentioned pag. 234.

when thou haſt taken of the bloud that is vpon the Altar,
and of the oile of vnction, thou ſhalt ſprinkle Aaron and his
veſture, his ſonnes & their veſtmentes. And after they
and their veſtmentes are conſecrated, † thou ſhalt take 22
the fatte of the ramme, and the tayle & the talow, that co-
uereth the lunges, and the caule of the liuer, and the two
kidneies, and the fatte, that is vpon them, and the right
ſhoulder, becauſe it is the ramme of conſecration: † and a 23
peece of one loafe, a cake tempered with oile, a wafer out of
the basket of azymes, which is ſette in the ſight of the Lord:
† and thou ſhalt put al vpon the handes of Aaron and of his 24
ſonnes, and ſhalt ſanctifie them eleuating before the Lord.
† And thou ſhalt take al from their handes: and ſhalt burne 25
them vpon the Altar for an holocauſte, a moſt ſweete ſauour
in the ſight of the Lord, becauſe it is his oblation. † Thou 26
ſhalt take alſo the breſt of the ramme, wherwith Aaron was
conſecrated, and eleuating it thou ſhalt ſanctifie it before the
Lord, and it ſhal fal to thy part. † And thou ſhalt ſanctifie 27
both the conſecrated breſt, and the ſhoulder that thou didſt
ſeparate of the ramme, † wherwith Aaron was conſecra- 28
ted and his ſonnes, and they ſhal fal to Aarons part and his
ſonnes by a perpetual right from the children of Iſrael: be-
cauſe they are the primitiues and beginninges of their pa-
cifique victimes which they offer to the Lord. † And the 29
holie veſture, which Aaron ſhal vſe, his ſonnes ſhal haue
after him, that they may be anoynted, and their handes con-
ſecrated in it. † He of his ſonnes that ſhal be appoynted 30
high prieſt in his ſteede, & that ſhal enter into the taber-
nacle of teſtimonie to miniſter in the Sanctuarie, ſhal weare
it ſeuen dayes. † And thou ſhalt take the ramme of the con- 31
ſecration, and ſhalt boyle the flesh therof in a holie place;
† which Aaron ſhal eate and his ſonnes. The loaues alſo, 32
that are in the basket, they ſhal eate in the entrie of the ta-
bernacle of teſtimonie, † that it may be a placable ſa- 33
crifice, and the handes of the offerers may be ſanctified. A
ſtranger ſhal not eate of them, becauſe they are holie.
† And if there remaine of the conſecrated flesh, or of the 34
bread til the morning, thou ſhalt burne the remaynes with
fire: they ſhal not be eaten, becauſe they are ſanctified.
† Al, that I haue commanded thee, thou ſhalt doe vpon 35
Aaron and his ſonnes. Seuen dayes ſhalt thou conſecrate
their

36 their handes: † and thou shalt offer a calfe for sinne euerie
day for expiation. And thou shalt cleanse the Altar when
thou hast offered the hoste of expiation, and shalt anoynt
37 it vnto sanctification. † Seuen dayes shalt thou expiate
the altar & sanctifie it, and it shal be most Holie. euerie
one, that shal touch it, shal be sanctified.
38 † This is it which thou shalt doe vpon the Altar: Two
39 lambes of a yeare old :: euerie day continually, † one lambe :: Diuers
40 in the morning, & an other at euen, † the tenth part of flowre things were offered at diuers times, and al signified Christs Sacrifice in his Church *s. Aug. li. 1. c. 18. eons aduers. leg. & prophet.* yet none daylie but a lambe: more particularly signifiing the *daylie* offering of the lambe of God and *perpetual* effect therof. *Origen. in Ioan. 1.*
tempered with oile beaten, which shal haue in measure the
fourth part of an hin, and wine for libation of the same
41 measure to one lambe. † And the other lambe thou shalt
offer at euen, according to the rite of the morning oblation,
and according to that which we haue said, for a sauour of
42 sweetnesse: † it is a sacrifice to the Lord, by perpetual obla-
tion vnto your generations, at the doore of the tabernacle
of testimonie before the Lord, where I wil appoint to speake
43 vnto thee. † And there wil I command the children of
44 Israel, and the Altar shal be sanctified in my glorie. † I wil
sanctifie also the tabarnacle of testimonie with the Altar,
and Aaron with his sonnes, to doe the function of priest-
45 hood vnto me. † And I wil dwel in the middes of the
46 children of Israel, and wil be their God, † and they shal
know that I am the Lord their God, that haue brought them
out of the Land of Ægypt, that I might abide among them,
I the Lord their God.

CHAP. XXX.

How, and of what matter, the Altar of incense shal be made: 12. *What money shal be gathered for the vse of the Tabernacle.* 18. *A brasen lauer is also to be made,* 25. *and holie oile of vnction.*

1 THOV shalt make also an Altar to burne incense, of the
2 wood setim, † hauing a cubite of length, and an other
of bredth, that is, foure square, and two cubites in heighr.
3 The hornes shal procede out of the same. † And thou shalt
plate it with the purest gold, as wel the grate therof, as the
walles round about, and the hornes. And thou shalt make
4 to it a crowne of gold round about, † and two golden
ringes vnder the crowne on either side, that the barres may
be put

be put into them, and the Altar may be caried. † The barres 5
alſo them ſelues thou ſhalt make of the wood ſetim, and
ſhalt plate them with gold. † And thou shalt ſet the Altar 6
againſt the veile, that hangeth before the arke of teſtimonie
before the propitiatorie wherwith the teſtimonie is couered,
where I wil ſpeake to thee. † And Aaron ſhal burne incenſe 7
vpon it, ſwetely fragrant, in the morning. When he ſhal
dreſſe the lampes, he ſhal burne it: † and when he ſhal place 8
them at euen, he ſhal burne incenſe euerlaſting before the
Lord through your generations. † You shal not offer vpon 9
it incenſe of an other compoſition, nor oblation, and vi-
ctime, neitheit ſhal you offer libamentes. † And Aaron shal 10
pray vpon the hornes therof once a yeare, with the bloud of
that which was offered for ſinne, and shal pacifie vpon it in
your generations. It shal be moſt Holie to the Lord. † And 11
our Lord ſpake to Moyſes, ſaying: † When thou shalt take 12
the ſumme of the children of Iſrael according to their num-
ber, euerie one of them shal giue a price for their ſoules to
the Lord, and there shal be no ſcourge among them, when
they shal be reckened. † And this shal euerie one giue that 13
paſſeth to the naming, :: halfe a ſicle according to the
meaſure of the temple. A ſicle hath twentee :: aboles. The
halfe part of a ſicle shal be offered to the Lord. † He that is 14
accounted in the number, for twentie yeares and vpward,
shal giue price. † The rich man shal not adde to halfe a ſicle, 15
and the poore man ſhal diminiſh nothing. † And the money 16
being receiued, which was contributed of the children of
Iſrael, thou shalt deliuer vnto the vſes of the tabernacle of
teſtimonie, that it may be a monument of them before the
Lord, and he may be propitious to their ſoules. † And our 17
Lord ſpake to Moyſes, ſaying: † Thou ſhalt make alſo a 18
lauer with his foote of braſſe, to wash in: and thou shalt ſet
it betwen the tabernacle of the teſtimonie and the Altar.
And water being put into it, † Aaron and his ſonnes ſhal 19
wash therin their handes and feete, † when they are going 20
into the tabernacle of teſtimonie, and when they are to come
vnto the Altar, to offer on it incenſe to the Lord, † leſt per- 21
happes they die. it shal be an euerlaſting law to him, and to
his ſeede by ſucceſſions. † And our Lord ſpake to Moyſes, 22
† ſaying: Take ſpices, of principal and choſen myrrh fiue 23
hundred ſicles, and of cinnamon halfe ſo much, that is, two
hundred

:: That is, 7. d ob. Engliſh. For a ſicle of the Sanctuarie is about 15. d
:: Obolus, 3. farthings.

hundred fiftie ſicles, of calamus in like maner two hundred
24 fiftie, † and of caſia fiue hundred ſicles after the weight of the
25 Sanctuarie, of oile of oliues the meaſure hin: † and thou ſhalt
make the holie oile of vnction, an ointment compounded
26 by the art of an vnguentarie, † and therof thou ſhalt anoynt
the tabernacle of teſtimonie, and the arke of the teſtament,
27 † and the table with the veſſel therof, the candleſticke, and
28 the furniture therof, the Altars of incenſe, † and of holo-
cauſte, and al the furniture that perteyneth to the ſeruice of
29 them. † And thou ſhalt ſanctifie al, and they ſhal be moſt
30 Holie: he that ſhal touch them, ſhal be ſanctified. † Thou
ſhalt anoynt Aaron and his ſonnes, and ſhalt ſanctifie them,
31 that they may doe the function of prieſthood vnto me. † To
the children of Iſrael alſo thou ſhalt ſay: This oile of vnction
32 ſhal be holie vnto me through your generations. † The fleſh
of man ſhal not be anoynted therewith, and you ſhal make
none other after the compoſition of it, becauſe it is ſancti-
33 fied, and ſhal be holie vnto you. † What man ſoeuer ſhal
compound ſuch, and ſhal giue therof to a ſtranger, ſhal be
34 abandoned out of his people. † And our Lord ſaid to Moyſes:
Take vnto thee ſpices, ſtactee, and onycha, galbanum of
ſwete ſauour, and the cleareſt frankincenſe, al ſhal be of
35 equal weight: † and thou ſhalt make incenſe compounded
by the worke of an vnguentarie, exactly tempered, and pure,
36 and moſt worthie of ſanctification. † And when thou haſt
beaten al into verie ſmal pouder, thou ſhalt ſet of it before
the tabernacle of teſtimonie, in the place where I wil appeare
37 to thee. Moſt Holie ſhal the incenſe be vnto you. † Such
confection you ſhal not make vnto your owne vſes, becauſe
38 it is holie to the Lord † What man ſoeuer ſhal make the
like, to enioy the ſmel therof, ſhal perish out of his people.

CHAP. XXXI.

Beſeleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obſeruation of the ſabbath day is againe commanded. 18 And our Lord deliuereth to Moyſes two tables Written With the finger of God.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Behold, I
haue called by name Beſeleel the ſonne of Vri the

ſonne of Hur of the tribe of Iuda, † and I haue replenished 3
him with the ſpirit of God, with wiſdome, & vnderſtanding,
and knowledge in al worke, † to deuiſe whatſoeuer may 4
be artificially made of gold, and ſiluer, and braſſe, † of mar- 5
ble, and precious ſtones, and diuerſitie of wood. † And I 6
haue geuen him for his felow Ooliab the ſonne of Achiſa-
mech of the tribe of Dan. And in the hart of euerie skilful
man haue I put wiſdome: that they may make al things which
I haue commanded thee, † the tabernacle of couenant, and 7
the arke of teſtimonie, and the propitiatorie, that is ouer it,
and al the veſſel of the tabernacle, † and the table and the 8
veſſel therof, the candleſticke moſt pure with the veſſel
therof, and the Altares of incenſe, † and of holocauſte, and 9
al their veſſel, the lauer with his foote, † the holie veſtments 10
in the miniſterie for Aaron the prieſt, and for his ſonnes,
that they may execute their office, about the ſacred things:
† the oile of vnction, and the incenſe of ſpices in the San- 11
ctuarie, al thinges which I haue commanded thee, shal they
make. † And our Lord ſpake to Moyſes, ſaying: † Speake 12 13
to the children of Iſrael, and thou shalt ſay to them: See that
you keepe my ſabbath: becauſe it is a ſigne betwen me and
you in your generations: that you may know that I am the
Lord, which ſanctifie you. † Keepe you my ſabbath: for it 14
is holie vnto you: he that shal pollute it, dying shal die: he
that shal doe worke in it, his ſoule shal perish out of the
middes of his people. † Six dayes shal you doe worke: in the 15
ſeuenth day is the ſabbath, the holie reſt to the Lord. Euerie
one that shal doe any worke in this day, shal die. † Let the 16
children of Iſrael keepe the Sabbath, and celebrate it in their
generations. It is an euerlaſting couenant † betwen me and 17
the children of Iſrael, and a ſigne perpetual. for in ſix dayes
the Lord made heauen and earth, and in the ſeuenth he cea-
ſed from worke. † And our Lord, when he had ended ſuch 18
ſpeaches in mount Sinai, gaue vnto Moyſes two ſtone tables
of teſtimonie, written :: with the finger of God.

:: Not by Moyſes, but by an Angel, at Gods appointment. Gal. 3. v. 19.

CHAP. XXXII.

The people (Aaron conſenting) make & adore the image of a calfe. 7. Which God reueiling to Moyſes, 11. he praieth our Lord, for Abraham, Iſaac, and Iacobs ſake to ſpare the people, and performe his promiſe. 14. Wher-

14. Wherwith God is pacified. 15. Yet Moyſes coming from the Mount, and ſeeing the calfe, and idolatrie, throweth downe the tables and breaketh them. 20. deſtroyeth the idol, 21. blameth Aaron, 27. cauſeth manie Idolaters to be ſlaine, 31. and againe prayeth for the people.

1 AND the people ſeeing that Moyſes made tariance ere he came downe from the mount, being aſſembled againſt Aaron, they ſayd: Ariſe, make vs :: goddes, that may goe before vs: for what hath chanced to this Moyſes the man that brought vs out of the Land of Ægypt, we 2 know not. † And Aaron ſayd to them: Take the golden earlettes from the eares of your wiues, and ſonnes and daugh- 3 ters, & bring them to me. † And the people did that he had 4 cómanded, bringing the earlettes to Aaron. † Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they ſayd: Theſe are thy goddes Iſrael, that haue brought thee out of the land 5 of Ægypt. † Which when Aaron had ſenne, he builded an altar before it, and by a cryers voice proclaimed ſaying: To 6 morow is the ſolemnitie of the Lord. † And ryſing in the morning, they offered holocauſtes, and pacifique hoſtes, and the people ſate downe to eate, and to drinke, and they roſe 7 vp :: to play. † And our Lord ſpake to Moyſes, ſaying: Goe, get thee downe: thy people, which thou haſt brought out 8 of the Land of Ægypt, hath ſinned. † They haue quickly reuolted from the way, that thou didſt ſhew them: and they haue made to them ſelues a molten calfe, and haue adored, and immolating hoſtes vnto :: it, haue ſayd: Theſe are thy goddes Iſrael, that haue brought thee out of the Land of 9 Ægypt † And againe our Lord ſaid to Moyſes: I ſee that 10 this people is ſtiffenecked: † :: ſuffer me, that my furie may be angrie againſt them, and that I may deſtroy them, and I 11 wil make thee into a great nation. † But " Moyſes beſought the Lord his God, ſaying: Why Lord, is thy furie angrie againſt thy people, whom thou haſt brought forth of the 12 Land of Ægypt, in great power, and in a ſtrong hand? † Let not the Ægyptians ſay I beſeech thee: He hath craftely brought them forth, that he might kil them in the mountaynes, and deſtroy them from the earth: let thyne anger ceaſe, and be pacified vpon the wickednes of thy people. 13 † " Remenber Abraham, Iſaac, and Iſrael :: thy ſeruantes,

:: Aaron knew what goddes they ment, to wit, ſuch as they had ſenne worſhipped in Ægypt, and therfore he made them a molten calfe. v. 4.

:: Exceſſe in play called fooliſh mirth, is the daughter of gluttonie, and mother of Idolatrie. *S. Greg. li. 31. c. 31. Moral.*

:: To the molten calfe, which they had made.

:: God ſaying, *ſuffer me*, ſignifieth that he could be hindered *S. Hieron. in Ieme. 1.*

:: Not only Gods promiſe,

to whom thou ſwareſt by thine owne ſelf, ſaying: I wil multiplie your ſeed as the ſtarres of heauen: and this whole land, wherof I haue ſpoken, I wil giue to your ſeed, and you ſhal poſſeſſe it alwayes. † And our Lord was pacified from doing the euil which he had ſpoken againſt his people. † And Moyſes returned from the mount, carying the two tables of teſtimonie in his hand, written on both ſides, † and made by the worke of God, the writing alſo of God was grauen in the tables. † And Ioſue hearing the tumult of the people crying out, ſaid to Moyſes: The noyſe of battaile is heard in the campe. † Who anſwered: It is not the crie of men encouraging of fight, nor the ſhoute of men compelling to flee: but I doe heare the voice of ſingers. † And when he approched to the campe, he ſaw the calfe, and the daunces: and being :: very wrath, he threw the tables out of his hand, and brake them at the foote of the mount. † and catching the calfe which they had made, he burnt it, and bette it into powder, which he ſtrawed into water, and gaue thereof drinke to the children of Iſrael. † And he ſaid to Aaron: What hath this people done to thee, that thou ſhouldeſt bring vpon them an heinous ſinne? † To whom he anſwered: Let not my lord be offended: for thou knoweſt this people, that it is prone to euil: † they ſaid to me: Make vs goddes, that may goe before vs: for vnto this ſame Moyſes, that brought vs forth out of the Land of Ægypt, we know not what is chanced. † To whom I ſaid: Which of you hath gold? They tooke, and brought to me: and I caſt it into the fire, and :: this calfe came forth. † Moyſes therfore ſeeing the people that they were made naked (for Aaron had ſpoiled them for the ignominie of filth, and had ſet them naked among their enemies) † and ſtanding in the gate of the campe, he ſaid: If any man be our Lords, let him ioyne to me. And there gathered vnto him al the ſonnes of Leui: † to whom he ſaid: This ſaith the Lord God of Iſrael: Put euerie man his ſword vpon his thigh: goe, & returne from gate to gate through the middes of the campe, and euerie man kil his brother, and frend, and neighbour. † And :: the ſonnes of Leui did according to the ſaying of Moyſes, and there were ſlaine in that day about three thouſand men. † And Moyſes ſaid: You haue conſecrated your handes this day to our Lord, euerie man in his ſonne & in his brother, that bleſſing may be giuen to you

† And

but alſo his ſeruants merites are here propoſed for procuring mercie to the people. *See the Annotation.*

:: Moyſes the meekeſt man on earth (Nu. 12.) in Gods cauſe was moſt zelous againſt ſinne. *S. Aug. q. 144. in Exod.*

:: Aaron confeſſed the fault briefly, not intending a friuolous excuſe: for he could not thinke, but Moyſes knew the truth. *S. Aug. q. 145 in Exod.*

:: Their zeale vſed with authoritie and order is here rewarded: which otherwiſe wanting, when Simeon and Leui ſlew the Sichemites, was blamed by Iacob. *Gen. 34. & 49.*

30 † And when the next day was come, Moyſes ſpake to the people: You haue ſinned a verie great ſinne: I wil goe vp to our Lord, if by anie meanes I may be able to intreate him
31 for your ſinful fact. † And returning to our Lord, he ſaid: I beſeech thee: this people hath ſinned a heinous ſinne, and they haue made to them ſelues goddes of gold: either forgiue
32 them this treſpaſſe, † or if thou doe not, :: ſtrike me out
33 of the booke that thou haſt written. † To whom our Lord anſwered: He that hath ſinned to me, him wil I ſtrike out
34 of my booke: † but goe thou, and leade this people whither I haue told thee: myne Angel ſhal goe before thee. And I in the day of reuenge wil viſite this ſinne alſo of theirs.
35 † Our Lord therfore ſmote the people for the fault concerning the calfe, which Aaron had made.

:: Moyſes not content with his owne ſaluation, would rather periſh with the people, then they ſhould al be deſtroied: and therfore at his inſtance God pardoned them. *S. Hiero. Ep. 12 ad Gaud. & in Ione. 1. S. Aug. q. 147. in Exod.*

ANNOTATIONS.

CHAP. XXXII.

4. *A molten calfe*] No other reaſon can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white ſpottes, called *Apis*, or *Serapis*, whom they ſawe the Ægyptians eſtemed moſt of al their goddes, to be the chiefe, or onlie God. And therfore to this famous Idol, they aſcribed the benefite of their deliuerie from bondage, ſaying: *Theſe are thy goddes, o Iſrael, that haue brought thee out of the Land of Ægypt.* So they ment not to worſhip our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whoſe image it was, for adoring immediatly the calues image, *and immolating hoſtes to it* (v. 8.) they proteſted that to be their God, which the image repreſented. This appeareth alſo, Deut. 32. v. 18. *God that begat thee thou haſt forſaken: and haſt forgotten our Lord thy creatour.* And Pſal. 105. v. 21. *They forgat God, which ſaued them.*

This people thought the calfe to be the true God.

They adored that which the image repreſented.

11. *Moyſes beſought.*] Albeit Moyſes with moſt humble ſubmiſſion prayed for the people, which God ſo accepted, that he was therby pacified, (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiouſly preſcribed law to God, ſpoyling him of his iuſtice. Much otherwiſe S. Hierom (*Epiſt. 12. ad Gaudent.*) commending his feruent charitie, doubteth not to ſay. *Dei potentiam ſerui preces impediebant. The ſeruantes prayers hindered Gods power*, becauſe God himſelf ſaying, *ſuffer me, that my furie may be angrie againſt them, and that I may deſtroy them:* ſhewed his diuine prouidence to be ſuch, as *he might be ſtaied, from doing that which he threatned.*

Caluin chargeth Moyſes with arrogancie.

Moyſes charitie concurred with Gods prouidence.

13. *Remember Abraham,*] It much trubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whoſe ſake and merites, mercie, and protection was promiſed by God (Gen. 18. 22. 26.) ſprophecied by Iacob, (Gen. 48.) performed here, and in manie other places. And it is a vaine euaſion to ſay; God ſhewed his mercie for his promiſe ſake only; for he promiſed the ſame for their merites; as appeareth in the places alleaged. Though al merites procede from Gods grace, firſt geuen without meriter. *1. Cor. 4. v. 7. S. Aug. de grat. & lib. arb. c. 6.*

God ſheweth mercie for the merites of his ſeruants.

Grace goeth before merites.

CHAP. XXXIII.

Gods wrath being mitigated by Moyſes, the people mourne for their ſinne, 7. Moyſes pitcheth the tabernacle without the campe, and therin conuerſeth familiarly with God. 18. deſiring to ſee his glorie.

AND our Lord ſpake to Moyſes, ſaying: Goe, get thee 1
vp from this place, thou and thy people which thou
haſt brought out of the Land of Ægypt, into the land
wherof I ſware to Abraham, Iſaac, and Iacob, ſaying:
To thy ſeede I wil giue it: † and I wil ſend an Angel thy 2
precurſor, that I may caſt out the Chananeite, and A-
morrheite, and Hetheite, and Pherezeite, and Heueite,
and Iebuſeite, † and thou maieſt enter into the land that 3
:: God would not in this paſſage worke ſuch miracles, as he did, bringing them forth of Ægypt. So it is a comination becauſe they were ſtubborne and ſtiffe necked.
floweth with milke and honey: for :: I wil not goe vp with
thee, becauſe thou art a ſtiffenecked people: leſt perhappes
I deſtroie thee in the way. † And the people hearing this 4
verie il ſaying, mourned: and no man put on his ornamentes
after the cuſtome. † And our Lord ſayd to Moyſes: Speake 5
to the children of Iſrael: Thou art a ſtiffenecked people,
once I ſhal goe vp in the middes of thee, and ſhal deſtroy
thee. Now preſently lay away thy ornamentes, that I may
know what to doe vnto thee. † Therfore the children of 6
Iſrael layd away their ornamentes from mount Horeb.

† Moyſes alſo taking the tabernacle, pitched it without the 7
campe a farre of, and called the name thereof, The Tabernacle of couenant. And al the people, that had anie queſtion,
went forth to the Tabernacle of couenant, without the
campe. † And when Moyſes went forth to the tabernacle, 8
al the people roſe vp, and euerie one ſtoode in the dore of his
pauilion, and they beheld the backe of Moyſes, til he entred
into the tabernacle. † And when he was entred into the 9
Tabernacle of couenant, the piller of the cloude came downe,
and ſtoode at the doore, and he ſpake with Moyſes, † al they 10
beholding that the piller of the cloud ſtoode at the doore of
the Tabernacle. And they ſtoode, and adored at the doores
of their tabernacles. † And our Lord ſpake vnto Moyſes 11
face to face, as a man is wont to ſpeake to his frend. And
when he returned into the campe, his miniſter Ioſue the sõne
of Nun, a yong man, departed not from the Tabernacle.
† And Moyſes ſaid to our Lord: Thou commandeſt me to 12
leade,

leade forth this people: and doeſt not ſhew me whom thou
wilt ſend with me, eſpecially wheras thou haſt ſaid: I know
13 thee by name, and thou haſt found grace in my ſight. † If
therfore I haue found grace in thy ſight, ſhew me thy face,
that I may know thee, and may find grace before thine eyes,
14 looke vpon thy people this nation. † And our Lord ſaid:
15 My face ſhal goe before thee, and I wil giue thee reſt. † And
Moyſes ſayd: If thy ſelfe doeſt not goe before, bring vs not
16 out of this place. † For whereby shal we be able to know
I and thy people, that we haue found grace in thy ſight, vnles
thou walke with vs, that we may be glorified of al peoples,
17 that dwel vpon the earth? † And our Lord ſaid to Moyſes:
This word alſo, which thou haſt ſpoken, wil I doe: for thou
haſt found grace before me, and thy ſelfe I haue knowen by
18 19 name. † Who ſaid: Shew me thy glorie. † He anſwered:
I wil ſhew thee :: al good, and :: wil cal in the name of the
Lord before thee: and I wil haue mercie on whom I wil,
20 and I wil be merciful to whom it shal pleaſe me. † And againe
he ſayd: Thou canſt not ſee my face: :: for man shal not
21 ſee me, and liue. † And againe: Behold, quoth he, there is
22 a place with me, and thou shalt ſtand vpon the rocke. † And
n. 9. when my glorie shal paſſe, I wil ſette thee in a hole of the
rocke, and protect thee with my right hand, vntil I paſſe:
23 † and I wil take away my hand, and thou shalt ſee :: my
backe-partes: but my face thou canſt not ſee.

:: The viſion of God in glorie, is *al good.*
:: God by his grace maketh his ſeruants to cal vpon his name. *S. Aug. q. 154. in Exod.*
:: None in this life can ſee God as Saincts do in glorie. *1. Ioan. 3.*
:: Moyſes ſaw more glorious workes & effectes of God, then other Prophets, yet not his ſubſtance and diuine nature. *Theodoret. q. 68. in Exod. S Hier. de verb. Iſa. vidi. Dom. S. Chryſoſt. ho. 4 de in copie. Dei natura.*

CHAP. XXXIIII.

Moyſes goeth againe into Mount Sinai, vvith new tables, praying for the people. 10. to vvhom God promiſeth to giue poſſeſſion of the Land. 12. Prohibiteth al aſſociation vvith the Gentiles, for feare of Idolatrie, 18. geueth precepts concerning the firſt borne, the Sabbath, and other feaſtes. 28. After fourtie dayes faſt, Moyſes returneth to the people vvith the commandements, and his face appearing horned, he coureth it, vvhenſoeuer he ſpeaketh to the people.

1 AND after this he ſaid: :: Cut thee two tables of ſtone
like vnto the former, and I wil write vpon them the
wordes, which the tables had, which thou haſt broken.
2 † Be readie in the morning, that thou maieſt forwith go vp
into the mount Sinai, and thou ſhalt ſtand with me vpon the
3 toppe of the mount. † Let no man go vp with thee, neither
let anie man be ſene throughout the whole mount: the oxen
alſo

:: The firſt tables being broken, yet others are made: ſo though the firſt grace geuen in Baptiſme be loſt,

alſo and the sheepe let them not feede ouer againſt. † He 4
cut out therfore two tables of ſtone, ſuch as had bene before:
aud riſing very early he went vp into mount Sinai, as our
Lord had commanded him, carying with him the tables.
† And when our Lord was deſcended in a cloude, Moyſes 5
ſtoode with him, calling vpon the name of our Lord. † Who 6
paſſing before him, he ſaid: * Dominatour Lord God, mer- * chief ruler.
ciful and clement, patient and of much compaſſion, and true,
† Which keepeſt mercie vnto thouſandes: which takeſt away 7
iniquitie, and wicked factes, and ſinnes, and no man of him
ſelfe is innocent before thee. Which doeſt render the iniquitie
of the fathers to the children, and to the nephewes vnto the
third and fourth generation. † And Moyſes making haſt, 8
bowed ſtatte vnto the earth, and adoring † he ſaid: If I haue 9
found grace in thy ſight o Lord, I beſeech thee that thou wilt
goe with vs (for it is a ſtiffe necked people) and take away
our iniquities and ſinnes, and poſſeſſe vs. † Our Lord anſwe- 10
red: :: I wil make a couenant in the ſight of al, I wil do ſignes
that were neuer ſene vpon the earth, nor in anie nations: that
this people may ſee, in the middes of whom thou art, the ter-
rible worke of the Lord which I wil doe. † Obſerue al 11
thinges which this day I command thee: I my ſelf wil caſt
out before thy face the Amorrheite, and Chananeite, and
Hetheite, the Pherezeite alſo, and Heueite, and Iebuſeite.
† Beware thou neuer ioyne amitie with the inhabitants of 12
that land, which may be thy ruine: † but deſtroy their altars, 13
breake their ſtatues, and cut downe their groues: † adore 14
not a ſtrange God. The Lord his name is Ielouſe, God is an
emulatour. † Enter no traffick with the men of thoſe regions: 15
leſt, when they haue fornicated with their goddes, and haue
adored their idols, ſome man cal thee to eate of the thinges
immolated. † Neither ſhalt thou take a wife for thy ſonnes 16
of their daughters: leſt after them ſelues haue fornicated,
they make thy ſonnes alſo to fornicate with their goddes.
† Molten goddes thou ſhalt not make to thee. † Thou ſhalt 17 18
keepe the ſolemnitie of the azymes. Seuen dayes ſhalt thou
eate azymes, as I haue commanded thee, in the time of the
moneth of new corne: for in the moneth of ſpring time
thou didſt goe out of Ægypt. † Al of the male kind, that 19
openeth the matrice, ſhal be mine. Of al beaſtes as wel oxen
as of ſheepe, it ſhal be mine. † The firſtborne of an aſſe 20
thou

Yet there remaineth penance, as the ſecond table of ſtone after ſhipwrake *s. Hiero. Epiſ ad Demetriad.*

::Notwithſtanding his former commination *chap. 33. v 3.* God here promiſeth new benefites.

thou ſhalt redeeme with a sheepe: but if thou wilt not giue a price for it, it ſhal be ſlaine. The firſtborne of thy ſonnes thou shalt redeeme: neither shalt thou appeare emptie in
21 my ſight. † Six dayes ſhalt thou worke, the ſeuenth day thou
22 ſhalt ceaſe to eare, and reape. † The ſolemnitie of weekes thou shalt make to thee, in the firſt fruites of corne of thy wheate harueſt, and the ſolemnitie, when the time of the
23 yeare returneth that al thinges are laid vp. † Three tymes of the yeare al thy male ſhal appeare in the ſight of the
24 omnipotent Lord God of Iſrael. † For when I ſhal haue taken away the nations from thy face, and ſhal haue dilated thy borders, no man ſhal lie in wayte againſt thy land, when thou doeſt goe vp, and appeare in the ſight of the Lord thy
25 God thriſe in a yeare. † Thou ſhalt not immolate the bloud of my hoſte vpon leauen: neither ſhal there remaine in the morning of the victime of the ſolemnitie of the Phaſe.
26 † The firſt of the fruites of thy ground thou ſhalt offer in the houſe of the Lord thy God. Thou ſhalt not boile a kidde
27 in the milke of his damme. † And our Lord ſaid to Moyſes: Write thee theſe wordes, in which I haue made a couenant
28 both with thee and with Iſrael. † Therfore he was there with our Lord fourtie dayes and fourtie nightes: he did not eate bread, and he dronke no water, and :: he wrote in the tables
29 the wordes of the couenant, :: tenne. † And when Moyſes came downe from the mount Sinai, he held the two tables of teſtimonie, and he knew not that his face was :: horned
30 by the conuerſation of the talke of our Lord. † And Aaron and the children of Iſrael ſeing the face of Moyſes horned,
31 they were afraid to come neere. † And being called of him, they returned as wel Aaron as the princes of the ſynagogue.
32 And after that he ſpake to them, † al the children of Iſrael alſo came to him: whom he commanded al thinges that he
33 had heard of our Lord in mount Sinai. † And hauing ended
34 his talke, he put :: a veile vpon his face. † Which going in to our Lord, and ſpeaking with him, he toke away vntil he went forth, and then he ſpake to the children of Iſrael al
35 thinges that had bene commanded him. † Who ſaw that the face of Moyſes coming forth was horned, but he couered his face againe, if at anie time he ſpake to them.

:: God by an Angel not Moyſes. *Supra* 7. 1. & *Deut.* 10. 2. & 4.

:: How ſoeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then tenne in al.

:: So his face appeared to the beholders, by reaſon of the gliſtering beames of his countenance ſhining gloriouſly, after his conuerſation with God fourtie dayes: which ſignifieth that *much more that which abideth* (in al eternitie) *is in glorie.* 2. *Cor.* 3.

:: The ſame veile (ſaieth S. Paul) remaneth vpon the hart of the Iewes, that they can not ſee Chriſt, til by the hart of his ſpecial grace they ſhal be illuminated: 2 *Cor.* 3. The like is vpon Hereukes that can not ſee the Church. *S. Aug. in Pſal.* 30. *con.* 2.

The precept of the Sabbath is yet renewed. 4. First fruites, and other giftes are required, and duly offered, for the making of the tabernacle and other thinges therto belonging, which are here recited. 30. Beſeleel and Ooliab are appointed workmen for this purpoſe.

::After the fall of the people to Idolatrie, their punishment, and repentāce, their reconciliation to God and new tables of the commandments made and written, Moyſes repeteth the former precept, of keping the Sabbath, and prouideth al neceſſaries to the making of the Tabernacle, wherto the Princes and people moſt promptly and liberally contribute *S. Aug. q. 172. in Exo.*

THERFORE :: al the multitude of the children of Iſrael being gathered together, he ſaid to them: Theſe are the 1
thinges which our Lord hath commanded to be done. † Six 2
dayes you ſhal do worke: the ſeuenth day shal be holie vnto
you, the ſabbath, and reſt of our Lord: he that shal do anie
worke in it, shal be ſlaine. † You shal nor kindle fire in al 3
your habitations on the ſabbath day. † And Moyſes ſaid to 4
al the aſſemblie of the children of Iſrael: This is the word
that our Lord hath commanded, ſaying: † Separate with 5
you firſt fruites to the Lord. Let euerie one that is willing and
hath a readie hart, offer them to the Lord: gold and ſiluer,
and braſſe, † hyacinth and purple, and ſcarlet twiſe died, 6
and ſilke, the haire of goates, † and rammes skinnes died 7
redde, and ianthin skinnes, the wood ſetim, † and oile to 8
maintaine lightes, and to make ointment, and moſt ſweete
incenſe, † Onyx ſtones, and pretious ſtones, for the ador- 9
ning of the Ephod and the Rationale. † Whoſoeuer of you 10
is wiſe, let him come, and make that which our Lord hath
commanded: † to wit, the Tabernacle, and the roofe therof, 11
and the couer, the ringes, and the bordeworke with the
barres, the pinnes and the feete: † the Arke and the ſtaues, 12
the propitiatorie, and the veile, that is drawen before it:
† the Table with the barres and the veſſel, and the loaues 13
of propoſition: † the Candleſticke to beare vp the lightes, 14
the veſſel therof and the lampes, and the oile to the nou-
riſhing of fires: † the Altar of incenſe, and the barres, and 15
the oile of vnction and the incenſe of ſpices: the Hanging
at the doore of the tabernacle: † the Altar of holocauſte, 16
and his grate of braſſe, with the barres and veſſel therof:
the Lauer and his feete: † the Curtines of the court with the 17
pillers and the feete, the hanging in the doores of the entrie,
† the pinnes of the tabernacle and of the court with their 18
litle cordes: † the Veſtimentes, that are to be vſed in the 19
miniſterie of the ſanctuarie, the veſture of Aaron the high
Prieſt,

Prieſt, and of his ſonnes, to do the function of Prieſthood
20 vnto me. † And al the multitude of the children of Iſrael
21 going forth from the ſight of Moyſes, † offered firſt fruites to our Lord with a moſt prompt and deuoute minde, to make the worke of the tabernacle of the teſtimonie. Whatſoeuer was neceſſarie to the ſeruice therof and to the holie veſtiments, † both men and wemen did giue, tablettes and
22 earlettes, ringes and bracelettes: euerie veſſel of gold was
23 ſeparated for the donaries of our Lord. † If anie man had hyacinth, and purple, and ſcarlet twiſe died redde, and ianthin
24 skinnes, † metal of ſiluer and braſſe, they offered to our
25 Lord, and the wood ſetim for diuers vſes. † But the skilful wemen alſo gaue ſuch thinges as they had ſponne, hyacinth,
26 purple, and ſcarlet, and ſilke, † and goates haire, geuing al
27 of their owne accord. † But the princes offered onyx ſtones, and pretious ſtones, for the Ephod and the Rationale,
28 † and ſpices and oile to maintaine the lightes, and for the preparing of ointment, and to make the incenſe of moſt
29 ſweete ſauour. † Al men and wemen with deuoute mind offered donaries, that the workes might be made which our Lord had comanded by the hand of Moyſes. Al the children of Iſrael did dedicate voluntarie thinges to our Lord.
30 † And Moyſes ſaid to the children of Iſrael: Behold, our Lord hath :: called by name Beſeleel the ſonne of Vri
31 the ſonne of Hur of the tribe of Iuda. † And hath filled him with the ſpirit of God, with, wiſdome and intelligence,
32 and ſcience and al learning † to deuiſe and to make worke
33 in gold and ſiluer, and braſſe, † and in grauing ſtones, and in carpenters worke. Whatſoeuer can be deuiſed arti-
34 ficially, † he hath giuen in his hart: Ooliab alſo the ſonne
35 of Achiſamech of the tribe of Dan: † both hath he inſtructed with wiſedome, to make the workes of a carpenter, a tapeſter, an embroderer of hyacinth and purple, and ſcarlet twiſe died, and ſilke, and to weaue al thinges, and to inuent al new things.

:: As matter alone is not ſufficient for a building without artificers, to whom God geueth ſpecial skil: ſo for expounding holie Scripture God geueth particular knowledge to *Paſtors and Doctors, to the conſummation of ſaincts, to the vvorke of the miniſterie, to the edifying of the bodie of Chriſt.* (the Church) *Epheſ.* 4.

CHAP. XXXVI.

More being geuen then vvas needeful. 6. Moyſes made to be proclamed that no more ſhould be offered. 8. So the curtines, 13. ringes, 18. buckles, 19. the couer, 20. bordes, 21. barres, 35. a veile, 36. pillers, and a hanging are made readie.

BESELEEL therfore, and Ooliab, and euerie wiſe man, 1
to whom our Lord gaue wiſedome and vnderſtanding,
to know how to worke artificially, made the thinges that
are neceſſarie for the vſes of the Sanctuarie, and which our
Lord did command. † And when Moyſes had called them, 2
and euerie cunning man, to whom our Lord had geuen
wiſedome, and ſuch as of their owne accord had offered them
ſelues to the making of the worke, † he deliuered al the 3
donaries of the children of Iſrael vnto them. Who being
earneſt about the worke, the people daily in the morning
did offer their vowes. † Whereupon :: the arſtificers being 4
conſtrained to come, † ſaid to Moyſes: The people offereth 5
more then is neceſſarie. † Moyſes therfore commanded pro- 6
clamation to be made by the criers voice: Let neither man
nor woman offer anie more in the worke of the Sanctuarie.
And ſo they ceaſed from offering giftes, † becauſe the thinges 7
that were offered did ſuffice and were ouer much. † And 8
al the wiſe harted men, to accompliſh the worke of the ta-
bernacle, made ten curtines of twiſted ſilke, and hyacinth,
and purple, and ſcarlet twiſe died, with varied worke, and
the art of embrodering: † of which one had in length 9
twentie eight cubites, and in bredth foure: there was one
meaſure of al the curtines. † And he ioyned fiue curtines, 10
one to an other, and the other fiue be coupled to themſelues
one with an other. † He made alſo loupes of hyacinth in the 11
edge of one curtine on either ſide, and in the edge of the
other curtine in like maner, † that the loupes might meete 12
one againſt an other, and might be ioyned eech with other.
† Whereupon alſo he did caſt fiftie ringes of gold, that might 13
catch the loupes of the curtines, and might be made one
tabernacle. † He made alſo eleuen curtines of goates haire 14
to couer the roofe of the tabernacle: † one curtine in length 15
had thirtie cubites, & in bredth foure cubites: al the curtines
were of one meaſure: † of which fiue he ioyned apart, & the 16
other ſix apart. † And he made fiftie loupes in the edge of one 17
curtine, and fiftie in the edge of an other curtine, that they
might be ioyned one to an orher. † And fiftie buckles of 18
braſſe wherwith the roofe might be knitte together, that of
al the curtines there might be made one couering. † He made 19
alſo a couer for the tabernacle of rammes skinnes died redde:
& an other couer ouer that of ianthin skinnes. † He made 20
alſo

:: As the people abounded in deuotion, ſo the workmen of modeſtie and religion would haue no more then neceſſarie *S. Auguſtin q. 171. in Exod.*

alſo the bordes of the tabernacle of the wood ſetim ſtanding.
21 † The length of one borde was ten cubites: and the bredth
22 contained one cubite and an halfe. † There were two mor-
teſes throughout euerie borde, that one might be ioyned to
23 the other. So made he in al the bordes of the tabernacle. † Of
the which twentie were at the ſouth ſide againſt the South,
24 † with fourtie feete of ſiluer. Two feete were put vnder one
borde on either ſide of the corners, where the morteſes of the
25 ſides end in the corners. † At that ſide alſo of the tabernacle,
that looked toward the North, he made twentie bordes,
2627 † with fourty feete of ſiluer, two feete for euery borde. † But
againſt the weſt, to witte, at that ſide of the tabernacle, which
28 looketh to the ſea, he made ſix bordes, † and two other at ech
29 corner of the tabernacle behind: † which were alſo ioyned
from beneth vnto the toppe, & they grew together into one
30 connexion. So he made on either ſide at the corners † that
there were in al eight bordes, and had ſixteene feete of ſiluer,
31 to witte, two feete vnder euerie borde † He made alſo barres
of the wood ſetim, fiue to hold together the bordes of one
32 ſide of the tabernacle, † and fiue other to ioyne together
the bordes of the other ſide: and beſides theſe, fiue other
33 barres at the weſt ſide of the tabernacle againſt the ſea. † He
made alſo an other barre, that might come by the middes of
34 the bordes from corner vnto corner. † And the bordeworke
it ſelfe he plated with gold. And their ringes he made of gold,
through which the barres might be drawen: the which alſo
35 themſelues he couered with plates of gold. † He made alſo
a veile of hiacinth, and purple, ſcarlette, and twiſted ſilke,
36 with embrodered worke, varied and diſtinguiſhed: † and
foure pillers of the wood ſetim, which with their heades he
37 plated with gold, caſting their feete of ſiluer. † He made
alſo a hanging in the entrie of the tabernacle of hyacinth,
purple, ſcarlet, and twiſted ſilke, with the worke of an em-
38 broderer: † and fiue pillers with their heades, which he
couered with gold, and their feete he did caſt of braſſe.

CHAP. XXXVII.

Beſeleel maketh the Arke. 6. the Propitiatorie, with Cherubimes, 10. the Table, with veſſel belonging therto, 17. the Candleſticke with bowles and branches 23. ſeuen lampes with ſnuffers, 25. the Altar of incenſe, 29. and compoundeth the incenſe.

AND Beſeleel made alſo the arke of the wood ſetim, 1
hauing two cubites and an halfe in length, and a cubite
and an halfe in bredth, the height alſo was of one cubite and
an halfe: and he plated it with the pureſt gold within
and without. † And he made to it a crowne of gold round 2
about, † caſting foure ringes of gold at the foure corners 3
thereof: two ringes in the one ſide, and two in the other.
† Barres alſo he made of the wood ſetim, which he plated 4
with gold, † and which he put into the ringes, that were at 5
the ſides of the arke to carie it. † He made alſo the Propi- 6
titorie, that is, the Oracle, of the pureſt gold, two cubites
and an halfe in length, and a cubite and an halfe in bredth.
† Two Cherubins alſo of beaten gold, which he ſette on 7
either ſide of the Propitiatorie: † One Cherub in the toppe 8
of one ſide, and the other Cherub in the toppe of the other
ſide: two Cherubins in each toppe of the Propitirtorie,
† ſpreading their winges, and :: couering the Propitiatorie, 9
and looking one toward the other and tow ard it. † He made 10
alſo the table of the wood ſetim in length two cubites, and
in bredth one cubite, which had in height a cubite & an halfe.
† and he did compaſſe it with the fineſt gold, and he made 11
to it a golden ledge round about, † and to the ledge it ſelfe a 12
golden crowne enterpolished of foure fingers, and vpon the
ſame an other golden crowne. † And he caſt foure ringes of 13
gold, which he put in the foure corners at euerie foote of the
table † againſt the crowne: and he put the barres into them, 14
that the table might be caried. † The barres alſo them ſelues 15
he made of the wood ſetim, and compaſſed them with gold.
† And the veſſel for the diuers vſes of the table, ſawcers, 16
phiales, and goblettes, and cenſars, of pure gold, wherein
the libamentes are to be offered. † He made alſo the candle- 17
ſticke beaten of the fineſt gold. From the ſhaft wherof the
branches, cuppes, and boules and lilies did proceede: † ſix 18
on both ſides, three branches on one ſide, and three on the
other: † three cuppes in maner of a nutte on euerie branch, 19
and boules withal and lilies: and three cuppes of the faſhion
of a nutte in an other branch, and boules withal and lilies.
The worke of the ſix branches, that proceded from the ſhaft
of the candleſticke, equal † And in the ſhaft it ſelfe were 20
foure cuppes after the maner of a nutte, and boules withal
at euerie one and lilies: † and boules vnder two branches in 21
three

:: The Cherubins couering al vpon and within the arke ſignifie (ſaith S. Gregorie Nyſſen) that the Scriptures haue a hiegher ſenſe then the literal. *de vita Moyſes poſt medium.*

three places, which together make ſix branches proceding
21 from one ſhaft. † both the boules therfore, & the branches
23 were out of it, al beaten of the pureſt gold. † He made alſo
the ſeuen lampes with their ſnuffers, and the veſſel, where
24 the ſnuffings ſhould be put out, of moſt pure gold. † The
candleſticke withal the veſſel therof did weigh a talent of
25 gold. † He made alſo the altar of incenſe of the wood ſetim,
hauing a cubite euerie way foure ſquare, and in height two:
26 from the corners wherof the hornes did procede. † And
he plated it with the pureſt gold, with the grate and the
27 walles and the hornes. † And he made to it a crowne of gold
round about, and two golden ringes vnder the crowne at
either ſide, that the barres may be put into them, and the
28 altar may be caried. † And the barres them ſelues he made
alſo of the wood ſetim, and couered them with plates of gold.
29 † He compounded alſo oile for the ointment of ſanctifi-
cation, and incenſe of the pureſt ſpices with the worke of
a pigmentarie.

CHAP. XXXVIII.

The ſame Beſeleel maketh the Altar of Holocauſte. 8. the braſen lauer. 9. the court with pillers and banginges. 21. The giftes that were offered are recited.

1 HE MADE alſo the Altar of Holocauſte of the wood
ſetim, fiue cubites foure ſquare, and three in height:
2 † the hornes wherof did procede from the corners, and he
3 couered it with plates of braſſe. † And for the vſes therof
he prepared of braſſe diuers veſſels, cauldrons, tonges, fleſh-
4 hookes, pothookes, & firepannes. † And the grate therof
in maner of nette he made of braſſe, and vnder it in the
5 middes of the altar an hearth, † caſting foure ringes at as
6 manie toppes of the nette, to put in barres to carie it: † the
which themſelues alſo he made of the wood ſetim, and co-
7 uered them with plates of braſſe: † and he drew them
through the ringes, that ſtoode out in the ſides of the altar.
And the altar it ſelfe was not maſſie, but holow of bordes,
8 and within emptie. † He made alſo the lauer of braſſe, with
the foote therof, of wemens glaſſes, :: that watched in the
9 doore of the tabernacle. † He made alſo the court, in the
ſouth ſide wherof were hanginges of twiſted ſilke, of an
10 hundred cubites, † twentie pillers of braſſe with their feete,
the

:: Theſe wemen watched there for deuotion, and it ſemeth the ſame cuſtome continued til Chriſts time. For Anna the widow obſerued this ſtate of life. *Luc. 2.*

the heades of the pillers, & the whole grauing of the worke,
of ſiluer. † In like maner at the north ſide the hanginges, 11
pillers, and feete and the heades of the pillers were of the
ſame meaſure, and worke and metal. † But on that ſide that 12
looketh to the Weſt, there were hanginges of fiftie cubites,
ten braſen pillers with their feete, and the heades of the
pillers, and al the grauing of the worke, of ſiluer. † More- 13
ouer againſt the Eaſt he prepared haginges of fiftie cubites:
† of the which, one ſide conteyned fiſtene cubites of three 14
pillers, with their feete: † and on the other ſide (becauſe 15
betwen both he made the entrie of the tabernacle) there
were hanginges equally of fiftene cubites, and three pillers,
and feete as manie. † Al the hanginges of the court were 16
wouen of twiſted ſilke. † The feete of the pillers were of 17
braſſe, and their heades with al their grauinges of ſiluer: but
the pillers alſo of the court them ſelues he plated with ſiluer.
† And in the entrie therof he made with embrodered worke 18
a hanging of hyacinth, purple, ſcarlet, and twiſted ſilke, that
had twentie cubites in length, but the height was fiue cu-
bites according to the meaſure, which al the hanginges of
the court had. † And the pillers in the entrie were foure 19
with feete of braſſe, and their heades and grauinges of ſiluer.
† The pinnes alſo of the tabernacle and of the court round 20
about he made of braſſe. † Theſe are the inſtrumentes of the 21
tabernacle of teſtimonie, which were numbred according to
the precept of Moyſes, in the ceremonies of the Leuites by
the hand of Ithamar the ſonne of Aaron the prieſt: † which 22
Beſeleel the ſonne of Vri, the ſonne of Hur, of the tribe of
Iuda had accomplished, as our Lord commanded by Moyſes,
† hauing ioyned to him ſelfe for his compagnion Ooliab the 23
ſonne of Achiſamech of the tribe of Dan: who was himſelf
alſo an egregious artificer in wood, and a tapiſter and embro-
derer of hyacinth, purple, ſcarlet, and ſilke. † Al the gold 24
that was ſpent in the worke of the Sanctuarie, and that was
offered in donaries, was nine and twentie talentes, and ſeuen
hundred thirtie ſicles according to the meaſure of the San-
ctuarie. † And it was offered of them that paſſed to the num- 25
ber, from twentie yeares and vpward, of ſix hundred three
thouſand, and fiue hundred fifrie, able men to beare armes.
† There were moreouer an hundred talentes of ſiluer, wherof 26
were caſt the feete of the Sanctuarie, and of the entrie where
the

27 the veile hangeth. † An hundred feete were made of an
hundred talentes, one talent being accoũted for euerie foote.
28 † And of the thouſand ſeuen hundred, and ſeuentie fiue he
made the heades of the pillers, which them ſelues he alſo
29 plated with ſiluer. † Of braſſe alſo there were offered ſe-
uentie two thouſand talentes, and foure hundred ſicles be-
30 ſides, † of the which were caſt the feete in the entrie of the
tabernacle of teſtimonie, and the altar of braſſe with the
grate therof, and al the veſſel, that pertayne to the vſe ther-
31 of, † and the feete of the court aſwel in the circuite as in
the entrie therof, and the pinnes of the tabernacle and of the
court, round about.

CHAP. XXXIX.

*Al the ornamentes of Aaron and his ſonnes are made. 31. and the Whole
worke of the Tabernacle is perfited.*

1 MOREOVER of hyacinth and purple, ſcarlet and ſilke
he made the veſtures, that Aaron ſhould weare when
he miniſtred in the holie places, as our lord commanded
2 Moyſes. † He made therfore an Ephod of gold, hyacinth,
3 and purple, and ſcarlet twiſe died, and twiſted ſilke, † with
embrodered worke, and he did cut thinne plates of gold, and
drew them ſmal into threedes, that they might be twiſted
4 with the woufe of the former colours, † and two edges
5 coupled one to the other in the toppe on either ſide, † and
a bawdrike of the ſame colours, as our Lord had commanded
6 Moyſes. † He prepared alſo two Onyx ſtones, faſt ſette and
cloſed in gold, and grauen by the art of a lapidarie, with the
7 names of the children of Iſrael: † and he ſet them in the
ſides of the Ephod for a moniment of the children of Iſrael,
8 as our Lord had commanded Moyſes. † He made alſo a Ra-
tionale with embrodered worke according to the worke of
the Ephod, of gold, hyacinth, purple, and ſcarlet twiſe died,
9 and twiſted ſilke: † foure ſquare, duble, of the meaſure of a
10 palme. † And he ſet foure rewes of precious ſtones. In the
11 firſt rewe was ſardius, topazius, an emeraud. † In the ſecond,
12 a carbuncle, a ſaphire, and a iaſper. † In the third, a ligurius,
13 an achates, and an amethiſt. † In the fourth a chryſolith, an
onyx, and beryllus, compaſſed and encloſed in gold by their

rewes. † And the twelue ſtones them ſelues, were grauen 14
with the names of the twelue tribes of Iſrael, euerie one
with his ſeueral name. † They made alſo in the rationale litle 15
cheynes linked one to an other of the pureſt gold, † and two 16
hookes, and as manie ringes of gold. Moreouer the ringes
they ſet on either ſide of the Rationale, † on the which 17
the two golden cheynes should hang, which they put into
the hookes, that ſtoode out in the corners of the Ephod.
† Theſe both before and behind did ſo agree with them ſel- 18
ues, that the Ephod and the Rationale might be knit one to
the other, † tyed to the bawdrike and with ringes ſtrongly 19
coupled, which a lace of hyacinth ioyned, leſt they should
flagge looſely, and be moued one from the other, as our Lord
commanded Moyſes. † They made alſo the tunike of the 20
Ephod al of hyacinth, † and a hole for the head in the vpper 21
part againſt the middes, and the border of the hole round
about wouen: † and beneth at the feete pomegranates of 22
hyacinth, purple, ſcarlet, and twiſted ſilke: † and litle bel- 23
les of the pureſt gold, which they did put betwen the pome-
granates in the vtmoſt part of the tunike round about: † to 24
witte, a bel of gold, and a pomegranate, wherwith the high
prieſt went adorned, when he executed his miniſterie, as our
Lord had commanded Moyſes. † They made alſo ſilken tu- 25
nikes with wouen worke for Aaron and his ſonnes: † and 26
mitres with their litle crownes of ſilke: † linnen breeches 27
alſo, of fine line: † and a girdle of twiſted ſilke, hyacinth, pur- 28
ple, & ſcarlet twiſe died, with the art of embrodering, as our
Lord had commanded Moyſes. † They made alſo the plate 29
of :: ſacred veneration of moſt pure gold, and they wrote
in it with the worke of a lapidarie: The Holie of our Lord:
† and they tyed it to the mitre with a lace of hyacinth, as 30
our Lord had commanded Moyſes. † Therfore al the worke 31
of the tabernacle & of the roofe of teſtimonie was perfited:
and the children of Iſrael did al thinges which our Lord had
commanded Moyſes. † And they offered the tabernacle and 32
the roofe and the whole furniture, ringes, bordes, barres,
pillers and their feete, † the couer of rammes skinnes died 33
redde, and the other couer of ianthin skinnes, † the veile, 34
the arke, the barres, the propitiatorie, † the table with the 35
veſſel therof and the loaues of propoſition: † the candle- 36
ſticke, the lampes, and the furniture of them with the oyle:
† the

:: Alexander the great ſeeing Iaddus the hiegh Prieſt, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adored the name of God written in the plate. *Iosephus. li. 11. c. 8. Antiq.*

37 † the altar of gold, and the ointment, and the incenſe of
38 ſpices: † and the hanging in the entrie of the tabernacle:
39 † the altar of braſſe, the grate, the barres, and al the veſſel therof: the lauer with the foote therof: the hanginges of
40 the court, and the pillers with their feete: † the hanging in the entrie of the court, and the litle cordes, and the pinnes therof. Nothing wanted of the veſſel, that was commanded to be made for the miniſterie of the tabernacle, and for the
41 rooſe of couenant. † The veſtimentes alſo, which the prieſtes vſe in the Sanctuarie, to witte, Aaron and his ſonnes,
42 † the children of Iſrael offered, as our Lord had comman-
43 ded. † Which thinges after that Moyſes ſaw al finiſhed, he bleſſed them.

CHAP. XL.

According to Gods commandment Moyſes erecteth the Tabernacle, with al thinges appertayning, the firſt day of the ſecond yeare after their deliuerie from Ægypt. 32. God replenisheth the ſame with his Maieſtie, a clonde repaying ouer it by day, and a piller of fire by night, but when they ſhal march, the ſame paſeth before them.

1 2 AND our Lord ſpake to Moyſes, ſaying: † The :: firſt moneth, the firſt day of the moneth, thou ſhalt erect
3 the tabernacle of the teſtimonie, † and ſhalt put in it the arke,
4 and ſhalt let downe before it the veile: † and bringing in the table, thou ſhalt ſet vpon it the thinges that are commanded after the rite. The candleſticke ſhal ſtand with the lampes
5 therof, † and the altar of gold whereon the incenſe is burned, before the arke of teſtimonie. Thou ſhalt put the hang-
6 ging in the entrie of the tabernacle, † and before it the al-
7 tar of holocauſte: † the lauer betwen the altar and the
8 tabernacle, which thou ſhalt fil with water. † And thou ſhalt compaſſe about the court with hanginges, and the entrie
9 therof. † And taking the oile of vnction thou ſhalt anoynte the tabernacle with the veſſel therof, that they may be ſan-
10 ctified: † the altar of holocauſte and al the veſſel therof:
11 † the lauer with the foote therof; al ſhalt thou conſecrate with the oile of vnction, that they may be :: moſt Holie.
12 ¶ And thou ſhalt bring Aaron and his ſonnes to the doore of the tabernacle of teſtimonie, and hauing waſhed them
13 with water, † thou ſhalt reueſt them with the ſacred veſti-

:: The Tabernacle, prepared in the firſt yeare and erected the firſt day of the ſecond yeare, ſignifieth the Church of Chriſt prepared in the old Teſtament & eſtabliſhed, exalted, and confirmed in the new.

:: More holie then anie thig without the Sanctuarie, but the *Sancta ſanctorum* it ſelfe was then moſt holie of al places in this world.

mentes, that they may miniſter to me, and the vnction of
them may proſper to an euerlaſting prieſthood. † And Moy- 14
ſes did al thinges which our Lord had commanded. † Ther- 15
fore the firſt moneth of the ſecond yeare, the firſt day of the
moneth, the tabernacle was placed. † And Moyſes erected, 16
it, and put the bordes and feete and barres, and reared the
pillers, † and ſpred the roofe ouer the tabernacle, putting 17
ouer it a couer, as our Lord had commanded. † He put alſo 18
the teſtimonie in :: the arke, thruſting barres vnderneth,
and the oracle aboue. † And when he had brought the arke 19
into the tabernacle, he drew before it the veile to fulfil the
commandement of our Lord. † He ſette the table alſo in the 20
tabernacle of teſtimonie at the north ſide without the veile,
† ordering the bread of propoſition before it, as our Lord 21
had commanded Moyſes. † He ſette the candleſticke alſo in 22
the tabernacle of teſtimonie ouer againſt the table on the
ſouth ſide, † placing the lampes in order, according to the 23
precept of our Lord. † He ſet alſo the altar of gold vnder 24
the roofe of teſtimonie againſt the veile, † and burned vpon 25
it the incenſe of ſpices, as our Lord had commanded Moyſes.
† He put alſo the hanging in the entrie of the tabernacle of 26
teſtimonie, † and the altar of holocauſte in the entrie of 27
the teſtimonie, offering on it the holocauſte, and the ſacri-
fices, as our Lord had commanded. † The lauer alſo he ſet 28
betwen the tabernacle of teſtimonie and the altar, filling it
with water. † And Moyſes and Aaron, and his ſonnes 29
waſhed their handes and feete, † when they entred the roofe 30
of couenant, and went to the altar, as our Lord had comman-
ded Moyſes. † He erected alſo the court round about the ta- 31
bernacle and the altar, drawing the hanging in the entrie
therof. After al thinges were perfited, † the cloude couered 32
the tabernacle of teſtimonie, and the glorie of our Lord filled
it. † :: Neither could Moyſes enter the roofe of couenant, 33
the cloude couering al thinges, and the maieſtie of our Lord
ſhining, becauſe the cloude had couered al thinges. † If at 34
anie time the cloud did leaue the tabernacle, the children of
Iſrael went forward by their troupes: † If it hong ouer, they 35
remained in the ſame place. † For the cloude of our Lord 36
honge ouer the tabernacle by day, and a fire by night, in
the ſight of al the children of Iſrael throughout al their
manſions.

:: A gomor of Manna was now put in the arke mentioned before. chap. 16.

:: VVithout al doubt (ſaith *S. Auguſtin. q. 173. in Exod.*) Moyſes prefigured other perſons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle repleniſhed with the glorie of God. In Sinai he ſignified thoſe that penetrate the profound myſteries of Chriſt, here the Iewes who vnderſtād not the ſame.

THE

THE ARGVMENT OF LEVITICVS.

Exod. vlt. Num. 1. epist. ad Fauinum. Leuit. 1. 1. 2. 3. 5. 6. 7.

VVHEN *the Tabernacle was erected, nere to* Mount Sinai, *the* first day of the second yeare, *after the children of Israel parted from Ægypt, and was so* replenished *With Gods* Maiestie, *that none, no* not Moyses *himself* could enter in, *our Lord speaking from thence, called Moyses, and declared to him the offices of the Leuites; whom only, and no others, he deputed for the administration, and charge of sacred things: wherof this booke (wherin they are written) is called Leuiticus.* In which *saith S. Hierom,* al and euerie Sacrifice, yea almost euerie sillable, and Aarons vestments, and the whole Leuitical order breath forth heauenlie sacraments, *or mysteries. For first God here prescribeth what sacrifices he wil haue, in what manner, and to what purposes. Then what partes and qualities he requireth in Priests; how they shal be vested and consecrated, seuerly punishing some that transgressed: with commandment neither to offer in sacrifice, nor to eate things reputed vncleane, and the maner of purifying such things, and persons, as by diuers occasions were polluted: Interposing also some moral, and iudicial precepts; appointeth certaine solemne feastes, times of rest, and Iubilie yeare. Finally promiseth rewardes, and threatneth punishments to those that kepe or breake his commandments: with particular admonition touching vowes and tithes. So this booke may be diuided into fiue special partes. The first, of diuers sortes of Sacrifices: in the seuen first chapters. The second, of consecrating Priests, and their vestments, With punishment for offering strange fire. in the three next chapters. The third, of distinction betwen cleane and vncleane, With the maner of purifying certaine legal vncleanes, and other precepts moral and iudicial. from the 11. chap. to the 23. The fourth, of feasts, times of rest, and Iubilie With priuiledges, rewardes, and punishments. from the 23. chap. to the 27. The fifth, of vowes, and tithes. in the last chapter.*

So soone as the Tabernacle was erected God declared the offices of the Leuites, written in this booke: wherof it is called Leuiticus.

The contents of this booke.

Diuided into fiue parts.

THE BOOKE LEVITICVS, IN HEBREW VAICRA.

CHAP. I.

Diuers rites in offering holocauſtes, as wel of cattle, 14. as of birdes.

The firſt part of this booke. Of diuers ſortes of Sacrifices.

AND OVR LORD called Moyſes, and ſpake to him out of the tabernacle of teſtimony, ſaying: † Speake to the children of Iſrael; & thou shalt ſay to them: "The man of you, that shal offer an hoſte to our Lord, of beaſtes, that is of oxen & sheepe, offering victimes † if his oblation be " an holocauſte, and of the heard; he shal offer :: a male, without ſpotte, at the dore of the tabernacle of teſtimonie, to propitiate our Lord vnto him: † and he shal put his handes vpon the heade of the hoſte, and it shal be acceptable, and profitable to his expiation. † And he shal immolate the calfe before our Lord, and the children of Aaron the prieſtes shal offer the bloud therof, powring it in the circuite of the altar, which is before the dore of the tabernacle. † And the skinne of the hoſte being plucked of, the ioyntes they shal cut into peeces, † and shal put fire vnderneth in the altar, hauing before laid a pyle of wood in order: † and the ioyntes that are cut out, laying in order thereupon, to wit, the head, & al thinges that cleaue to the liuer, † the entralles and feete being washed with water, and the prieſt shal burne them vpon the altar for an holocauſte, and " ſweete ſauoure to our Lord. † And if the oblation be of flockes, an holocauſte of sheepe or of goates, a lambe of a yeare old without ſpot shal he offer: † and he shal immolate it at the ſide of the altar that looketh to the

1 2 3 4 5 6 7 8 9 10 11

::The beſt and perfecteſt of euerie kind is to be offered to God, not the blind lame, or weake. *Gen.* 4. *Malach.* 1.

to the North, before our Lord: but the bloud therof the
ſonnes of Aaron shal poure vpon the altar round about:
12 † and they shal diuide the ioyntes, the head, and al that
cleaue to the lyuer: and shal lay them vpon the wood, vnder
13 which the fire is to be put: † but the entrales and the feete
they shal wash with water. And the whole the prieſt shal
offer, and burne vpon the altar for an holocauſt, and moſt
14 ſweete ſauoure to our Lord. † But if the oblation of holocauſt
15 to our Lord be of birdes, of turtles and young pigions, † the
prieſt shal offer it at the altar: and writhing the head to
the necke, and breaking the place of the wound, he shal
make the bloud to runne downe vpon the brimme of the
16 altar: † but the croppe of the throate, and the fethers he
shal caſt nigh to the altar at the eaſt ſide, in the place where
17 the ashes are wount to be powred out, † and he shal breake
the pinnions therof, and shal not cut, nor diuide it with a
knife, and shal burne it vpon the altar, putting fire vnder
the wood. It is an holocauſt and oblation of moſt ſweete
ſauoure to our Lord.

ANNOTATIONS.

CHAP. I.

2. *The man that shal offer*] Sacrifice being the moſt ſpecial external ſeruice, wherby man acknowledgeth the ſupreme dominion of God, and his owne ſubiection and homage to his diuine Maieſtie, was ſo wel knowen to be neceſſarie (as being in moſt frequent vſe in the law of nature, and in al nations) that here neded not anie new precept in general, that the people of God should offer ſacrifice, though for ſpecial purpoſes, certaine particular ſacrifices were ſome times appointed, but this dutie & obligation preſuppoſed, our Lord firſt admoniſhing to offer the beſt, and perfecteſt things in euerie kind, preſcribeth with what rites, and ceremonies it shal be done. As in offering an holocauſt of the heard, it muſt be *a male without ſpotte*; and be offered *at the dore of the tabernacle*, the offerer *putting his handes vpon the head of the hoſte; the prieſts muſt offer the bloud, powring it in the circuite of the altar; plucke of the skinne; cut the ioyntes in peeces; lay them in order; the entrales and feete being waſhed, burne al vpon the Altar*: And the like in other ſacrifices, al for iuſt and reaſonable cauſes, without which the wiſdome of God doth nothing. Sap. 7. & Pſal. 103. v. 24. Sacrifice preſuppoſed to be neceſſary, God preſcribeth the rites to be obſerued therin.

3. *An holocauſt*] In reſpect of diuers things offered, the diuers maner, and cauſes of offering, there were manie ſortes of Sacrifices: but al are reduced to three kindes. The firſt was Holocauſt, in which al was burned in the honour of God, and reſolued into vapour, which aſcendeth vpwards in ſigne that al we haue is of God. The ſecond was Sacrifice for ſinne, & that of diuers ſortes, for the varietie of ſinnes and perſons; and part of this ſacrifice was burned, the other part belonged to the Prieſts. The third was Pacifique ſacrifice, wherof one part was burnt, an other pertayned to the Prieſts, and an other to them, that gaue the oblation. And of this kinde there were two ſortes, one of thankſ- Three kindes of Sacrifice. Holocauſte. Sacrifice for ſinne. Pacifique Sacrificce.

For benefites receiued: or desired.

thanksgeuing for benefites receiued: the other to procure fauoure in anie good enterprise, or desire. Al the which did prefigure and forshew one oaly Sacrifice of Christs bodie and bloud, offered by him in two maners; bloudie on the Crosse once for euer, wherof S. Paul expressly speaketh (Heb. 9.) vnbloudie in formes of bread and wine, wherof the same S. Paul speaketh (Heb. 13. v. 10.) shewing that Christians *haue an Altar*, and consequently a Sacrifice farre excelling those of the Tabernacle; and our Sauiour him selfe (*Matth. 26. v. 25.*) speaking of the contents in the chalice, said: it was *his bloud of the new Testament*, which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confession *in Heb. 9.*) generally vse this distinction of the same Sacrifice offered in bloudie, & in vnbloudie maner. They likewise teach that al lawful Sacrifices of the Law of nature, and of Moyses did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our Pacifique Sacrifice for al purposes, and in steede of al old Sacrifices. So *S. Augustin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Bapt. c. 19. lib. 1. cont. aduers. leg & ptophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Leo. ser. 8. de Pass.* and other fathers teach.

Al sacrifices of the old Testament prefigured Christs Sacrifice on the Crosse, and in the Eucharist.

Not the external worke for it selfe but sincere deuotion pleaseth God.

9. Sweete sauour.] Not that the sauour of corporal things (though it were sweter then of burnt flesh and bones) delighteth Gods most pure substance: but for that mans frailtie in some good sorte performing his dutie, is very acceptable to his diuine goodnes. For otherwise he required not these Sacrifices, nor other external Rites for him self, but he would haue his people for their owne good to be exercised therein: especially for three causes.

External sacrifices were ordained:

1. to keepe the people from Idolatrie.

First to kepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies, pertaining to Gods true seruice, they might haue lesse mind, leysure, and occasion to serue Idols. Secondly, for so much as man consisteth of soule and bodie, as the soule must interiorly *worship God in spirite and veritie*; so the bodie must also honour him exteriorly, *seruing iustice vnto sanctification*: that is by external good workes to increase iustice, and sanctitie, when by them the mind is instructed and inuited to know and honoure God. For otherwise saieth S. Dionyse (*c. 1. caelest. Hierer.*) vnles mans vnderstanding vse the helpe of corporal things, diuine veritie can not be attained. And S. Augustin (*lib. 10. c. 5. ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his seruants vnto mortified spirites, contrite and humbled harts, to mercie and compassion towards others. In briefe (*c. 3. Enchir.*) to the true and perfect seruing of his Diuine powre by faith, hope, and charitie. Thirdly, that these external Sacrifices and Rites might prefigure and signifie greater, more excellent, and more effectual Mysteries of the new Testament. For as S. Paul speaketh (*Heb. 10.*) *the lavv* (of Moyses) *hauing a shadovv of good things to come, not the verie image of the things*, brought not to perfection: *nor tooke avvay sinnes by the bloud of oxen or goates*, but being (as is said) *a shadovv*, rather shaded then perfectly shewed the great benefites, which the new law as a perfect image liuely representeth: especially Christs passion, which is the verie fountaine of grace and mercie. And wheras the old law could not iustifie (*Gal. 3.*) the law of Christ doth in dede iustifie, as the Gospel witnesseth, saying: (Ioan. 1 v. 17.) *The lavv vvas geuen by Moyses, grace and veritie vvas made by Iesus Christ.*

Io. 4. v. 24.

Rom. v. 19.

Psal. 5.

2. To induce them to internal vertues.

3. To signifie greater Mysteries of the new Testament.

CHAP.

CHAP. II.

How to offer flowre, 4. loaues, wafers, with oile and incenſe, without leauen or honie, 12. alſo firſt fruictes. 13. And ſalt in euerie oblation.

1 WHEN a ſoule ſhal offer an oblation of ſacrifice to our Lord, :: fine flowre ſhal be his oblation.
2 and he ſhal poure oyle vpon it, and put franckincenſe, † and ſhal carie it to the ſonnes of Aaron the prieſts: of whom one ſhal take a handful of the flowre, and the oile, and al the franckincenſe, and ſhal put it a memorial vpon the Altar
3 for a moſt ſweete ſauour to our Lord. † And that which ſhal be left of the ſacrifice, ſhal be Aarons, and his ſonnes,
4 Holie of holies among the oblations of our Lord. † But when thou offereſt a ſacrifice baked in the ouen: of flowre, to wit, loaues without leauen, tempered with oyle, and
5 wafers vnleauened layd ouer with oyle. † If thine oblation be of the frying panne, of flowre tempered with oyle, and
6 without leuen, † thou ſhalt diuide it into litle peeces, & ſhalt
7 poure oyle vpon it. † And if the ſacrifice be from the grid-iron, in like maner the flowre ſhal be tempered with oyle,
8 † which offering to our Lord, thou ſhalt deliuer to the handes
9 of the prieſt. † Who hauing offered it, ſhal take a memorie of the ſacrifice, & burne it vpon the altar for a ſwete ſauour
10 to our Lord, † and whatſoeuer is left, ſhal be Aarons, and his ſonnes, Holie of holies among the oblations of our Lord.
11 † Euerie oblation, that is offered to our Lord, ſhal be made :: without leauen, neyther ſhal any leauen and :: honie be
12 burned in the ſacrifice of our Lord. † The firſt fruites only of them and the giftes you ſhal offer: but vpon the altar they
13 ſhal not be put, for a ſauour of ſwetnes. † What ſacrifice ſoeuer thou offereſt, thou ſhalt ſeaſon it with ſalt neither ſhalt thou take away the ſalt of the couenant of thy God from thy
14 ſacrifice. In euerie oblation thou ſhalt offer :: ſalt. † But if thou offer a gyfte of the firſt fruites of thy corne to our Lord, of the eares being yet greene, thou ſhalt drie it at the fire, and bruiſe it in maner of meale, and ſo ſhalt thou offer thy firſt
15 fruites to our Lord, † powring oyle vpon it, and putting on franckincenſe, becauſe it is the oblation of our Lord.
16 † Wherof the prieſt ſhal burne for memorie of the gift, part of the meale bruiſed, and of the oile, and al the frankincenſe.

:: These oblations were ſpecially for the pooreſt ſorte. So God tempered his law to the abilitie of euerie one. *Theod. q. 1. in Leuit.*

:: As literally no leauen, nor honey might be offered in ſacrifice: ſo al ſinne and carnal delectatiõ muſt be excluded in chriſtian life.

:: That ſalt ſignifieth diſcretion, appeareth by S. Paul exhorting to ſeaſon al our talke with ſalt *Colloſ. 4. v. 6.*

CHAP. III.

How the pacifique hoſtes muſt be offered of beeues, 6. ſhepe, 7. lambes, 12. and goates.

AND if his oblation be an hoſte of pacifiques, and he wil offer of beues, male or :: female, without ſpot shal he offer them before our Lord. † And he shal lay his hand vpon the head of his victime, which shal be immolated in the entrie of the tabernacle of teſtimonie, and the ſonnes of Aaron the prieſt shal poure the bloud in the circuite of the altar. † And they shal offer of the hoſt of pacifiques, for an oblation to our Lord, the fatt that couereth the entralles, and whatſoeuer fatt is within: † the two kidneys with the fatt wherwith the guttes are couered, and the caule of the liuer with the two little kydneys. † And they shal burne them vpon the altar, for an :: holocauſt, putting fire vnder the wood: for an oblation of moſt ſwete ſauour to our Lord. † But if his oblation, and the hoſte of pacifiques be of flocks, whether he offer male, or female, they shal be without ſpot. † If he offer a lambe before our Lord, † he shal put his hand vpon the head of his victime; which shal be immolated in the entrie of the tabernacle of teſtimonie: and the ſonnes of Aaron shal powre the bloud therof in the circuite of the altar. † And they shal offer of the hoſte of pacifiques, a ſacrifice to our Lord: the fatt and the whole rumpe, † with the kidneys, and the fatt that couereth the bellie and al the vital partes, and both little kydneys, with the fatt that is about the guttes, and the caule of the liuer with the two little kidneys. † And the prieſt shal burne them vpon the altar, to the foode of the fire, and of the oblation of our Lord. † If his oblation be a goate, and he offer it to our Lord, † he shal put his hand vpon the head therof: and shal immolate it in the entrie of the tabernacle of teſtimonie. And the ſonnes of Aaron shal poure the bloude therof in the circuite of the altar. † And they shal take of it to the foode of our Lords fire, the fatt that couereth the bellie, and that couereth al the vital partes: † the two little kydneys with the caule, that is vpon them about the guttes, and the tallowe of the liuer with the little kidneys: † and the prieſt shal burne

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

:: In holocauſt onlie the male was offered, *chap.* 1. in other ſacrifices both ſexes were acceptable.

:: Theſe partes and the fatte were burned as an Holocauſt, the reſt of the oblation being pacifique.

burne them vpon the altar, to the food of the fire, and of a
17 moſt ſweete ſauour. Al the fatt shal be our Lordes † by a perpetual right in your generations, and in al your habitations: you shal eate no bloude nor fat at al.

CHAP. IIII.

HOVV a Prieſt, 13. the multitude, 22. a Prince, 27. or anie one of the people, ſinning of ignorance, muſt offer hoſtes.

1 2 AND our Lord ſpake to moyſes, ſaying: † Speake to the children of Iſrael: The ſoule that ſinneth by :: ignorance, and doth anie thing of al the commandmentes of
3 our Lord, which he commanded not to be done. † If the prieſt that is anointed ſinne, making the people to offend, he shal offer for his ſinne, a calfe without ſpott to our Lord:
4 † and he shal bring it to the dore of teſtimonie before our Lord, and shal put his hand vpon the head therof, and shal
5 immolate it to our Lord. † He shal drawe alſo of the bloud of the calfe, carying it into the tabernacle of teſtimonie.
6 † And when he hath dipped his finger in the bloud he shal ſprinckle it :: ſeuen times before our Lord, againſt the veile
7 of the Sanctuarie. † and of the ſame bloud he shal put vpon the hornes of the altar of incenſe moſt acceptable to our Lord, which is in the tabernacle of teſtimonie. And al the reſt of the bloud he shal powre at the foote of the
8 altar of holocauſte in the entrie of the tabernacle. † And the fatt of the calfe he shal take away for the ſinne, aſwel that which couereth the entralles, as al the partes that are within.
9 † The two little kidneys, and the caule that is vpon them beſide the gutres, and the fatt of the liuer with the two litle
10 kidneis, † as is taken away from the calfe which is an hoſt of pacifiques, and he shal burne them vpon the altar of hol-
11 locauſte. † But the skinne and al the flesh with the heade
12 and feete and boweles and dung, † and the reſt of the bodie he shal carie forth without the campe into a cleane place, where the ashes are wount to be powred out: and he shal burne them vpon a pyle of wood, which shal be burnt in the
13 place where the ashes are powred out. † And if al the multitude of Iſrael be ignorant, and through ignorance do that
14 which is againſt the commandement of our Lord, † and

:: Ignorance of that we are bond to know is ſinne: and more in Prieſts then in others.

:: We ſee here and in manie other places that numbers are myſtical, not alwayes ſuperſticious.

afterward vnderstand their sinne, they shal offer for their sinne
:: A Priest, and the whole multitude offered the same sacrifice of a calfe, for their sines: the Prince offered a male goate, a priuate person a femal. *See Theodoret. q 1. in Levit. versus finem.*
:: a calfe, and shal bring it to the dore of the tabernacle. † And the ancientes of the people shal put their handes vpon the head therof before our Lord. And the calfe being immolated in the sight of our Lord, † the priest that is anoynted, shal carie of the bloud into the tabernacle of testimonie, † dipping his finger, and sprinkling seuen times against the veile. † and he shal put of the same bloud on the hornes of the altar, that is before our Lord, in the tabernacle of testimonie: and the rest of the bloud, he shal poure at the foote of the altar of holocauste, which is at the dore of the tabernacle of testimonie. † And al the fatte therof he shal take vp, & shal burne it vpon the altar: † doing so with this calfe, as he did also before: and the priest praying for them, our Lord wil be propitious vnto them. † But the calfe it selfe he shal carie forth without the campe, and shal burne it like as the former calfe: :: becaus it is for the sinne of the multitude. † If a Prince sinne, and by ignorance do of manie thinges one, that by the law of our Lord is forbidden: † and afterward vnderstandeth his sinne, he shal offer an hoste to our Lord, a bucke of the goates without spotte. † And he shal put his hand vpon the head therof: and when he hath immolated it in the place where holocaust is wont to be slaine before our Lord, becaus it is for sinne, † the priest shal dippe his finger in the bloud of the hoste for sinne, touching the hornes of the altar of holocauste, and the rest powring at the foote therof. † But the fatt he shal burne vpon it, as is wont to be done in the victimes of pacifiques: and the priest shal pray for him, and for his sinne, and it shal be forgiuen him. † And if a soule of the people of the land shal sinne through ignorance, doing anie of those thinges, that by the law of our Lord are forbidden, and offending, † and knoweth his sinne, he shal offer a she goate without spotte. † And he shal put his hand vpon the head of the host that is for sinne, and shal immolate it in the place of holocaust. † And the priest shal take vp of the bloud with his finger: and touching the hornes of the altar of holocaust, the rest he shal powre out at the foote therof. † But taking away al the fatt, as is wont to be taken away of the victimes of pacifiques, he shal burne it vpon the altar, for a swete sauour to our Lord; and he shal pray for him, and it shal be forgeuen him. † But if he offer of the flocke a victime,

:: Though in ordinarie sacrifices for sinne, one part was alotted to the Priests (by whose ministerie God remitted sinnes) yet of the sacrifice for a priests sinnes, or for the sinnes of the multitude, the priests had no part, lest they should saue cost, or reape commoditie by sacrifice for their owne or the whole peoples sinnes. but al was burned as in a holocaust. *Theodoret. q. 3. in Leuit. S. Tho 1 2. q. 102. a. 3. ad. 8.*

33 a victime, for his ſinne, to wit, an ewe without ſpotte; † he
ſhal put his hand vpon the head therof, and shal immolate
it in the place where the hoſtes of holocauſts are wont to be
34 ſlayne. † And the prieſt shal take of the bloud therof with
his finger, and touching the hornes of the altar of holocauſt,
35 the reſt he shal powre at the foote therof. † Al the fatte alſo
he shal take away, as the fatte of the ramme, that is offered
for pacifiques, is wont to be taken away: and shal burne it
vpon the altar, a burnt ſacrifice of our Lord: and he shal pray
for him, and for his ſinne, and it shal be forgiuen him.

CHAP. V.

Of hoſtes, for the ſinne of concealing an others periurie. 2. for vncleanes 4. for vain ſwearing. 14. for errour in exerciſing holie rites, 17. & for anie ſinne committed by ignorance.

1 IF a ſoule ſinne, and heare the voice of one ſwearing, and
be witnes becauſe either he him ſelfe ſawe, or is priuie
2 to it: :: vnleſſe he vtter it, he shal beare his iniquitie. † The
ſoule that toucheth anie vncleane thing, either that which
was killed of a beaſt, or died of it ſelfe, or anie other thing
that creepeth: and forgeteth his vncleannes is guiltie, and
3 hath offended: † and if he touch anie thing of the vnclean-
neſſe of man, according to anie impuritie wherwith he is
wount to be polluted, & hauing forgotten, doe knowe it
4 afterward, he shal be guiltie of an offence. † The ſoule that
ſweareth, and vttereth with his lippes, that he would doe
:: either il; or wel, and bindeth the ſame with an oathe,
and his word, & hauing forgotten afterward vnderſtan-
5 6 deth his offence, † let him do penance for his ſinne, † and
offer of the flockes an ewe lambe, or a shee goate, and the
7 prieſt shal pray for him, and for his ſinne: † but if he be nor
able to offer a beaſt, let him offer two turtles, or two young
pigions to our Lord, one for ſinne, and the other for an holo-
8 cauſt, † and he shal geue them to the prieſt: who offering
the firſt for ſinne, shal wryth backe the heade therof to the
litle pinions, ſo that it ſticke to the necke, and be not alto-
9 geather broken of. † And of the bloud therof he shal
ſprinckle the wall of the altar, and whatſoeuer is left, he shal
make it diſtil to the bottome therof, becauſe it is for ſinne.

:: VVhen periurie doth preiudice an others cauſe, he that knoweth the truth is bond to reueil it to the Iudge; but with diſcretion to auoide ſcandal.

:: Swearing to do that is euil, or not doing that is lawfully ſworne, is ſinne.

† And the other he shal burne for an holocauſte, as is wount 10
to be done: and the prieſt shal pray for him, and for his ſinne,
and it shal be forgeuen him. † And if his hand be not able 11
to offer two turtles, or two young pigions, he shal offer for
his ſinne, of floure the tenth part of an ephi. He shal not put
oyle vpon it, nor caſt anie frankincenſe theron, becauſe it
is for ſinne, † and he shal deliuer it to the prieſt: who ta- 12
king therof a ful handful, shal burne it vpon the altar for a
moniment, of him that did offer it: † praying for him and 13
making expiation; but the part that is left, him ſelfe shal
haue for a gifte. † And our Lord ſpake to Moyſes, ſaying: 14
† If a ſoule tranſgreſſing the ceremonies, by errour shal 15
ſinne in thoſe thinges that are ſanctified to our Lord, he shal
offer for his offence a ramme, without ſpotte out of the
flockes, that may be bought for two ſicles, according to the
weight of the Sanctuarie: † and :: the damage it ſelfe which 16
he did, he shal reſtore, and the fift part he shal adde beſides,
deliuering it to the prieſt, who shal pray for him, :: offering
the ramme, and it ſhal be forgeuen him. † If a ſoule ſinne 17
by ignorance, and do one of thoſe thinges which by the lawe
of the Lord are forbidden, and being guiltie of ſinne, vnder-
ſtand his iniquitie, † he shal offer a ramme without ſpotte 18
of the flockes to the prieſt, according to the meaſure, and
eſtimation of the ſinne: who shal pray for him, becauſe he
did it vnwitting: and it shal be forgiuen him, † becauſe by 19
errour he offended againſt the Lord.

:: For remiſſion of ſinne reſtitution is firſt required if iniurie was done.

:: Beſides reſtitution ſatiſfaction is alſo neceſſarie for the offence to God. *Theodoret. q. 2. in Leuitic.*

CHAP. VI.

Oblation for ſinne vvittingly committed. 8. The maner of offering holocauſt. 12. Continual fire to be kept in the Altar. 14. The ſacrifices vvhich Prieſts shal offer at their Conſecration. 24. In general of hoſties for ſinne, and vvho shal eate of the ſame and vvhere.

OVR Lord ſpake to Moyſes, ſaying: † The ſoule 12
that shal ſinne, and contemning the Lord, shal denie
vnto his neighbour the thing deliuered to his cuſtodie,
which was committed to his credite, or shal by force extort
anie thing, or do oppreſſion, † or shal finde a thing loſt, and 3
denying it, be alſo foreſworne, and shal doe anie other thing
of manie, wherin men are wount to ſinne, † being con- 4
uicted of the offence, † he shal render al thinges which by 5
fraude,

† And the other he shal burne for an holocauſte, as is wount 10
to be done: and the prieſt shal pray for him, and for his ſinne,
and it shal be forgeuen him. † And if his hand be not able 11
to offer two turtles, or two young pigions, he shal offer for
his ſinne, of floure the tenth part of an ephi. He shal not put
oyle vpon it, nor caſt anie frankincenſe theron, becauſe it
is for ſinne, † and he shal deliuer it to the prieſt: who ta- 12
king therof a ful handful, shal burne it vpon the altar for a
moniment, of him that did offer it: † praying for him and 13
making expiation, but the part that is left, him ſelfe shal
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ſinne in thoſe thinges that are ſanctified to our Lord, he shal
offer for his offence a ramme, without ſpotte out of the
flockes, that may be bought for two ſicles, according to the
weight of the Sanctuarie: † and :: the damage it ſelfe which 16
he did, he shal reſtore, and the fift part he shal adde beſides,
deliuering it to the prieſt, who shal pray for him, :: offering
the ramme, and it shal be forgeuen him. † If a ſoule ſinne 17
by ignorance, and do one of thoſe thinges which by the lawe
of the Lord are forbidden, and being guiltie of ſinne, vnder-
ſtand his iniquitie, † he shal offer a ramme without ſpotte 18
of the flockes to the prieſt, according to the meaſure, and
eſtimation of the ſinne: who shal pray for him, becauſe he
did it vnwitting: and it shal be forgiuen him, † becauſe by 19
errour he offended againſt the Lord.

:: For remiſſion of ſinne reſtitution is firſt required if iniurie was done.

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OVR Lord ſpake to Moyſes, ſaying: † The ſoule 12
that shal ſinne, and contemning the Lord, shal denie
vnto his neighbour the thing deliuered to his cuſtodie,
which was committed to his credite, or shal by force extort
anie thing, or do oppreſſion, † or shal finde a thing loſt, and 3
denying it, be alſo foreſworne, and shal doe anie other thing
of manie, wherin men are wount to ſinne, † being con- 4
uicted of the offence, † he shal render al thinges which by 5
fraude,

that by right ſucceedeth his father, ſhal offer it hote, for a moſt ſwete odour to the Lord, and it ſhal wholy be burnt on the altar. † For euerie ſacrifice of the prieſt ſhal be con- 23
ſumed with fire, neither ſhal anie man eate therof. † And 24
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron and his 25
ſonnes: This is the law of the hoſte for ſinne. In the place where the holocauſt is offered, ſhal it be immolated before our Lord It is Holie of holies. † The prieſt that doth offer it, 26
ſhal eate it in a holie place, in the courte of the tabernacle.
† Whatſoeuer ſhal touch :: the flesh therof, ſhal be ſan- 27
ctified. If of the bloud therof a garment be ſprinkled, it ſhal be washed in a holie place. † And the earthen veſſel, wherin 28
it was ſodden, ſhal be broken. but if the veſſel be of braſſe, it ſhal be ſcoured, and washed with water. † Euerie male of 29
the prieſtlie race ſhal eate of the flesh therof, becauſe it is Holie of holies. † For the hoſte that is ſlaine for ſinne, 30
whoſe bloud is caried into the tabernacle of teſtimonie to make expiation in the Sanctuarie, ſhal not be eaten, but ſhal be burnt with fire.

By flesh of penance is vnderſtood, faſting, watchig, haircloth, teares, prayers, almes which whoſoeuer duly toucheth ſhal be ſanctified. *Hesychius Hieroſol. li. 2. in Leuit. c. 6.*

CHAP. VII.

The maner of offering hoſtes for offences. 11. *and of pacifique victimes for thankſgeuing.* 22. *No fatte,* 26. *nor bloud is to be eaten.*

:: This text ſheweth there is difference in the nature of a fault *committed*, commonly called *ſinne*, & of dutie *omitted* here called *offence*. in latin *peccatũ* and *delictum*. Yet both are alike offencife to God, in matter of equal importance. As appeareth, for that the ſame ſacrifice was offered for both. *S. Aug. q. 20. in Leuit.*

THIS alſo is the lawe of an hoſte for an offence, the 1
moſt Holie: † therfore where the holocauſt is immo- 2
lated, the victime alſo for an offence ſhal be ſlaine: the bloud therof ſhal be poured round about the altar. † They ſhal 3
offer therof the rumpe and the fatte that couereth the entralles: † the two little kidneys, and the fatte that is beſide 4
the guttes, and the caule of the lyuer with the two litle kidneys. † And the prieſt ſhal burne them vpon the altar: 5
it is the burnt ſacrifice of our Lord for an offence. † Euerie 6
male of the prieſts ſtocke, in a holie place ſhal eate this flesh, becauſe it is moſt Holie. † As the hoſte for :: ſinne is 7
offered, ſo alſo that for an :: offence: the lawe of both hoſtes ſhal be one: to the prieſt that offereth it, it ſhal pertaine. † The prieſt that offereth the victime of holocauſt, ſhal haue 8
the skinne therof. † And euerie ſacrifice of flowre, that is 9
baked in the ouen, and whatſoeuer is prepared vpon the grediron, or in the frying panne, it ſhal be that prieſtes by whom

10 whom it is offered. † Whether they be tempered with oyle,
or drie, to al the ſonnes of Aaron equal meaſure shal be di-
11 uided to euerie one. † This is the law of the hoſte of paci-
12 fiques that is offered to our Lord. † If the oblation be for
thankes geuing, they shal offer loaues without leauen tem-
pered with oyle, and wafers vnleauened laid ouer with oyle,
and fryed floure, and manchets tempered with the mingling
13 of oyle: † loaues alſo leauened with the hoſte of thankes,
14 which is offered for pacifiques: † wherof one for firſt frui-
tes shal be :: offered to our Lord, and shal be the prieſts that
15 shal poure out the bloud of the hoſte. † the fleſh wherof
shal be eaten the ſame day, neither shal anie of it remaine
16 vntil morning. † If anie man by vowe, or of his owne ac-
corde offer an hoſte, it shal in like maner be eaten the ſame
day: but if ought remaine vntil the morrow, it is lawful to
17 eate it: † but whatſoeuer the third day shal find, fire shal
18 conſume it. † If anie man eate of the fleſh of the victime of
pacifiques the third day, the oblation shal be of none effect,
neither shal it profite the offerer: yea rather whatſoeuer
ſoule shal defile it ſelfe with ſuch meate, shal be guiltie of
19 preuarication. † The fleſh that hath touched any vncleane
thing, shal not be eaten, but shal be burnt with fire: he that
20 is cleane, shal eate therof. † A ſoule being polluted that
eateth of the fleſh of the hoſte of pacifiques, which is offered
21 to our Lord, shal perish from his people. † And that which
hath touched the vncleannes of man, or of beaſt, or of anie
thing that can pollute, and eateth of ſuch kind of fleſh,
22 shal perish from his people. † And our Lord ſpake to
23 Moyſes, ſaying: † Speake to the children of Iſrael: The fatte
of a sheepe, and of an oxe, and of a goate you shal not eate.
24 † The fatte of the carcaſſe of cattaine, and of the beaſt, that
was caught of an other beaſt, you shal haue for diuers vſes.
25 † If anie man eate the fatte, that should be offered for the
burnt ſacrifice of our Lord, he shal perish out of his people.
26 † The bloud alſo of whatſoeuer beaſt you shal not take in
27 meate, aſwel of birdes as of cattel. † Euerie ſoule that ea-
28 teth bloud, shal perish out of his people. † And our Lord
29 ſpake to Moyſes, ſaying: † Speake to the children of Iſrael,
ſaing: He that offereth a victime of pacifiques to our Lord,
let him offer therwith a ſacrifice alſo, that is, the libaments
30 therof. † He shal hold in his handes the fatte of the hoſte,

:: Geuen or preſented to our Lord, not offered vpon the Altar. for no leauen could be offered in ſacrifice. cap. 2. v. 11

and the breſt: and when he hath offered and conſecrated
both to our Lord, he shal deliuer them to the prieſt, † who 31
shal burne the farte vpon the altar, but the breaſt shal be Aa-
rons, and his ſonnes. † The right shoulder alſo of the paci- 32
fique hoſtes shal fal for firſt fruites of the prieſt. † He of the 33
ſonnes of Aaron, that offereth the bloud, and the fatte, him
ſelfe shal haue the right shoulder alſo for his portion. † For 34
the breſt of eleuation and the shoulder of ſeperation I haue
taken of the children of Iſrael, from their pacifique hoſtes,
and haue geuen them to Aaron the prieſt, and to his ſonnes,
by a lawe for euer, of al the people of Iſrael. † This is the 35
anoynting of Aaron and his ſonnes, in the ceremonies of
our Lord, in the day when Moyſes offered them, that they
might doe the function of prieſthood, † and the thinges that 36
our Lord commanded to be geuen them of the children of
Iſrael, by a perpetual religion in their generations. † This is 37
the lawe of holocauſte, and of the ſacrifice for ſinne, and for
an offence, and for conſecration, and the victimes of paci-
fiques: † Which our Lord apointed to Moyſes in mount 38
Synai when he commanded the children of Iſrael, that they
should offer their oblations to our Lord in the deſert of Synai.

CHAP. VIII.

Moyſes conſecrateth Aaron high Prieſt. 13. *and his ſonnes Prieſts,* 33. *continuing in the tabernacle ſeuen dayes and nights.*

The ſecond part. Of conſecrating Prieſts, and their veſtmẽts: with puniſhment of ſome that tranſgreſſed.

AND Our Lord ſpake to Moyſes, ſaying: † Take Aa- 1 2
ron with his ſonnes, their veſtimentes, and the oyle of
vnction, a calfe for ſinne, two Rammes, a basket with azy-
mes, † and thou shalt gather al the aſſemblie to the dore of 3
the tabernacle. † And Moyſes did as our Lord had com- 4
maunded. And al the multitude being gathered before the
dore of the tabernacle, † he ſaid: This is the word, that 5
our Lord hath commanded to be done. † And immediatly 6
he "offered Aaron & his ſonnes: and when he had :: waſhed
them, † " he :: reueſted the high prieſt, with the ſtrait linnen 7
garment, girding him with a bawdrike, and reueſting him
with the tunike of hyacinth, and ouer it he put the Ephod,
† which he ſtraitening with the girdle, fitted it to the Ra- 8
tionale, wherin was :: Doctrine and Veritie, † with the 9
mitre alſo he couered his head: and vpon it, againſt the fore-
head, he put the plate of gold conſecrated in ſanctification,

::VVaſhing ſignified puritie required in Prieſts.

:: Precious veſtiments their dignitie: and holie oile their authoritie.

:: VVhen the high Prieſt at

as our

10 as our Lord had commanded him. † He " tooke alſo the oyle
of vnction, wherwith he anoynted the tabernacle, with al
11 the furniture therof. † And ſanctifying them, and hauing
ſprinckled the altar ſeuen times, he anoynted it, and al the
veſſel therof, and the lauer with the foote therof he ſancti-
12 fied with the oyle. † The which pouring vpon Aarons head,
13 he anoynted, and conſecrated him: † his ſonnes alſo after
he had offered them, he reueſted with linnen tunikes, and
girded them with bawdrikes, and put mitres on them, as
14 our Lord had commanded. † He " offered alſo the calfe for
ſinne: and when Aaron and his ſonnes had put their handes
15 vpon the head therof, † he did immolate it: drawing the
bloud, and dipping his finger, touched the hornes of the
altar round about. Which being expiated, and ſanctified, he
16 poured the reſt of the bloud at the botome therof. † But
the fatte that was vpon the entralles, and the caule of the
liuer, and the two little kidneys, with their little tallow he
17 burnt vpon the altar: † the calfe with the skinne, and the
fleſh, and the dung, he butnt without the campe, as our
18 Lord had commanded. † He offered alſo a ramme for an
holocauſt: vpon the head wherof when Aaron and his ſonnes
19 had put their handes, † he did immolate it, and poured the
20 bloud therof in the circuite of the altar. † And cutting the
ramme it ſelfe into peeces, the head therof, and the ioyntes,
21 and the fatte he burnt with fire, † hauing firſt waſhed the
entralles, and the feete. and the whole ramme together he
burnt vpon the altar, becauſe it was an holocauſt of moſt
22 ſwete odour to our Lord, as he had commanded him. † He
offered alſo the ſecond ramme, for the conſecration of prieſts:
and Aaron, and his ſonnes did putte their handes vpon the
23 head therof: † which when :: Moyſes had immolated,
taking of the bloud therof, he touched the tippe of Aarons
right eare, and the thumbe of his right hand, in like maner
24 alſo of his foote. † He offered alſo the ſonnes of Aaron: and
when of the bloud of the ramme, being immolated, he had
touched the tippe of the right eare of euerie one, and the
thumbes of the right hand and foote, the reſt he poured on
25 the altar, round about: † but the fatte, and the rump, and
al the fatte that coueretb the entralles, and the caule of the
liuer, and the two kidneies with their fatte, & with the right
26 shoulder, he ſeperated. † And taking out of the basket

anie time put the Ephod to the Rationale, God gaue anſweis to his demandes, in matters of *doctrine* and *veritie* which king Dauid willed Abiathar to doe 1. Reg. 23. v. 9. Neuer could anie woman weue *doctrin & veritie*, but diuine *wiſdom* did make ſuch garmēts. *S. Cyril. lib. 6. in Leuit.*

:: As wel by the function of cōſecrating Prieſts, as of offering Sacrifice it appeareth that Moyſes was a Prieſt. Yea the chiefe and hiegheſt Prieſt (*ſaieth S. Auguſtin*) for his more excellent mini-

of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oile, and a wafer he put
27 them vpon the fatte, and the right shoulder, † deliuering
28 all to Aaron, and to his sonnes. Who hauing lifted them vp before our Lord, † he tooke them againe of their handes,
29 and burnt them vpon the altar of holocaust, because it was the oblation of consecration, for a swete odoure of the sa-
30 crifice to our Lord. † And he tooke of the ramme of consecration, the brest for his portion, eleuating it before our Lord, as our Lord had commanded him, † And taking the
31 oyntment, and the bloud that was vpon the altar, he sprinckled it vpon Aaron, and his vestiments, & vpon his sonnes and their vestiments. † And when he had sanctified them in their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaues of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sonnes shal eate them: † and whatsoeuer shal be left of the flesh,
32 and the loaues, fire shal consume. † Out of the dore also of
33 the tabernacle you shal not goe forth seuen daies, vntil the day wherein the time of your consecration shal be expired. for in seuen dayes the consecration is finished: † as at this
34 present it hath bene done, that the rite of the sacrifice might be accomplished. † Day & night shal you tarie in the
35 tabernacle obseruing the watches of our Lord, lest you die: for so it hath bene commanded me. † And Aaron, and his
36 sonnes did al thinges which our Lord spake by the hand of Moyses.

Perfit and extraordinarie calling: Aaron was hiegh priest for his Pontifical inuestiture, and ordinarie vocation, which should continew in his successors. q. 23. *in Leuit.*

ANNOTATIONS.

CHAP. VIII.

Particular calling and consecration necessarie to priestlie offices, & authoritie in spiritual causes.

6. *Offered Aaron*] By this maner of *taking, offering*, and *consecrating* Aaron Hiegh Priest, S. Paul sheweth that none may chalenge to them selues, nor presume to exercise priestlie offices, or anie authoritie in spiritual causes, but such as be orderly called therto. Yea that Christ him self would not haue exercised this function, but that he was also called of God vnto it, saying: Euerie Hiegh Priest taken from among men, is appointed for men, *in those thinges that pertaine to God.* Neither doth anie man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a Hiegh Priest: but he that spake to him: *Thou art a Priest for euer, according to the order of Melchisedech.* Aarons sonnes were also called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certaine determinate ex-

Heb. 5.

Psal. 109.

Ordering of Priestes was a

ternal

ternal ceremonies and rites, signifying grace geuen them by God, for the due performing of their function. For first they were taken from the common state of men, wherby is designed their ordinarie vocation; then purified by certaine washings and sacrifice for sinne, signifying special puritie required in them, afterwardes inuested with holie and precious garmentes, which signified their sacred function, and great dignitie, excelling al temporal dominion and principalitie; finally consecrated in solemne maner with holie ointment and bloud of prefigne sacrifice offered for this purpose; other sacrifice of hoc locaust also offered in the same solemnitie.

Sacrament in the law of Moyses.

7. *Reuested*] The hiegh Priest had seuen special ornaments in his vesture. Fitst, a straict *linnen white garment*; signifying puritie of life most specially required in Priestes. Secondly a girdle, or *Bawdrike*, of twisted silke and gold embrodered worke, in colowres yelow, blew, purple, and scarlet; signifying discrete moderation of his actes, to the spiritual profite of al sortes of people. Thirdly a *Tunike*, or long robe downe to the foote, of hyacinth, or blew silke, at the skirt therof like pomegranates wrought of twisted silke, blew, purple, and scarlet, and litle belles of purest (yelow) gold interposed one by the other rownd about, of eech sorte sequentie two; signifying heauenlie conuersation vpon earth, vnion and concord in faith and maners, with edification by good workes. Fourthly, an ornament vpon his shoulders, called an *Ephod*, of gold and twisted silke, embrodered, of the former colowres, reaching before to the girdle, with two precious Onyx stones closed in gold, one hauing engrauen six names of the tribes of Israel; to on one shoulder, the other hauing the other six names on the other shoulder; for a remembrance that he must supporte, and meekly beare the infirmities of the people. Fiftly, a breast plate called *Rationale*, of the same precious matter, the measure of a palme, foure square, embrodered with the same foure colowres; with foure rowes of twelue precious stones, and therin engrauen the names of the twelue tribes. Besides which were engrauen also VRIM and THVMMIM, *Illumination* and *Perfection*, or *Doctrin* and *Veritie*, because the hiegh Priest must haue knowledge of the truth, and sincere intention. Likwise in the Ephod and Rationale were ringes, hookes, and chaines of purest gold, to ioyne them fast togither. All signifying the perpetual solicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly serue God, to his honour and their owne saluation. Sixtly, a *Mitre* of twisted silke, with litle crownes embrodered worke, set on his head, to signifie that he must direct al his actions to Gods glorie, that sitteth aboue al. Seuenthly, *A plate of sacred veneration*, made of the finest gold, with the most holie name of God engrauen, set on his forhead; to put him stil in remembrance to contemplate God and his workes.

Seue precious vestiments for the high Priest signifiing:

1. Puritie.
2. Discretion.
3. Good works of edification.
4. Toleration of others infirmities
5. Knowledge and sincerities.
6. Intentiō directed to God.
7. Contemplation of God & his workes.

13. *His sonnes*] The other Priests had three special ornaments: a *Linnen white garment*, a *Bawdrike*, and a *Mitre*, for glorie and bewtie; to signifie the qualities aboue mentioned, *puritie*, *discretion*, and *direct intention* also required in them.

Other Priestes had also three ornamentes.

10. *Tooke oile*] A third thing that Moyses was bid to take, besides the men and vestiments, was the *holie oile of vnction*, which he poured only vpon the hiegh Priests head, not on other Priests; to signifie that powre descended from him to the rest. But both he and they, and their holie vestiments were sprinkled with this oile, and with bloud taken from the altar; their right eares also were touched with the bloud of a ramme, sacrificed, and their right thumbes, and great toes of their right handes, and feete; to signifie prompt obedience, and right intention, in offering sacrifice, according to Gods ordinance, and

Aaron annoin ted high Priest.

His sonnes also consecrated.

not after the maner of infidels, or humane inuention, nor to anie finiſter intent or purpoſe.

All three kindes of ſacrifice offered at the conſecration of Prieſts.

14. *He offered the calfe*] Other thinges which Moyſes was here commanded to take, at the conſecration of Prieſts, were a calfe, to be offered in ſacrifice for ſinne; two rammes, the one in holocauſt, the other in pacifique ſacrifice, for the conſecration of Prieſts; and a basket of vnleuened bread, to be offered with the two rammes. Al for the greater ſolemnitie of this Sacrament of Orders. By which Aaron and his ſonnes were made the lawful and ordinarie Prieſts of the law newly deliuered by Moyſes. And ſo Prieſthood was changed from the firſt borne of euerie familie, and eſtabliſhed only in Aaron and his ſonnes, and their iſſue male, to be in like ſorte conſecrated. And the reſt of the Leuites to aſſiſt them. By this alſo was prefigured the Sacrament of holie Orders in the Church of Chriſt, with an other change of Prieſthood from the familie & order of Aaron, to Prieſtes of the new Teſtament, of what familie or nation ſoeuer. And withal an other change of the law. *For the Prieſthood being tranſlated, it is neceſſarie* (ſaith S. Paul) *that a tranſlation of the Law be alſo made.* And this Sacrament in dede geueth grace (as by the other it was only ſignified) to thoſe that are rightly ordered. As the ſame Apoſtle teſtifieth, willing Timothie to *reſuſcitate the grace geuen him by impoſition of handes.* 2. *Timot.* 1. S. Ambroſe in 1. *Timot.* 4. S. Auguſt. *lib. de bono coniugali: c.* 24. & *lib:* 2. *contra Epſtl Parmen* Theodoret. *q.* 48. *in lib. Num.*

Num. 5.

Prieſtood and Law changed together.

The Sacrament of holie Orders prefigured. and the new Law.

Heb. 7.

CHAP. IX.

Sacrifices for ſinne, 12. *and of holocauſte,* 18. *and pacifiques are offered:* 22. *and Aaron ſtretching forth his hand bleſſeth the people.*

AND when the eight day was come, Moyſes called Aaron and his ſonnes, and the ancients of Iſrael, and ſaid to Aaron: † Take of the heard :: a calfe for ſinne, and a ramme for an holoucaſt, both without ſpot, and offer them before our Lord. † And to the children of Iſrael thou ſhalt ſpeake: Take ye a bucke goate for ſinne, and a calfe, and a lambe, of a yeare old, & without ſpot for an holoucaſt, † an oxe and a ramme for pacifiques: and immolate them before our Lord, offering in the ſacrifice of euerie one, flowre tempered with oile; for to day our Lord wil appeare to you. † They tooke therfore al thinges that Moyſes had cõmanded before the dore of the tabernacle: where when al the multitude ſtood, † Moyſes ſaid: This is the word, which our Lord hath commanded: doe it, :: and his glorie wil appeare to you. † And he ſaid to Aaron: Approch to the altar, & immolate for thy ſinnetoffer the holocauſt, and pray for thy ſelf and for the people, and when thou haſt ſlaine the peoples hoſte, pray for them, as our Lord hath cõmanded. † And forthwith Aaron approching to the altar, immolated the calfe for his ſinne: † the bloud whetof his ſonnes brought to him: wherin dipping

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:: The people before worſhipped a calfe for God. Exod 32. Now therfore they offer a calfe in ſacrifice to God, for their ſinne, and to kepe them from idolatrie. *S. Hieron. in Hiezem.* 7.

:: God appeared in his worke by ſending fire to burne the ſacrifice, without mans induſtrie. *v.* 24.

ping his finger, he touched the hornes of the altar, and pou-
10 red the reſt at the foote therof. † And the fatte, and the litle
kidneis, and the caule of the liuer, which are for ſinne, he
burnt vpon the altar, as our Lord had commanded Moyſes:
11 † but the flesh and skinne therof he burnt with fire without
12 the campe. † He immolated alſo the victime of holocauſt: and
his ſonnes brought him the bloud therof, which he poured
13 in the circuite of the altar. † The hoſte alſo it ſelfe being cut
into peeces, they brought with the head and euerie member.
14 Al which he burnt with fire vpon the altar, † hauing firſt
15 washed the entralles and the feete with water. † And offe-
ring for the ſinne of the people, he ſlew the bucke goat: and
16 expiating the altar: † he made the holocauſt, † adding in
17 the ſacrifice the libaments, which are offered withal, and bur-
ning them vpon the altar, beſide the ceremonies of the mor-
18 ning holocauſt. † He immolated alſo the oxe, and the
ramme, the pacifique hoſtes of the people: and his ſonnes
brought him the bloud, which he poured vpon the altar
19 round about. † The fatte alſo of the oxe, and the rump of
the ramme, and the two little kindneis with their fatte, and
20 the caule of the liuer † they put vpon the breſts. and after
21 the fatte was burnt vpon the altar, † their breſts, and the
right shoulders, Aaron did ſeperate, eleuating them before
22 our Lord, as Moyſes had commanded. † And :: ſtretching
forth his hand to the people, he bleſſed them. And ſo the
hoſtes for ſinne, and the holocauſtes, and the pacifiques being
23 finiſhed, he deſcended. † And Moyſes and Aaron going
into the tabernacle of teſtimonie, and afterward comming
forth, bleſſed the people. And the glorie of our Lord appeared
24 to al the multitude: † and behold :: a fire coming forth from
our Lord, deuoured the holocauſt, and the fatte that was v-
pon the altar: Which thing, when the multitude had ſenne,
they praiſed our Lord, falling on their faces.

:: This did ſignifie that Chriſt, in whō al nations are bleſſed, ſhould be ſtretched on the Croſſe where he redemed vs, in memorie wher of we now make the ſigne of the Croſſe.

:: The Prieſts were commāded to nouriſh and kepe this fire petpetually, that it ſhould not be extinguiſhed. *Iha. 6. 7. 12.*

CHAP. X.

Nadab and Abiu the ſonnes of Aaron, for offering ſtrange fire, are burnt to death, and caſt out of the campe. 6. for whom the people mourne, but not the Prieſts. 8. Prieſts are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eate the reſidew of oblations in the holie place. 16. Which this time in part they omitted, and are excuſed, being ſorowful for that which happened to Nadab and Abiu.

AND

AND Nadab, and Abiu the ſonnes of Aaron catching 1
censors, did put in fire, and incenſe therupon, offering
before our Lord ſtrange fire: which was not commanded
them. † And fire comming forth from our Lord, :: deuoured 2
them, and they dyed before our Lord. † And Moyſes ſaid to 3
Aaron: This is it which our Lord hath ſpoken: I wil be ſanctified in them, that approch to me, and in the ſight of al the people I wil be glorified. Which Aaron hearing held his peace. † And Moyſes calling Miſael, and Eliſaphan the 4
ſonnes of Oziel, the vncle of Aaron, ſaid to them: Goe and take away your bretheren from the ſight of the Sanctuarie, and carie them without the campe. † And going forth with 5
they tooke them as they lay, reueſted with linnen tunikes, & did caſt them forth, as it had bene commanded them. † And 6
Moyſes ſpake to Aaron, & to Eleazar, and Ithamar his ſonnes: Vncouer not your heades, and rent not your veſtiments, leſt perhaps you die, and indignation come vpon al the aſſemblie. Let your brethren, and al the houſe of Iſrael, lament the burning that our Lord hath raiſed, † and your ſelues ſhal 7
not goe out of the dore of the tabernacle, otherwiſe you ſhal perish: for the oyle of holie vnction is vpon you. Who did al thinges according to the precept of Moyſes. † Our Lord 8
alſo ſaid to Aaron: † Wine, and anie thing that may make 9
drunke, you ſhal not drinke, thou and thy ſonnes, :: when you enter into the tabernacle of teſtimonie, leſt you die: becauſe it is an euerlaſting precept through your generations, † And that you may haue knowledge to diſcerne betwen 10
the holie and prophane, betwen the polluted and cleane: † and may teach the children of Iſrael al my ordinances, 11
which the Lord hath ſpoken to them by the hand of Moyſes. † And Moyſes ſpake to Aaron and to Eleazar, and Ithamar 12
his ſonnes, that were left: Take the ſacrifice, that is remayning of the oblation of our Lord, and eate it without leauen beſide the altar, becauſe it is Holie of holies. † And you 13
ſhal eate it in a holie place: which is giuen to thee and thy ſonnes of the oblations of our Lord, as it hath bene commanded me. † The breſt alſo that is offered, and the ſhoulder 14
that is ſeperated, you ſhal eate in a moſt cleane place thou and thy ſonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hoſtes of the children of Iſrael: † becauſe the ſhoulder and the 15

breſt,

:: Such as receiued more at Gods hand, are more ſeuerly punished if they tranſgreſſe. *S. Aug. q. 11. in Leuit.* By this alſo al are warned to be content with the doctrine of the Holie Ghoſt, to abhorre hereſies, the fautors whereof adde falſehood to Gods word, & preferre their owne wicked inuentions before the true ſenſe of holie Scripture. *Theod. q 9. in Leuit.*

:: Abſtinence from wine commaunded to Prieſts when they ſerued in the tabernacle not at other times for they ſerued at certaine times by turnes. *Theod. q. 10 in Leuit.* As for drunkennes it is forbid to al men, and at al times.

the breſt, and the fatte that is burnt on the altar, they haue
eleuated before our Lord, and they pertaine to thée, and to
thy ſonnes by a perpetuall lawe, as our Lord hath comman-
16 ded. † Among theſe thinges, when Moyſes ſought for the
bucke goate, that had bene offered for ſinne, he found it
burnt: and being angrie againſt Eleazar, and Ithamar the
17 ſonnes of Aaron that remained, he ſaid: † Why did you not
eate the hoſte for ſinne, in a holie place, which is moſt Holie,
and geuen to you, that you may beare the iniquitie of the
18 multitude, and may pray for it in the ſight of our Lord, † eſpe-
cially wheras of the bloud therof, there hath not bene caried
within the holie places, and you ought to haue eaten it in
19 the Sanctuarie, as it was commanded me? † Aaron anſwe-
red: This day hath bene offered the victime for ſinne, and
the holocauſt before our Lord: and to me that is chanced
which thou ſeeſt: how could I eate in, or pleaſe our Lord in
20 ceremonies hauing :: a ſorowful hart? † Which when
Moyſes had heard, he was ſatisfied with his anſwere.

:: Natural griſe of mind made Aaron both vnwilling to eate & leſſe apt to conplete al the ceremonies: ſo without ſinne he omitted that pertained to his commoditie, offering it to God.

CHAP. XI.

The diſtinction of cleane and vncleane in beaſtes, fish, birdes, and other things.
43. With commandment to be holie, and impolluted.

The third part Of things cleane and vncleane, with the maner of purifying: & other precepts moral & iudicial.

1 AND our Lord ſpake to Moyſes and :: Aaron, ſaying:
2 † Say to the children of Iſrael: Theſe are the beaſts
which you ought to eate of al the liuing things of the earth.
3 † Euerie one that hath the hoofe diuided, and cheweth the
4 cudde among the cattel, you ſhal eate. † But whatſoeuer in
dede cheweth the cudde, and hath an hoofe, but diuideth it
not, as the camel, and others, that you ſhal not eate, and among
5 the " vncleane you ſhal repute it. † Cherogril which chew-
eth the cudde, and diuideth not the hoofe, is vncleane.
6 † The hare alſo: for that alſo cheweth the cudde, but diui-
7 deth not the hoofe. † And the ſwine: which though it diui-
8 deth the hoofe, cheweth not the cudde. † The flesh of theſe
you ſhal not eate, nor touch their carcaſſes, becauſe they are
9 vncleane to you. † Theſe are the thinges that brede in the
waters, and which it is lawful to eate. Al that hath finnes, and
ſcales, aſwel in the ſea, as in the riuers, and the pooles, you
10 ſhal eate. † But whatſoeuer hath not finnes and ſcales, of
thoſe that moue and liue in the waters, ſhalbe vnto you ab-
11 hominable, † and execrable, their flesh you ſhal not eate,

:: Hitherto God reueled his Law to Moyſes onlie, and by him to the people. Now alſo to Aaron after he was cõſecrated high Prieſt: yet not alwayes, for Moyſes was ſtil ſuperior. *chap. 12. 14. 16. 17. &c.*

and their carcaſſes you ſhal auoide. † Al that haue not 12
finnes and ſcales in the waters, ſhal be polluted. † Of birdes 13
theſe are they which you muſt not eate, and are to be auoided
of you: The Eagle, and the griffon, and the oſprey, † and 14
the kite, and the vulture according to his kinde, † and euerie 15
one of the rauens kinde, according to their ſimilitude, † the 16
oſtrich, and the owle, and the ſterne, and the hauke accor-
ding to his kinde. † the ſtritchowle, and the diuer, and the 17
ſtorke, † and the ſwanne, and the onocratal, and the por- 18
phirion, † the herodian, and the charadrion according to 19
his kind, the lapwing alſo, and the batte. † Of foules eue- 20
rie one that goeth vpon foure feete, ſhal be abhominable
to you. † And whatſoeuer walketh vpon foure feete, but 21
hath the legges behind longer, wherwith he hoppeth vpon
the earth, † that you ſhal eate, as is the bruke in his kind, the 22
attake, and the ophiomach, and the locuſt, euerie one ac-
cording to their kinde. † But of foule whatſoeuer hath foure 23
feete onlie, ſhal be execrable to you: † and whatſoeuer ſhal 24
touch the carcaſſes of them, ſhal be polluted, and ſhal be vn-
:: If in dede this vncleānes were a ſinne, it ſhould be clenſed by contritiō, and neither neceſſarily remaine til night, nor thē be taken away without other meanes.
cleane :: vntil euen: † and if it be neceſſarie that he carie 25
anie of theſe that be dead, he ſhal wash his clothes, and ſhal
be vncleane vntil funne ſette. † Euerie beaſt that hath a 26
hoofe, but diuideth it not, neither cheweth the cudde, ſhal be
vncleane: and whatſoeuer toucheth it, ſhal be defiled. † That 27
which walketh vpon hands of al beaſts, which goe on foure
feete, ſhal be vncleane: he that toucheth their carcaſſes, ſhal
be polluted vntil euen. † And he that carieth ſuch carcaſſes, 28
ſhal wash his clothes, and ſhal be vncleane vntil euen: be-
cauſe al theſe thinges are vncleane to you. † Theſe alſo ſhal 29
be reputed among polluted thinges, of al that moue vpon the
earth, the weeſel and the mouſe and the crocadile, euerie
one according to their kinde, † the migale, and the came- 30
lean, and the ſtellion, and the lizard, and the moule: † al 31
theſe are vncleane. He that toucheth their carcaſſes, ſhal be
vncleane vntil euen: † and that wherupon anie thing of 32
their carcaſſes falleth, ſhal be polluted aſwel veſſel of wood
and rayment, as skinnes and haireclothes: and in whatſoeuer
veſſel anie worke is done, they ſhal be dipped in water, and
ſhal be polluted vntil euen, and ſo afterward ſhal be cleane.
† But the earthen veſſel, wherinto anie of theſe falleth with- 33
in it, ſhal be polluted, and therfore is to be broken. † Al 34

meate,

meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al vessel,
35 shal be vncleane. † And vpon whatsoeuer ought of such carcasses falleth, it shal be vncleane: whether ouens, or pottes
with feete, they shal be distroyed, and shal be vncleane.
36 † But the fountaines and the cesternes, and al collection of waters shal be cleane. He that toucheth their carcasse, shal be
37 polluted. † If it fal vpon seede corne it shal not pollute it.
38 † But if any man poure water vpon the seede, and afterward it be touched with the carcasses, it shal be forthwith polluted.
39 † If a beast be dead, of which it is lawful for you to eate, he that toucheth the carcasse therof, shal be vncleane vntil euen:
40 † and he that eateth or carieth anie thing therof; shal wash
41 his clothes, and shal be vncleane vntil euen. † Al that creepeth vpon the earth, shal be abhominable, neither shal it
42 be taken for meate. † Whatsoeuer goeth vpon the breast on foure feete, and hath manie feete, or traileth on the earth, you
43 shal not eate, because it is abhominable. † Doe not contaminate your soules, nor touch ought therof, lest you be vn-
44 cleane. † For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that
45 moueth vpon the earth. † For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God.
46 † You shal be holie because I am holie. † This is the lawe of beasts and foules, and of euerie liuing soule, that moueth
47 in the waters, and creepeth on the earth, † that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refuse.

ANNOTATIONS.

CHAP. XI.

Gen. 7. 8. 1. Tim. 4.

4. *Vncleane you shal repute it.*] In the first age of the world, before Noes floud, and so forward by tradition; and after by the written Law, some liuing creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euel of themselues, *for euerie creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for iust causes, as the antient fathers note specially three. First, for instruction of the people much inclined to idolatrie, God distinguished al beastes, birdes, and fishes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can anie man of reason* (saieth Iernel Theodoret. q. 11. *in Leuit.*) *thinck that to be God, which either he abhorreth as vncleane, or offereth in sacrifice to the true God, and taketh the of himself?* Secondly, God commanded this obseruance to exercise his people in obedience, with precepts not otherwise

Some things connted vncleane in the law of nature & of Moyses. Three causes of this obseruance. 1. For instruction. 2. For exercise of obedience.

otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euel. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redemed vs. For obseruation of this law old Eleazarus, and the seuen bretheren with their mother, did geue their liues, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian *Epist 56. ad Thibaritanos. & li de exhort. Mart c* 11. S. Gregorie Nazianzen, *orat. 20. de Machab.* S Chrysostom. *de natiuitate septem Machab.* S. Ambrose *li* 1 *de officijs. c.* 4. *& li* 2 *de Iacob. c.* 10. *&* 11. and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beastes therfore were holden for cleane, and allowed for mans foode, as diuide the hoofe, and ruminate, or chew the cudde, signifying discretion betwixt good and euel; and diligent consideration, or meditation of Gods law: and the beastes which lack those two properties of diuiding the hoofe, and chewing the cudde, or either of them, were reputed vncleane, signifying such men as care not whether they do wel or euel, or do not ruminate, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewise the fishes that haue finnes and scales, which signifie eleuating of the mind, and austeritie of life, were counted cleane: but those that want either of the same were vncleane and prohibited. Also certaine birdes were estemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon tyrannie; the osprey, oppression; the kite, fraud; the vultare, sedition; al kindes of rauens, carnal voluptousnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, duble dealing; al kindes of haukes, crueltie; the schritch owle, luxurie; the diuer, gluttonie; the storke, enuie; the swanne, hypocrisie; the onocrotal, auarice; the porphirion, selfe will; the herodian, a bloudie mind; the ielacadrion, much babling; the lapwing, desolation of mind, or desperation; the barte, earthlie policie; and the like in other birdes, beastes, and fishes. Al agreable to that time, in which (saieth S. Augustin. *li.* 6 *c* 7. *cont. Faust.*) those things were to be foreshewed, not only in wordes, but also in factes, which should be reueled in latter time; and being now reueled by Christ, and in Christ, the burdenous obseruances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect. *li. cont. Adimant, c* 15. *& li* 30. *homil. ho.* 45. S. Hierom. *in Matt.* 15. Origenes, *ho.* 7. S. Cyril. *li.* 7. *in Leuit.* S. Gregorie, *in Cant.* 7. Procopius *in Leuit* 11. Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.

Rom. 5. 2 Mach. 6. & 7.

3. For signification.

The things holden for cleane signified vertues.

The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

CHAP. XII.

The law of Wemens purification that beare children.

The second & third Lessons on Candlemas day.

AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: A woman, if :: receauing seede she beare a man child, shal be vncleane seuen daies, according to the daies of the separation of her floures. † And the eight day the litle infant shal be circumcised: † but her self shal remaine three & thirtie daies

1 2 3 4

:: The most pure virgin mother, was not subiect to

daies in the bloud of her purification: No holie thing shal she touch, neither shal she enter into the Sanctuarie, vntil
5 the daies of her purification be expired. † But if she beare a woman child, she shal be vncleane two weekes, according to the custome of the fluxe of her flowers, and sixtie six daies
6 she shal remaine in the bloud of her purification. † And when the daies of her purification are expired, for a sonne, or for a daughter, she shal bring a lambe of a yeare old for an holocaust, and a young pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shal deliuer them
7 to the priest, † who shal offer them before our Lord, and shal pray for her, and so she shal be cleansed from the fluxe of her bloud. this is the lawe for her that beareth a man child
8 or woman child. † And if her hand finde not, neither is able to offer a lambe, she shal take two turtles, or two young pigeons, one for an holocaust, and an other for sinne. and the priest shal pray for her, and so she shal be cleansed.

this law. For she conceiued not by the seede of man, yet obserued the custome of other wemen *Luc.* 2. as Christ also would be baptized by S. Iohn Baptist. *Mat.* 3. to geue example of humilitie. *S. Cyril. li.* 8. *in Leuit.* S Bernard. *Ser.* 3. *de Purific.*

CHAP. XIII.

The law concerning leprosie in men, 47. *and in garments.*

1 AND our Lord spake to Moyses, and Aaron, saying:
2 † The man, in whose skinne and flesh shal arise a diuers colour or a blister, or any thing as it were shyning, that is to say the plague of the leprosie, shal be brought :: to Aa-
3 ron the priest, or any one of his sonnes. † Who seing the leprosie in his skinne, & the heare turned into a white colour, and the forme it self of the leprosie lower then the skinne, and the other flesh: it is the plague of the leprosie,
4 and at his arbitrement he shal be seperated. † But if there be a shining whitenesse in the skinne, and not lower then the other flesh, and the heare of the old colour, the priest shal
5 shut him vp seuen daies, † and the seuenth day he shal vew him: and if the leprosie be growne no farder, nor hath passed the former limites in the skinne, againe he shal shut him
6 vp other seuen daies. † And the seuenth day he shal behold: if the leprosie be somewhat obscure, and not growne in the skinne, he shal cleanse him, because it is a scabbe: and the
7 man shal wash his clothes, and shal be cleane. † And if the leprosie grow againe, after that he was sene of the priest and
8 restored to cleannesse; he shal he brought vnto him, † and
9 shal be condemned of vncleannesse. † If the plague of the

:: It pertained to the Priests to discerne of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. *S. Chrysost. li.* 3. *de Sacerdotio.*

leproſie be in a man, he ſhal be brought to the prieſt, † and 10
he shal view him. And when there is :: a white colour in the
skinne, and hath changed the looke of the heare, and the
flesh alſo it ſelfe appeare quicke: † it shal be iudged a verie 11
old leproſie, and growne into the skinne. The prieſt therfore
shal contaminate him, and shal not shut him vp, becauſe he is
vncleane euidently. † But if the leproſie ſpring forth running 12
about in the skinne, and couer al the flesh from the head to
the feete, whatſoeuer falleth vnder the ſight of the eies,
† the prieſt shal vew him, and shal iudge that he is taken with 13
a :: moſt cleane leptoſie: for that it is al turned into whit-
neſſe, and therfore the man shal be cleane. † But when 14
there ſhal appeare in him quicke flesh, † then by the iudge- 15
ment of the prieſt he shal be polluted, and shal be reputed
among the vncleane. for quick fleſh if it be ſpotted with le-
proſie, is vncleane. † And if againe it be turned into white- 16
neſſe, and couer al the man, † the prieſt ſhal vew him, and 17
shal iudge him to be cleane. † And the fleſh and the skinne 18
wherin a boile is riſen, and healed, † and in the place of the 19
boile, there appeare a white ſcarre, or ſomewhat redde, the
man shal be brought to the prieſt: † and when he ſhal ſee 20
the place of the leproſie lower then the other flesh, and the
heare turned into whitenes, he shal contaminate him: for
the plague of leproſie is riſen in the boile. † But if the heare 21
be of the old colour, and the ſcarre ſomewhat obſcure, & be
not lower then the next flesh, he shal shut him vp ſeuē dayes.
† And if it be growne farder, he shal iudge him to haue the 22
leproſie † but if it ſtay in his place, it is the ſcarre of a boile, 23
and the man shal be cleane. † And the fleſh and skinne, that 24
fire hath burnt, and being healed hath a white or a reade
ſcarre, † the prieſt shal conſider it, and loe it is turned into 25
whiteneſſe, and the place therof is lower then the other
skinne: he shal contaminate him, becauſe the plague of le-
proſie is riſen in the ſcarre. † But if the colour of the heare 26
be not changed, nor the blemish lower then the other fleſh,
and the forme it ſelf of the leproſie be ſomewhat obſcure, he
shal shut him vp ſeuen dais, † and the ſeuente day he shal be- 27
hold him: if the leptoſie be growne farder in the skinne, he
shal contaminate him, † but if the whirnes ſtay in his place, 28
not very cleare, it is the plague of a burning, and therfore
he shal be cleanſed, becauſe it is the ſcarre of a burning.

:: Leproſie making ſpottes in the skinne of an other colour, ſignifieth hereſie, that mixeth falſhood with truth. *S Aug. li 2 qu. ſt. Euang. c. 40.*

:: Sometimes that ſemeth leproſie, or hereſie, which is not: wherof the prieſt is to iudge. *Deut. 17.*

† Man,

29 † Man, or woman, in whoſe head or beard the leproſie ri-
30 ſeth, the prieſt shal ſee them. † and if the place be lower then
the other flesh, and the heare yelow, and thinner then it
was wont; he shal contaminate them, becauſe it is the le-
31 proſie of the heade and the beard. † But if he perceiue the
place of the ſpotte equal with the flesh neere vnto it, and the
32 heare blacke: he shal shut him vp ſeuen daies, † and in the
ſeuenth day he shal looke vpon it. If the ſpotte be not growne,
and the heare be of his owne colour, and the place of the
33 plague euen with the other flesh: † the man shal be shauen
ſauing the place of the ſpotte, and shal be shut vp orher ſeuen
34 daies. † If the ſeuenth day the plague ſeeme to haue ſtaid in
his place, & not lower then the other flesh, he shal cleanſe
35 him, and his clothes being washed he shal be cleane. † But
if after his clenſing the ſpotte be growne againe in the skinne,
36 † he shal no more ſeeke whether the heare be changed into
27 a yelow colour, becauſe he is euidently vncleane. † Moreo-
uer if the ſpotte be ſtaid, & the heare be blacke, let him
know that the man is healed, and let him boldly pronounce
38 him cleane. † Man, or woman, in whoſe skinne appeareth
39 whiteneſſe, † the prieſt shal vew them. If he find that whit-
neſſe ſomewhat obſcure shineth in the skinne, let him
know that it is not the leproſie, but a ſpotte of white colour,
40 and that the man is cleane. † The man whoſe heare falleth
41 of from his head, is bald and cleane: † and if the heare fal
42 from his forehead, he is bald before and cleane. † But if in
the baldneſſe or in the baldneſſe before there be riſen a white
43 or reddish colour, † and the prieſt perceiue this, he shal
condemne him vndoubtedly of leproſie, which is riſen in
44 the baldneſſe. † Whoſoeuer therfore shal be defiled with le-
45 proſie & is ſeparated at the arbitrement of the prieſt, † ſhal
haue his clothes hanging looſe, his head bare, his mouth coue-
red with a cloth, he shal crie him ſelf polluted and vncleane.
46 † Al the time that he is a lepre & vncleane, he shal dwel
47 alone without the campe. † A wollen or linnen garment,
48 that shal haue the leproſie † in the warpe, and the woufe,
49 or els a skinne, or whatſoeuer is made of a skinne, † if it be
a white or reddish ſpott, it shal be reputed infected with le-
50 proſie, and shal be shewed to the prieſt. † Who hauing con-
51 ſidered it shal shut it vp ſeuen daies: † and the ſeuenth day
againe beholding it, if he find that it is growne, it is a leproſie

that

that continueth: he shal iudge the garment polluted, and
euerie thing wherin it shal be found, † and therfore it shal 52
be burnt with fire. † But if he ſee that it is not growne, 53
† he shal command, and they shal wash that, wherin the le- 54
proſie is, and he shal shut it vp other ſeuen daies. † And 55
when he shal ſee that the old shape is not returned, neither
yet that the leproſie is growen furder, he shal iudge it vn-
cleane, and burne it with fire, for that the leproſie is ſpred in
the outſide of the garment or through the whole. † But 56
if the place of the leproſie be ſomewhat obſcure, after that
the garment is washed, he shal breake it of, and diuide it
from that which is ſounde. † And if beſides in thoſe places, 57
that before were without ſpotte there appeare a flying and
wandring leproſie: it muſt be burnt with fire: † if it be ceaſ- 58
ſed, he shal wash with water the partes, that be pure, the
ſecond time, & they shal be cleane. † This is the law of the 59
leproſie of a wollen and linnen garment, of the warpe and
the woufe, and of al ſtuffe of skinnes, how it ought to be clen-
ſed, or contaminated.

CHAP. XIIII.

Sacrifices for clenſing leproſie in men, 33. the maner of viewing whether leproſie be in a houſe or no, 40. and of clenſing it.

AND our Lord ſpake to Moyſes, ſaying: † This is the 1 2
rite of a lepre, when he is to be cleanſed. † He shal be 3
brought to the prieſt: who going out of the campe, when
he shal finde that the leproſie is cleanſed, † he shal com- 4
:: This gift & sacrifice were commanded (ſaith S. Auguſtin) becauſe the Sacrifice of Chriſts bodie was not yet ordained, which now ſerueth for al other ſacrifices. *li. 1. ca. 19. et. 20. cont. aduerſar. leg. et. prophet.*
mand him, that is purified, that he :: offer for him ſelfe two
liue ſparowes, which it is lawful to eate, and cedar wood, and
ſcarlet & hyſſope. † and he shal command that one of the 5
ſparowes be immolated in an earthen veſſel ouer * liuing wa- * *of wel or riuer, not of a ciſterne poole, or marrish.*
ter: † but the other being aliue with the cedar wood, and 6
ſcarlet and the hyſſope he shal dippe in the bloud of the ſpa-
rowe that is immolated, † wherwith he shal ſprinckle him, 7
that is to be cleanſed, ſeuen times, that he may be rightly
purged: and he shal let goe the liue ſparow, that it flie into
the field. † And when the man hath washed his clothes, he 8
shal shaue al the heare of his bodie, and shal be washed with
water: and being purified he shal enter into the campe, yet
ſo for al that, that he tarie without his owne tent ſeuen daies,
† and the ſeuenth day he shal shaue the heare of his head, and 9

his

his beard and eye browes, and the heare of his whole bodie.
10 And hauing washed againe his clothes, and his bodie, † the
eight day he shal take two lambes without spotte, and an ewe
of a yeare old without spotte, and three tenths of floure tem-
pered with oyle for a sacrifice, and a sextarie of oyle apart.
11 † And when the priest that purifieth the man, hath set him,
and al these things before the Lord in the dore of the taber-
12 nacle of testimonie, † he shal take a lambe, and offer it for
offence, & the sextarie of oyle. and hauing offered al before
13 the Lord, † he shal immolate the lambe, where the hoste
for sinne is wont to be immolated, and the holocaust, that
is, in a holie place. For as for sinne, so also the hoste for of-
14 fence pertaineth to the priest: it is Holie of holies. † And
the priest taking of the bloud of the hoste, that was immo-
lated for offence, shal put it vpon the tippe of the right eare
of him that is cleansed, and vpon the thumbes of his right
15 hand and foote: † and of the sextarie of oile he shal poure
16 into his owne left hand, † and shal dippe his right finger in
17 it and shal sprinckle before the Lord seuen times. † and the
residue of the oile in his left hand, he shal poure vpon the
tippe of the right eare of him that is cleansed, and vpon the
thumbes of his right hand and foote, and vpon the bloud
18 19 that was shed for offence, † and vpon his head. † And he
shal pray for him before the Lord, and shal make the sacrifice
20 for sinne. then shal he immolate the holocaust, † and put it
on the altar with the libaments therof, and the man shal or-
21 derly be cleansed. † But if he be poore, and his hand can not
finde the thinges aforesaid, for offence he shal take a lambe
for an oblation, that the priest may pray for him, and a
tenth part of floure tempered with oile for a sacrifice, and
22 of oile a sextarie, † and two turtles or two young pi-
geons, of the which let one be for sinne, and the other
23 for an holocaust: † and he shal offer them the eight day
of his purification to the priest, at the dore of the tabernacle
24 of testimonie before the Lord: † who receiuing the lambe
for offence, and the sextarie of oile, shal cleuate them toge-
25 ther: † and the lambe being immolated, of the bloud therof
he shal put vpon the tippe of the right eare of him that is
cleansed, and vpon the thumbes of his right hand and foote:
26 † but part of the oile he shal poure into his owne left hand,
27 † wherin dipping the finger of his right hand, he shal

ſprinckle it ſeuen times before the Lord: † and he shal touch 28
the tippe of the right eare of him that is cleanſed, and the
thumbes of his right hand & foote, in the place of the bloud
that was shed for offence: † and the other part of the oyle, 29
that is in his left hand, he shal poure vpon the head of the pu-
rified perſon, that he may propitiate the Lord for him: † and 30
a turtle, or yong pigeon he shal offer, † one for offence, and 31
the other for an holocauſt, with their libaments. † This is 32
the ſacrifice of a lepre, that is not able to haue al thinges
for the cleanſing of him ſelf. † And our Lord ſpake to Moy- 33
ſes and Aaron, ſaying: † When you shal be entred into the 34
Land of Chanaan, which I wil geue you in poſſeſſion, if there
be the plague of leproſie in a houſe, † he whoſe houſe it is, 35
shal goe & tel the prieſt, ſaying: It ſemeth to me, that there is
as it were the plague of leproſie in my houſe. † But he shal 36
command, that they carie forth al thinges out of the houſe,
before he goe into it, and ſee whether it haue the leproſie,
leſt al thinges become vncleane that are in the houſe. And
afterward he shal goe in to conſider the leproſie of the houſe:
† & if he ſee in the walles therof as it were litle dintes, diſſigu- 37
red with paleneſſe or redneſſe, and lower then al the reſt, † he 38
shal goe out of the dore of the houſe, and forthwith shut it
ſeuen daies. † And returning the ſeuenth day, he shal conſi- 39
der it. If he finde that the leproſie is growne, † he shal com- 40
mand, the ſtones wherein the leproſie is, to be plucked out,
and to be throwen without the citie into an vncleane place:
† & the houſe it ſelf to be ſcraped on the inſide round about, 41
and the duſt of the ſcraping to be diſperſed without the
citie into an vncleane place, † and other ſtones to be laid in 42
their places, that were taken away, and the houſe to be play-
ſtered with other morter. † But if after the ſtones be plucked 43
out, & the duſt ſcraped of, and it playſtered with other earth,
† the prieſt going in perceiue that the leproſie is returned, 44
and the walles ful of ſpottes, it is a laſting leproſie, and the
houſe vncleane: † the which forthwith they shal deſtroy, 45
and the ſtones and timber therof, and al the duſt they shal
caſt without the towne into an vncleane place. † He that 46
entreth into the houſe when it is shut, shal be vncleane vntil
euen: † and he that ſleepeth in it, and eateth any thing, shal 47
wash his clothes. † But if the prieſt going in perceiue that 48
the leproſie is not growne farder in the houſe, after it was
playſtered

playſtred againe, he shal purifie it being made whole againe:
49 † and for the purification therof he shal take two ſparowes,
50 and cedrewood, and ſcarlet and hyſſope: † and when one
ſparow is immolated in an earthen veſſel ouer liuing waters,
51 † he shal take the ceder wood, and the hyſſope, and the ſcar-
let, and the liue ſparowe, and shal dippe al in the bloud of the
ſparowe that is immolated, and in the liuing water, and he
52 ſhal ſprinckle the houſe ſeuen times, † and shal purifie it as
wel with the bloud of the ſparow, as with the liuing water
and with the liue ſparow, and with the cedrewoode and the
53 hyſſope and the ſcarlet. † And when he hath let goe the ſpa-
row to flie freely away into the field, he shal pray for the
54 houſe, and it shal be rightly cleanſed. † This is the law of al
55 leproſie and percuſſion, † of the leproſie of garments and
56 houſes, † of a ſcarre and of bliſters breaking forth, of a shi-
ning ſpotte, and when the colours are changed into diuers
57 kindes, † that it may be knowen at what time anie thing is
cleane, or vncleane.

CHAP. XV.

The law of vncleane iſſues in men, 19. and in Women.

1 AND our Lord ſpake to Moyſes and Aaron, ſaying:
2 † Speake to the children of Iſrael, and ſay to them;
3 The man that hath a fluxe of ſede, shal be :: vncleane. † And
then he shal be iudged ſubiect to this fault, when the filthie
humour at euerie moment, cleaueth to his flesh, and is con-
4 gealed. † Euerie bedde wheron he ſleepeth, shal be vncle-
5 ane, and where ſoeuer he ſitteth. † If anie man touch his
bedde, he shal waſh his clothes: and him ſelf being washed
6 with water, shal be vncleane vntil euen. † If he ſitte where
that man had ſitten, he alſo shal wash his clothes: and being
7 washed with water, shal be vncleane vntil euen. † he that
toucheth his flesh, shal wash his clothes: and him ſelf being
8 washed with water shal be vncleane vntil euen. † If ſuch a
man caſt his ſpittle vpon him that is cleane, he shal wash his
clothes: and being washed with water he shal be vncleane
9 vntil euen. † The padde wherupon he ſitteth shal be vn-
10 cleane: † and whatſoeuer hath bene vnder him, that hath
the fluxe of ſeede, shal be polluted vntil euen. He that carieth
any of theſe thinges, shal wash his clothes: and him ſelf
being washed with water, shal be vncleane vntil euen.

:: If natural infirmities brought vncleānes much more laſciuiouſnes of the mind. *Theod. q. 15. & 20. in Leuit.*

† Euerie one, whom he toucheth that is ſuch an one, ha- 11
uing not waſhed his handes before, ſhal wash his clothes, and
being washed with water, ſhal be vncleane vntil euen. † The 12
earthen veſſel that he toucheth ſhal be broken: but the
wodden veſſel ſhal be washed with water. † If he be healed 13
that hath ſuch a diſeaſe, he shal number ſeuen daies after his
cleanſing, and hauing washed his clothes, and al his bodie,
in liuing water, he shal be cleane. † And the eight day he 14
ſhal take two turtles, or two yong pigeons, and he shal come
into the ſight of our Lord, to the dore ſo the tabernacle of te-
ſtimonie, and ſhal geue them to the prieſt. † who ſhal :: make 15
one for ſinne, and the other for an holocauſt, and he shal pray
for him before our Lord, that he may be cleanſed of the fluxe
of his ſeede. † The man from whom iſſueth the ſeede of 16
copulation, shal wash with water al his bodie: and he shal
be vncleane vntil euen. † The garment and skinne, that he 17
weareth, he shal wash with water, and it shal be vncleane
vntil euen. † The woman with whom he compaineth shal 18
be washed with water and shal be vncleane vntil euen. † The 19
woman that monthly hath the fluxe of bloud, shal be ſepa-
rated ſeuen daies. † Euerie one that toucheth her, shal be 20
vncleane vntil euen: † and that whereon she ſleepeth or 21
ſitteth in the daies of her ſeparation shal be polluted. † He 22
that toucheth her bedde shal wash his clothes: and him ſelf
being washed with water, shal be vncleane vntil euen.
† Whoſoeuer shal touch any veſſel wherupon she ſitteth, he 23
shal wash his clothes: and him ſelf being washed with water
shal be polluted vntil euen. † If a man companie with her 24
in the time of her menſtrual bloud, he shal be vncleane ſeuen
daies: and euerie bedde wheron he ſleepeth shal be polluted.
† The woman that hath a fluxe of bloud many daies not in 25
her menſtrual time, or that ceaſeth not to haue a fluxe, after
the menſtrual bloud, as long as she is ſubiect to this diſeaſe,
she shal be vncleane, as if she were in her menſtrual time.
† Euerie bedde, whereupon she ſleepeth, and veſſel wheron 26
she ſitteth, shal be polluted. † Whoſoeuer toucheth them 27
shal wash his clothes: and him ſelf being washed with wa-
ter, shal be vncleane, vntil euen. † If the bloud ſtay and ceaſe 28
to runne, she shal count the ſeuen daies of her purification:
† and the eight day she shal offer for her ſelfe to the prieſt, 29
two turtles, or two young pigeons, at the dore of the taber-
nacle

:: To make, offer, and ſacrifice an hoſte, is al one.

30 nacle of teſtimonie: † who shal make one for ſinne, and the
other for an holocauſt, and he shal pray for her before our
31 Lord, and for the fluxe of her vncleanneſſe. † You shal teach
therfore the children of Iſrael, that they take heede of :: vn-
cleanneſſe, and die not in their filthineſſe, when they shal pol-
32 lute my tabernacle that is among them. † This is the law
of him that hath the fluxe of ſede and that is polluted by co-
33 pulation, † and the woman that is ſeparated in her menſtrual
times, or that hath a continual fluxe of bloud, and of the man,
that ſleepeth with her.

:: S. Hierom. (*in cap. 5 ad Galat:*) vnderſtandeth this place of the abominable ſinnes that may not be named.

CHAP. XVI.

VVhen and how the high Prieſt muſt enter into the Sanctuarie. 14. *How he shal expiate (or reconcile) the ſame,* 16. *and the Tabernacle,* 18. *and the Altar.* 20. *How he shal offer a liue goate, and ſend him into the Wildernes.* 29. *And al muſt celebrate the feaſt of expiation, or cleanſing from ſinnes.*

1 AND our Lord ſpake to Moyſes, after the death of the
two ſonnes of Aaron, when they were ſlaine offering
2 ſtrange fire: † and he commanded him, ſaying: Speake to
Aaron thy brother, that he :: enter not at al times into the
Sanctuarie, that is within the veile before the propitiatorie,
wherwith the arke is couered, leſt he die (for in a cloude
3 wil I appeare ouer the oracle) † vnleſſe he doe theſe thinges
before: He shal offer a calfe for ſinne, and a ramme for an
4 holocauſt. † He shal be reueſted with a linnen tunike, he
shal hide his priuities with linnen femoralles: he shal be gir-
ded with a linnen girdle, a linnen mitre shal he put vpon his
head: for theſe are holie veſtmentes: with al which, when he
5 is washed, he shal be reueſted. † And he shal receiue of the
whole multitude of the children of Iſrael two bucke goates
6 for ſinne, and one ramme for an holocauſt. † And when
he hath offered the calfe, and praied for him ſelf, and for his
7 owne houſe, † he shal make the two bucke goates to
ſtand before the Lord in the dore of the tabernacle of teſtimo-
8 ſtimonie: † and caſting lottes vpon both, one for the Lord, &
9 an other for the goate of diſmiſſion: † that, whoſe lotte fel to
10 the Lord, he shal offer for ſinne: † but that, whoſe lotte was
to be the goate of diſmiſſion, he shal ſet aliue before the
Lord, that he may :: poure out prayers vpon him, and diſ-
11 miſſe him into the wilderneſſe. † After that theſe thinges be

:: Only once in the yeare the high prieſt, and no other, entred into *Sancta Sanctorum. v. 34.* ſignifying that heauen was not open to anie Sainct, before Chriſts paſſion: *Heb. 9. v. 8.*

:: Praying that al their ſinnes may be remitted.

duly celebrated, he shal offer the calfe, and praying for him
selfand for his house, he shal immolate it: † and taking the 12
thurible, which he hath filled of the burning coales of the
altar, and taking vp with his hand of the compounded per-
fume for incense, he shal goe in beyond the veile into the
Holie place: † that when the incense is put vpon the fire, 13
the cloude therof and the vapour may couer the oracle,
which is ouer the testimonie, and he die not. † He shal take 14
also of the bloud of the calfe, and sprinckle with his finger se-
uen times against the propitiatorie to the east. † And when 15
he hath killed the bucke goate for the sinne of the people,
he shal carie in the bloud therof within the veile, as hath
bene commanded of the bloud of the calfe, that he may
sprinckle it against the oracle, † and :: expiate the San- 16
ctuarie from the vncleannesse of the children of Israel, and
from their preuarications, and al their sinnes. According to
this rite shal he doe to the tabernacle of testimonie, which is
fixed among them in the middest of the filth of their habita-
tion. † Let no man be in the tabernacle when the high priest 17
goeth into the Sanctuarie, to pray for him self and for his
house, & for the whole assemblie of Israel, vntil he come
forth. † And when he is come forth to the altar that is before 18
the Lord, let him pray for him self, and taking the bloud of
the calfe, and of the bucke goate, let him poure it vpon the
hornes therof round about: † and sprinckling with his fin- 19
ger seuen times, let him expiate, and sanctifie it from the vn-
cleannesse of the children of Israel. † After he hath clensed 20
the Sanctuarie, and the tabernacle, and the altar, then let him
offer the liue goate: † and putting both handes vpon his 21
head, let him confesse al the iniquities of the children of Is-
rael, and al their offences and sinnes: which praying to light
on his head, he shal send him forth by a man ready therto,
into the desert. † And :: when the goat hath caried al their 22
iniquities into the solitarie ground, and shal be let goe into
the desert, † Aaron shal returne into the tabernacle of testi- 23
monie, and putting of the vestiments, which he had on him
before when he entred into the Sanctuarie, and leauing them
there, † he shal wash his flesh in a holie place, and shal be 24
clothed with his owne garments. And after that he hath gone
forth and offered his owne holocaust, and the peoples, he
shal pray as wel for him self, as for the people: † and the 25

fatte,

:: Sinnes do so defile the soule that the very holiest of al places is accounted as contaminate therby. *Theodo. q. 22. in Leuit. in fine.*

:: God so remitteth sinnes to those that are truly penitent, as that which is caried into a wildernes and neuer returneth.

fatte, that is offered for ſinnes, he ſhal burne vpon the altar.
26 † but he, that hath let goe the goate of diſmiſſion, ſhal waſh
his clothes, and bodie with water, and ſo ſhal enter into the
27 campe. † But the calfe & the bucke goate, that were immo-
lated for ſinne, and whoſe bloud was caried into the San-
ctuarie, to accomplish the expiation, they ſhal carie forth
without the campe, and ſhal burne with fire aſwel the skin-
28 nes as their flesh, and the dung: † and whoſoeuer burneth
them, ſhal waſh his clothes, and his flesh with water, and
29 ſo ſhal enter into the campe. † And this ſhal be to you an
euerlaſting ordinance: The :: ſeuenth moneth, the
tenth day of the moneth you ſhal afflict your ſoules, and
no worke ſhal you doe, whether he be of the ſame countrie,
30 or a ſtranger that ſoiourneth among you. † Vpon this day
ſhal be the expiation of you, and clenſing from al your ſinnes:
31 before the Lord you ſhal be clenſen. † for it is a ſabath of
reſt, and you ſhal afflict your ſoules by a perpetual religion.
32 And the prieſt ſhal expiate, that is annoynted, and whoſe
handes are conſecrated to do the function of prieſthood for
his father: and he ſhal be reueſted with the linnen ſtole and
33 the holie veſtments, † and he ſhal expiate the Sanctuarie and
the tabernecle of teſtimonie and the altar, the prieſtes alſo
34 and al the people. † And this ſhal be an ordinance for euer,
that you pray for the children of Iſrael, and for al their ſinnes
once in a yeare. He did therfore as our Lord had comman-
ded Moyſes.

:: Beſides particular ſacrifices for euerie oues ſinnes, once in the yeare was inſtituted a generall expiatiō of al.

CHAP. XVII.

Al ſacrifices muſt be offered at the doore of the Tabernacle. 7. with ſpecial prohibitiō of Idolatrie. 10. None muſt eate bloud. 15 whoſoeuer eateth caraine flesh is contaminate, and muſt be washed.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Speake to
Aaron and his ſonnes, and to al the children of Iſrael,
ſaying to them: This is the word, which our Lord hath cō-
3 manded, ſaying: † Anie man whoſoeuer of the houſe of
Iſrael, if he :: kil an oxe or a sheepe, or a goate in the campe
or without the campe, and offer it not at the dore of the
tabernacle an oblation to the Lord, ſhal be guiltie of bloud:
as if he had shed bloud, ſo ſhal he perish out of the middes
5 of his people. † Therfore ſhal the children of Iſrael bring
to the prieſt their hoſtes, which they kil in the filde, that they
may

:: If anie killed for ſacrifice he muſt offer it at the dore of the tabernacle, that a prieſt might offer it

on the Altar, for no other man, nor place was allowed, without ſpecial diſpenſation of God. And ſo Samuel offered ſacrifice in an other place, 1. Reg. 7. Elias 3. Reg. 18. and Dauid alſo being no Prieſt. 2. Reg. 24. ſo S. Aug. explicateth, this text. q. 56. *in Leuit.*

may be ſanctified to our Lord before the dore of the tabernacle of teſtimonie, & they may immolate them pacifique hoſtes to our Lord. † And the prieſt shal poure the bloud 6
vpon the altar of our Lord, at the dore of the tabernacle of teſtimonie, and shal burne the fatte for a ſwete odour to our Lord: † and they shal no more immolate their hoſtes to di- 7
uels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their poſteritie. † And 8
to them thou shalt ſay: The man of the houſe of Iſrael, and of the ſtrangers, which ſeiourne with you, that offereth an holocauſt or victime, † and bringeth it not to the dore of the 9
tabernacle of teſtimonie, that it may be offered to our Lord, ſhal perish out of his people. † Anie man whoſoeuer of the 10
houſe of Iſrael, and of the ſtrangers, that ſeiourne among them, if he eate bloud, I wil ſette my face againſt his life, and wil deſtroy it out of his people, † becauſe the life of the fleſh 11
is in the bloud: and I haue geuen it to you, that vpon the altar you may make expiation with it for your ſoules. and the bloud may be for an expiation of the ſoule. † Therfore 12
haue I ſaid to the children of Iſrael: No ſoule of you shal eate bloud, nor of the ſtrangers, that ſeiourne with you. † Anie man whoſoeuer of the children of Iſrael, and of the 13
ſtrangers that ſeiourne with you, if by hunting or fowling, he take wild beaſt or foule, which it is lawful to eate, let him poure out the bloud therof, and couer it with earth. † For 14
the life of al flesh is in the bloud: wherupon I ſaid to the children of Iſrael: The bloud of no flesh ſhal you eate, becauſe the life of the flesh is in the bloud: and whoſoeuer eateth it, ſhal die. † The ſoule that eateth carraine, or that which is 15
taken of a beaſt, aſwel of them of the ſame countrie as of ſtrangers, ſhal waſh his clothes, and him ſelf with water, and ſhal be contaminated vntil euen: and in this order he ſhal be made cleane. † And if he doe not waſh his clothes, and his 16
bodie, he ſhal beare his iniquitie.

CHAP. XVIII.

Mariage prohibited in certaine degrees of conſanguinitie and affinitie. 18. *And diuers carnal, and execrable ſinnes committed in other nations, are ſtrictly forbidden.*

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
the children of Iſrael, and thou shalt ſay to them: I the

Lord

3 Lord your God, † according to the cuſtome of the Land of
Ægypt, wherin you haue dwelt, you ſhal not doe: and accor-
ding to the maner of the Countrie of Chanaan, into the which
I wil bring you, you ſhal not doe, nor walke in their ordinãces.
4 † You ſhal doe my iudgements, and ſhal obſerue my precepts,
5 and ſhal walke in them. I the Lord your God. † Keepe my
lawes and iudgmentes, which a man doing, ſhal liue in them.
6 I the Lord. † No man ſhal approch to her that is " next of
7 his bloud, to reueale her :: turpitude. I the Lord. † The
turpitude of thy father, and the turpitude of thy mother thou
ſhalt not diſcouer: ſhe is thy mother thou ſhalt not reueale her
8 turpitude. † The turpitude of thy fathers wife thou ſhalt
9 not diſcouer: for it is the turpitude of thy father. † The tur-
pitude of thy ſiſter by father, or by mother, which was
10 borne at home or abroad, thou ſhalt not reueale. † The tur-
pitude of thy ſonnes daughter or of thy neece by thy daugh-
11 ter, thou ſhalt not reueale: becauſe it is thy turpitude. † The
turpitude of thy fathers wiues daughter, which ſhe bare to
12 thy father, and is thy ſiſter, thou ſhal not reueale. † The tur-
pitude of :: thy fathers ſiſter thou ſhalt not diſcouer: becauſe
13 ſhe is the flesh of thy father. † The turpitude of thy mothers
ſiſter thou ſhalt not reueale, becauſe ſhe is of the flesh of thy
14 mother. † The turpitude of thy fathers brother thou ſhalt
not reueale, neither ſhalt thou approch to his wife, who is
15 ioyned to thee by affinitie. † The turpitude of thy daughter
in law thou ſhalt not reueale, becauſe ſhe is thy ſonnes wife,
16 neither ſhalt thou diſcouer her ignominie. † The turpitude
of thy brothers wife thou ſhalt not reueale: becauſe it is the
17 turpitude of thy brother. † The turpitude of thy wife, and
her daughter thou ſhalt not reueale. Her ſonnes daughter,
and her daughters daughter, thou ſhalt not take, to reueale
her ignominie: becauſe they are her flesh, and ſuch copu-
18 lation is inceſt. † Thou ſhalt not take thy wiues ſiſter for an
harlote, to vexe her withal, neither ſhalt thou reueale her
19 turpitude, whiles ſhe is yet liuing. † To a woman, hauing
her flowers, thou ſhalt not approch, neither ſhalt thou re-
20 ueale her turpitude. † With thy neighbours wife thou ſhalt
not companie, nor be polluted with commixtion of ſeede.
21 † Of thy ſeede thou ſhalt not geue to be conſecrated to the
idol Moloch, nor pollute the name of thy God: I the Lord.
22 † Companie not with mankind, as with womankind,

:: It is then turpitude when the act is vnlawful. But honeſt in lawful Mariage. S. Aug. *li. 3. Locutionum. & li. de bono coniugali.*

:: See chap. 20. the difference of puniſhmẽts, for violating theſe lawes in the firſt and ſecond degree. Alſo betwen conſanguinitie & affinitie, in the ſame collateral degree.

becauſe it is abomination. † With no beaſt ſhalt thou com- 23
panie, neither ſhalt thou be polluted with it. A woman shal
not lie downe to a beaſt, nor companie with it: becauſe it is
an hainous fact. † Neither be ye polluted in anie of the 24
thinges wherwith al the nations haue bene contaminated,
which I wil caſt out before your ſight, † and wherwith the 25
land is polluted: whoſe abominations I wil viſite, that it
vomite out the inhabitants therof. † Keepe my ordinances 26
and iudgements, and doe not any of theſe abominations, as
wel the ſame countrieman as the ſtranger, that ſeiourneth
with you. † For al theſe execrable thinges did the inhabi- 27
tants of the land, that haue bene before you, and haue po-
luted it. † Beware therfore leſt in like maner it vomite out 28
you alſo, when you shal doe the like thinges, as it vomited
out the nation that was before you. † Euerie ſoule, that ſhal 29
doe anie of theſe abominations, ſhal perish from the
middes of his people. † Keepe my commandements. Doe
not the thinges which they haue done, that haue bene be-
fore you, and be not polluted in them: I the Lord your God.

ANNOTATIONS.
CHAP. XVIII.

Mariage forbid in al degrees in the right line, by the law of nature.

6 *Next of his bloud.*] Mariage is forbid firſt and moſt ſtrictly by the law of nature, in al degrees in the right line aſcending and decending, both in conſanguinitie and affinitie. S. Paul teſtifying that *among the heathen, no man could haue his fathers wife.* And in the right line God him ſelfe (who onlie can) neuer diſpenſed. Secondarily, the firſt collateral degree in conſanguinitie, that is, betwen brother and ſiſter, by one parent, or by both, is alſo vnlawful by the law of nature, except in the beginning of the world, when Adams children muſt nedes matie together, God ſo ordayning that al mankind ſhould be propagated by one man (for of him alſo the firſt woman was made) but after this beginning it was neuer allowed, nor perhaps can be diſpenſed withal, at leaſt neuer was by anie man. Though Beza (*li. de repudijs & diuortijs*) and ſome English Bezites charge Pope Martin the fifth, to haue diſpenſed with one, that had maried his owne natural ſiſter: which is a falſe reporte. For it was with one, who hauing committed fornication with one ſiſter, afterwardes maried the other, from whom he could not be ſeparated without great ſcandal, the pretended mariage being publike, and the impediment ſecrete: as S. Antoninus writeth. *par. 3. ſum. Theol. tit. 1. c. 11.* But beſides the right line, and the firſt collateral degree in conſanguinitie, no other collateral degrees are prohibited by the law of nature, but by poſitiue only. So this preſent law, written by Moyſes, forbade to matie in the firſt collateral degree of affinitie, bur the ſame law commanded (*Deut. 25.*) that in caſe a maried man died without iſſue, his brother ſhould matie the widow. Whetby is clere that this degree, and others more remote, were not prohibited by the law of nature. For then

Secondarily in the firſt collateral degree of conſanguinitie.

Beza belieth Pope Martin.

Al other degrees depend on poſitiue lawes: which haue bene & maybe altered

1. Cor. 5. v. 1.

Act. 17. v. 26.

Aug. bono co. ing. c.

God

God would not haue made a contrarie generall law, in anie caſe, for the whole nation of the Iewes, his people; and that vnder penaltie to be obſerued, which is contrarie to the qualitie of indulgence or diſpenſation, and no ſuch neceſſitie, as in the beginning of the world. VVherfore al proteſtants that ſay, the whole law written by Moyſes concerning degrees of conſanguinitie and affinitie, is the law of nature, and ſo pertaineth to Chriſtians, muſt neceſſarily ſay alſo, that if now a maried man die without iſſue, his brother muſt marie his wife. VVhich ſpecially they denie. It is alſo proued that this and ſome other degrees expreſſed in this place, were not againſt the law of nature (which is common to al nations, commonly or eaſely knowne to al men by diſcourſe of reaſon) becauſe no common wealth among the Gentiles did puniſh, nor modeſt men forbeare, or reprehend ſuch mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one ſiſter for an other, offered him alſo the former promiſed, whom without difficultie of conſcience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlauful to keepe them both. And when Iudas matched his ſecond ſonne, and promiſed the third to the wife of his firſt ſonne, he did it according to the cuſtome of that place & time. Gen. 38. And Noemi ſpoke according to the ſame cuſtome. Ruth. 1. v. 11. Againe where this law forbiddeth a man to marie, or companie with his wiues ſiſter, it addeth, *vvhiles she is liuing*, not prohibiting mariage, when his firſt wife is dead. Yet his wiues ſiſter is as nere in affinitie, as his brothers wife. Likewiſe the diuerſitie of puniſhments (*chap.* 20.) for tranſgreſſion of this law, either in the right line, or in the firſt collateral degree of conſanguinitie, who were puniſhed by death; and for tranſgreſſing in the firſt collateral degree of affinitie, or in the ſecond either of conſanguinitie or affinitie, who had leſſe puniſhments, ſheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation ſhould be like ſinne, and puniſhed alike. Finally it is euident, that certaine of theſe degrees are not againſt the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, maried his brothers daughter called Sarai, otherwiſe Ieſcha, *Gen.* 11. which mariage God approued by manie bleſſings. Alſo Iacob maried two ſiſters together. Two ſonnes of Iudas maried the ſame woman ſucceſſiuely. And Amram (Moyſes father) maried his aunt, his fathers ſiſter. *Exod.* 6. v. 20. *Num.* 26. v. 59. VVherfore ſeing neither the firſt collateral degree in affinitie, nor the ſecond collateral in conſanguinitie or affinitie, is forbid by the law of nature but by poſitiue only, and that both ceremonial and iudicial lawes of the old Teſtament ceaſſed in the New, and are abrogated by Chriſt, it reſteth proued that the ſame bind not Chriſtians, but as they are renewed and eſtabliſhed by the Church, or Chriſtian commonwelthes. And as this is donne in temporal cauſes by temporal States, partly by renewing and eſtabliſhing the ſame, which was in the law of Moyſes, as by puniſhing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by puniſhing theift in ſome countries with death, but not adultrie, which were contrarie in the old Teſtament, *Gen.* 38. v. 24. 44. 17. *Exod.* 22. v. 1. *Leuit.* 20. v. 10: in like ſorte the Church of Chriſt ordaineth lawes, altereth, & vpon iuſt occaſions diſpenceth, in al degrees of conſanguinitie and affinitie, not forbid by the law of nature

Ariſtot. li. 2. Pol.

S. Hiero. in q. Hebr. in fin.

Proued by Scriptures, and reaſons.

First proofe.

2 proofe.

3 proofe.

4 proofe.

5 proofe.

Ceremonial & iudicial lawes of Moyſes are abrogated by Chriſt.

And new are eſtabliſhed.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

The Epiſtle on VVeneſday in Paſſion weke.

OVR Lord ſpake to Moyſes, ſaying: † Speake to al the 12
aſſemblie of the children of Iſrael, and thou shalt ſay to
them: Be ye holie, becauſe I the Lord your God am holie.
† Let euerie one feare his father, and mother. Keepe my Sab- 3
bathes. I the Lord your God. † Turne not your ſelues to 4
idols, neither make you to your ſelues molten goddes. I the
Lord your God. † If ye immolate an hoſte of pacifiques to 5
the Lord, that it may be placable, † that day wherin it is im- 6
molated, shal you eate it, and the next day: and whatſoeuer
ſhal be left vntil the third day, you shal burne with fire. † if 7
after two daies anie man eate therof, he shal be profane, and
guiltie of impietie: † and shal beare his iniquitie, becauſe he 8
hath polluted the holie of the Lord, and that ſoule shal perish
out of his people. † And when thou reapeſt the corne of 9
thy lande, thou shalt not sheare the face of the earth to the
verie ground: neither shalt thou gather the eares that re-
maine. † Neither in thy vineyard shalt thou gather the clu- 10
ſters, and grapes that fal downe, but shalt leaue them to the
poore, and the ſtrangers to take. I the Lord your God. † You 11
shal not committe theft. You shal not lie, neither shal anie
man deceaue his neighbour. † Thou shalt not forſweare 12
thy ſelf in my name, nor pollute the name of thy God. I the
Lord. † Thou shalt not calumniate thy neighbour, nor op- 13
preſſe him by violence. The worke of thy hireling shal not
abide with thee vntil morning. † Thou shalt not ſpeake euil 14
of the deafe man, nor put a ſtumbling blocke before the
blinde: but thou shalt feare the Lord thy God, becauſe I am
the Lord. † Thou shalt not doe that which is vniuſt, nor 15
iudge vniuſtly. Conſider not the perſon of a poore man, nei-
ther honour thou the countenance of him that is mightie.
Iudge iuſtly to thy neighbour. † Thou shalt not be a crimi- 16
natour, nor a whiſperer among the people. Thou shalt not
ſtand againſt the bloud of thy neighbour. I the Lord. † Thou 17
shalt not hate thy brother in thy hart, but controwle him o-
penly, leſt thou incurre ſinne through him. † Seeke not re- 18
uenge, nor be mindeful of the iniurie of thy citizens. Thou
shalt loue thy freind as thy ſelf. I the Lord. † Keepe ye my 19
lawes. Thou shalt not make thy cattel to gender with the
beaſts of an other kinde. Thy field thou shalt not ſowe with
diuers ſeede. A garment, :: that is wouen of two ſortes, thou
shalt not put on. † If a man lie with a woman by carnal co- 20
pulation,

::These diuerſities are not prohibited for them ſelues, for the ornaments of the tabernacle and of Prieſts were made of diuers things;

pulation, that is a bondwoman alſo mariable, and yet not redeemed with a price, nor made free, both shal be beaten, and
21 they shal not die, becauſe she was not free. † And for his offence he shal offer to the Lord, at the dore of the tabernacle
22 of teſtimonie a ramme: † and the prieſt shal pray for him, and for his ſinne before the Lord, and he shal become propitious to him againe, and the ſinne shal be forgeuen.
23 † When you shal be entred into the land, and haue planted in it fruite trees, you shal take away the prepuces of them: the fruite, that come forth shal be vncleane to you, neither
24 shal you eate of them. † But in the fourth yeare, al their
25 fruite shal be ſanctified, laudable to the Lord. † And the fifth yeare you shal eate the fruites, gathering the offspring,
26 that they bring forth. I the Lord your God. † You shal not eate with bloud. You shal not diuine, :: nor obſerue dreames.
27 † Neither shal you cut your heare roundwiſe: nor shaue
28 your beard. † And for the dead you shal not cut your fleſh, neither shal you make in your ſelues any figures or markes,
29 I the Lord. † Make not thy daughter a common ſtrumpet, leſt the land be contamined, and filled with wickedneſſe.
30 † Keepe ye my Sabbathes, and feare my Sanctuarie. I the
31 Lord. † Decline not to magicians, neither aske any thing of ſoothſayers, to be polluted by them. I the Lord your God.
32 † Before the hoare head riſe vp, and honour the perſon of an old man: and feare the Lord thy God. I am the Lord.
33 † If a ſtranger dwel in your land, and abide among you, doe
34 not vpbraid him: † but let him be among you as the ſame counrrie man: and you shal loue him as your ſelues: for you alſo haue bene ſtrangers in the Land of Ægypt. I the Lord
35 your God. † Do not anie vniuſt thing in iudgement, in rule,
36 in weight, or meaſure. † Let the balance be iuſt, and the weightes equal, the bushel iuſt, and the ſextarie equal. I the Lord your God, that brought you out of the Land of Ægypt.
37 † Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

but ſchiſme, and al participation with heretikes, and other infidels is forbid. 2. Cor. 6. *Draw not in yoke with infidels. Theodoret. q. 27. in Leuit.*

:: See Gen. 40. v. 8.

CHAP. XX.

VVhoſoeuer geueth of his ſeede to Moloch muſt be ſtoned to death. 6. Al that decline to Magicke, 9. curſe their parents, 10. commit adultrie, certaine inceſt, or beſtialitie shal die 19. Other inceſt is deprined of children. 22. The Iſraelites alſo shal be caſt out of the Land, if they commit ſuch

AND our Lord ſpake to Moyſes, ſaying: † Theſe thinges 1 2
thou ſhalt ſpeake to the children of Iſrael: If anie man
of the children of Iſrael, and of the ſtrangers, that dwel in
Iſrael, geue of his ſeede to the idol Moloch, dying let him
die: the people of the land ſhal ſtone him. † And I wil ſet my 3
face againſt him: and wil cut him of from the middes of his
people, becauſe he hath geuen of his ſeede to Moloch, and
hath contaminated my Sanctuarie, and polluted my holy
name. † And if the people of the land neglecting, and as it 4
were litle eſteming my commandement, let alone the man
that hath geuen of his ſeede to Moloch, and wil not kil
him: † I wil ſette my face vpon that man, and his kinred, and 5
wil cut of both him, and al that conſented with him, to com-
mitte fornication with Moloch, out of the middes of their
people. † The ſoule, that ſhal decline to Magitians, and 6
ſouth ſayers, and shal committe fornication with them, I wil
ſette my face againſt it, and deſtroy it out of the middes of his
people. † Sanctifie your ſelues, and be holie, becauſe I am 7
the Lord your God. † Keepe my precepts, and doe them. I 8
the Lord that ſanctifie you. † He that curſeth his father, or 9
mother, dying let him die: he hath curſed father, and mo-
ther, his bloud be vpon him. † If any man commit adulterie 10
with an other mans wife, and commit aduontrie with his
neighbours wife, dying let them die, both the adulterer and
the aduoutreſſe. † He that lieth with his ſtepmother, and re- 11
uealeth the ignominie of his father, dying let both die: their
bloud be vpon them. † If anie man lie with his daughter in 12
law, let both die, becauſe they haue done an heinous fact:
their bloud be vpon them. † He that lieth with man as if he 13
should companie with woman, both haue committed abo-
mination dying let them die: their bloud be vpon them.
† He that beſides his wife the daughter, :: marieth her mo- 14
ther, hath done wickednes: he shal burne aliue with them,
neither shal there ſo great abomination remaine in the
middes of you † He that shal companie with beaſt and cat- 15
tel, dying let him die: the beaſt alſo doe ye kil. † The woman 16
that shal lie vnder anie beaſt, shal be killed together with the
ſame: their bloud be vpon them. † He that taketh his ſiſter 17
the daughter of his father, or the daughter of his mother, and
ſeeth her turpitude, and she beholdeth her brothers igno-
minie: they haue committed a ſhameful thing: they shal be
ſlaine

:: Violating this law in anie degree in the right line, either of conſanguinitie, or affinitie, or in the firſt collateral degree of cõſanguinitie, was puniſhed with death;

ſlaine, in the ſight of their people, becauſe they haue reuealed one an others turpitude, and they shal beare their iniquitie. † He that compaineth with a woman in her menſtrual fluxe, and reuealeth her turpitude, and she openeth the fountaine of her bloud, both shal be deſtroyed out of the middes of their people. † The turpitude of :: thy aunt by thy mother, and of thy aunt by thy father, thou shalt not diſcouer: he that doeth this, hath diſcloſed the ignominie of his flesh, both shal beare their iniquitie. † He that compaineth with the wife of his vncle by the father, or of his vncle by the mother, and reuealeth the ignominie of his kinred, both shal beare their ſinne: without children they shal die. † He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. † Keepe my lawes, and iudgementes, and doe them: leſt the land which you shal enter into and inhabite, vomite out you alſo. † Walke not in the ordinances of the nations, which I wil expel before you. For :: al theſe thinges haue they done, and I haue abhorred them. † But to you I ſpeake: Poſſeſſe their land, which I wil geue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue ſeperated you from other peoples. † Therfore doe you alſo ſeperate the cleane beaſt, from the vncleane, and the cleane foule from the vncleane: pollute not your ſoules, in beaſtes, and birdes, and al thinges that moue on the earth, and which I haue shewed vnto you, to be polluted. † You shal be holie vnto me, becauſe I the Lord am holie, and I haue ſeparated you from other peoples, that you should be mine. † Man, or woman, in whom is a pithonical or diuining ſpirite, dying let them die, they shal ſtone them: their bloud be vpon them.

but in the firſt collateral of affinitie, and in the ſecond collateral degree as wel of cõſanguinitie, as affinitie, with leſſe puniſhment.

VVhich ſheweth greatter obligation, & greatter ſinne, cõcerning the right line, then the collateral; alſo in the firſt degree of conſanguinitie then in the ſecond; and more in conſanguinitie then in affinitie.

::Not for euerie kind of ſinne (though euerie one is puniſhable,) but for the more hainous, & for altogether the Chananites were caſt out of their land.

CHAP. XXI.

At what funerals Prieſts may not be preſent. 7. VVhat VVemen they may not marie, 9. a prieſts daughter committing fornication muſt be burned. 10. The high Prieſt shal not vncouer his head, nor rent his garment, nor be preſent at anie funeral, nor at al goe forth of the holie place. 13. VVhen he marieth he muſt take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons ſtock) shal miniſter in the Sanctuarie, nor approch to the Altar.

OVR

OVR Lord ſaid alſo to Moyſes: Speake to the prieſtes 1
the ſonnes of Aaron, and thou ſhalt ſay to them: Let
not a prieſt be contaminated in the deathes of his citizens,
† but onlie in his kinne, and nigh of bloud, that is to ſay, 2
vpon his father and mother, and ſonne, and daughter, bro-
ther alſo, † and ſiſter being a virgin which hath not bene ma- 3
:: By the prīce S. Paul. vnderſtood the high Prieſt. Act. 23. ried to a husband: † but neither in :: the prince of his people 4
ſhal he be contaminated. † Neither ſhal they ſhaue their 5
head, nor beard, nor make inciſions in their fleſh. † They 6
ſhal be holie to their God, and shal not pollute his name:
for the burnt ſacrifice of the Lord, and breades of their
God doe they offer, and therfore they shal be holie. † A 7
whore and a vile ſtrumpette he shal not take to wife, nor
her, that is put away from her husband: becauſe they are cō-
ſecrated to their God, † and offer the breades of propo- 8
ſition. Be they holie therfore, becauſe I alſo am holie, the
Lord, that ſanctifie them. † The daughter of a prieſt if she 9
be taken in whordome, & dishonour the name of hir father,
shal be burnt with fire. † The grand bisshoppe, that is to ſay 10
the prieſt that is greateſt among his brethren, vpon whoſe
head hath bene poured the oyle of vnction, and whoſe
handes were conſecrated in prieſthood, and who was re-
ueſted with the holie veſtimentes, shal not vncouer his head,
:: Caiphas rēt his garments (*Mat.* 26.) cōtrarie to this law, malice making him neglect his owne dignitie he shal :: not rent his garments: † and to no dead perſon shal 11
he enter in at al. vpon his father alſo, and mother shal he not
be contaminated. † Neither shal he goe forth out of the 12
holie places, leſt he pollute the Sāctuarie of the Lord, becauſe
the oyle of the holie vnction of his God is vpon him I the
Lord. † He shal take a virgin vnto his wife: † but a widow 13 14
and her that is put away, and a filth, and a whore he shal not
take, but a maide of his owne people: † that he mingle not 15
the ſtocke of his kinred with the common people of his
nation: becauſe I am the Lord that ſanctifie him. † And 16
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron: The 17
:: If ſuch deformities and defectes made men irregular, and vnmete to exerciſe prieſtlie function in the old teſtament, how man of thy ſeede throughout their families, that hath :: a
blemish, shal not offer breades to his God, † neither shal he 18
approch to his miniſterie: If he be blinde, if lame, if he
haue a litle, or a great, or a crooked noſe, † if his foote be 19
broken, if his hand, † if he be crooke backed, or blere eyed, 20
or haue a pearle in his eye, or a continual ſcabbe, or drie
ſcurffe in his bodie, or be burnt. † Euerie one that hath a 21
blemish

blemish of the ſeede of Aaron the prieſt, ſhal not approch to offer the hoſtes to the Lord, nor the breades to his God.
22 † He shal eate notwithſtanding of the breades, that are
23 offered in the Sanctuarie, † yet ſo that he enter not within the veilen, or approch to the altar, becauſe he hath a blemish, and he muſt not contaminate my Sanctuarie. I the Lord that
24 ſanctifie them. † Moyſes therfore ſpake to Aaron, and to his ſonnes and to al Iſrael, al thinges that had bene commanded him.

CHAP. XXII.

Who may eate of ſanctified things. 17. *And what things may be offered.*

1 2 OVR Lord alſo ſpake to Moyſes, ſaying: † Speake to Aaron and to his ſonnes, that they beware of thoſe that are the conſecrated thinges of the children of Iſrael, and contaminate not the name of the thinges ſanctified to
3 me, which they offer. I the Lord. † Say to them, and to their poſteritie: Euerie man of your ſtocke, that approcheth to thoſe thinges that are conſecrated, and which the children of Iſrael haue offered to the Lord, in whom there is vn-
4 cleanneſſe, shal perish before the Lord. I am the Lord. † The man of the ſeede of Aaron, that is a leper, or hath a fluxe of ſeede, :: shal not eate of thoſe thinges that are ſanctified to me vntil he be healed. He that toucheth a thing vncleane by occaſion of that is dead, and he from whom iſſueth ſeede
5 as it were of copulation, † and he that toucheth a creeping beaſt, and whatſoeuer vncleane thing, the touching wherof
6 is filthie, † shal be vncleane vntil euen, and shal not eate thoſe thinges that are ſanctified: but when he hath washed
7 his flesh with water, † and the ſunne is downe, then being cleanſed he shal eate of the ſanctified thinges, becauſe it is
8 his meate. † Carrien and that which was taken of a beaſt, they shal not eate, nor be polluted in them. I am the Lord.
9 † Let them keepe my preceptes, that they be not ſubiect to ſinne, and die in the Sanctuarie, when they shal haue polluted
10 it. I the Lord that ſanctifie them. † No ſtranger shal eate of the ſanctified thinges, the prieſtes gueſt, and hireling
11 shal not eate of them. † But whom the prieſt hath bought, and he that is his ſeruant borne in his houſe, theſe shal eate
12 of them. † If the daughter of a prieſt be maried to anie of the people: of thoſe thinges that are ſanctified, and of the

:: By theſe accidental vncleannes, was prefigured the cenſure of ſuſpenſion in clergie men.

firſt fruites ſhe ſhal not eate. † But if ſhe be a widow, or put 13
away, and without children returne to her fathers houſe: as
ſhe was wont being a maide, ſhe ſhal be fedde with her fa-
thers meates. No ſtranger hath power to eate of them. † He 14
that eateth of the ſanctified thinges by ignorance, ſhal adde
the fifth part with that which he did eate, and ſhal geue it to
the prieſt into the Sanctuarie. † Neither ſhal they contami- 15
nate the ſanctified thinges of the children of Iſrael, which
they offer to the Lord: † leſt perhappes they ſuſtaine the ini- 16
quitie of their offence, when they ſhal haue eaten the ſanc-
tified thinges. I the Lord that ſanctifie them. † And our Lord 17
ſpake to Moyſes, ſaying: † Speake to Aaron, and to his 18
ſonnes, and to al the children of Iſrael, and thou ſhalt ſay to
them: The man of the houſe of Iſrael, and of the ſtrangers
which dwel with you, that offereth his oblation, either
paying his vowes, or offering of his owne accord, whatſoeuer
that be which he preſenteth for an holocauſt of the Lord,
† to be offered by you, it ſhal be a male without ſpotte of 19
beeſes, and muttons, & of goates. † If it haue a blemish, you 20
ſhal not offer it, neither ſhal it be acceptable. † The man 21
that offereth a victime of pacifiques to the Lord, either paying
his vowes, or offering of his owne accorde, aſwel of beeſes
as of muttons, ſhal offer it without blemish that it may be
acceptable: there ſhal be no blemish in it. † If it be blind, 22
if it be broken, if it haue a ſcarre, if bliſters, or a ſcabbe, or a
drie ſcurfe: you ſhal not offer them to the Lord, nor burne of
them vpon the Lordes altar. † An oxe and a sheepe, hauing 23
the eare and the taile cut of, thou maieſt offer voluntarily but
a vow can not be paied of them. † No beaſt that hath the 24
ſtones bruiſed, or crushed, or cut and taken away, ſhal you
offer to the Lord, and in your land make not this at al. † Of 25
the hand of a ſtranger you ſhal not offer breades to your
God, and what other thing ſoeuer he would geue: becauſe
they are al corrupted, and blemished: you ſhal not receiue
them. † And our Lord ſpake to Moyſes, ſaying: † An oxe, 26
a sheepe, and a goate, when they are brought forth ſhal be 27
ſeuen dates vnder the vdder of their damme: but the eight
day, and ſo forward they may be offered to the Lord. † Whe- 28
ther it be a beeſe, or a sheepe, they ſhal not be immolated
in one day with their young ones. † If you immolate an hoſte 29
for thankes giuing to the Lord, that he may be placable, † the 30
ſame

same day you shal eate it, there shal not ought remaine vntil
31 the morning of the next day. I the Lord. † Keepe my com-
32 mandementes, and doe them. I the Lord. † Pollute not my
holie name, that I may be sanctified in the middes of the chil-
33 dren of Israel. I the Lord that sanctifie you, † and brought
you out of the Land of Ægypt, that I might be your God.
I the Lord.

CHAP. XXIII.

The solemnities of the Sabbath, 5. of Pasch and first fruites. 15. of Pentecost, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the same shal be celebrated.

The fourth part. Of feastes, times of rest, & Iubilie. with priuilegies, rewardes & punishments.

1 2 AND our Lord spake to Moyses, saying: † Speake to the
children of Israel, and thou shalt say to them: These
are " the festiuities of our Lord, which you shal cal holie.
3 † Six daies ye shal doe worke: :: the seuenth day, because it
is the rest of the sabbath, shal be called holie. No worke shal
you doe in it: it is :: the Sabbath of the Lord in al your habi-
4 tations. † These therfore are the holie festiuities of the
5 Lord, which you must celebrate in their times. † The first
moneth, the fourteenth day of the moneth at euen, is the
6 :: Phase of the Lord: † and the fiftenth day of this moneth
is the solemnitie of the Azymes of the Lord. Seuen daies shal
7 you eate azymes. † The first day shal be most solemne vnto
8 you, and holie: no seruile worke shal you doe in it: † but you
shal offer sacrifice in fire to the Lord seuen daies. but the se-
uenth day shal be more solemne, and more holie: and you
9 shal doe no seruile worke in it. † And our Lord spake to
10 Moyses, saying: † Speake to the children of Israel, and thou
shalt say to them. When you shal be entred into the land,
which I wil geue you, and shal reape your corne, you shal
bring sheaues of eares, the first fruites of your harueft to
11 the priest: † who shal eleuate the bundle before the Lord,
the next day after the Sabbath, that it may be acceptable for
12 you, and shal sanctifie it. † And in the self same day that the
sheafe is consecrated, shal be killed a lambe without spotte
13 of a yeare old for an holocaust of the Lord. † And the liba-
ments shal be offered with it, two tenthes of floure tempered
with oile, for a burnt sacrifice of the Lord, and a most
sweete odour: libaments also of wine, the fourth part of an
14 hin. † Bread, and fried barlie, and frumentie, you shal not

:: There were eight seuerall, feastes commãded by this law (besides the dailie sacrifice) mentioned. *Num.* 28. & 29. of which onlie seuen are here expressed.

1.

::The Sabbath in memorie that God created al things in six daies & rested the seuenth.

2.

:: Pasch in memorie of their deliuerie from Ægypt.

eare of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. † You shal number therfore from the morow after the Sabbath, wherin you did offer the sheafe of the first fruites, seuen ful weekes, † vnto the morow after the seuenth weeke be expired, that is to say :: fiftie daies, and so you shal offer a new sacrifice to the Lord. † out of al your habitations, two loaues of first fruites, of two tenthes of flour :: leauened, the which you shal bake for the first fruites of the Lord. † And you shal offer with the breades seuen lambes without spotte of a yeare old, and one calfe from the heard, and two rammes, and they shal be for an holocaust with their libamentes, for a most sweete odour to the Lord. † You shal make a bucke goate also for sinne, and two lambes of a yeare old for hostes of pacifiques. † And when the priest hath eleuated them with the breades of the first fruites before the Lord, they shal turne to his vse. † And you shal cal this day most solemne, and most holie : no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. † And after you reape the corne of your land, you shal not cut it to the verie ground : neither shal you gather the eares that remaine, but you shal let them alone for the poore and for strangers. I am the Lord your God. † And our Lord spake to Moyses, saying : † Speake to the children of Israel : The seuenth moneth, on :: the first day of the moneth, shal be a Sabbath, a memorial, by sounding of trumpettes, and shal be called holie : † no seruile worke shal you doe in it, and you shal offer holocaust to the Lord. † And our Lord spake to Moyses, saying : † vpon the tenth day of this seuenth moneth shal be the day of :: expiations most solemne, and it shal be called holie : and you shal afflict your soules in it, and shal offer holocaust to the Lord. † No seruile worke shal you doe the time of this day : because it is a day of propitiation, that the Lord your God may become propitious vnto you. † Euerie soule, that is not afflicted this day, shal perish out of his people : † and which shal doe anie worke, the same wil I destroy out of his people. † No worke therfore shal you doe in it : it shal be an euerlasting ordinance vnto you in al your generations, and habitations. † It is a Sabbath of resting, and you shal afflict your soules the ninth day of the moneth:

3. :: Pentecost in remembrance of receiuing the law. :: See chap. 7. v. 14.

4. :: Feast of trumpets, in memorie that a ram sticking by the hornes was offered by Abraham in stead of Isaac.

5. :: Feast of Expiation in memorie of the sinne in worshipping the calfe, and for al sinnes forgotten, or vnknowne.

moneth : from euen vntil euen you shal celebrate your sab-
33 34 bathes. † And our Lord spake to Moyses, saing: † Speake
to the children of Israel: From the fifteenth day of this se-
uenth moneth, shal be the festiuitie of :: tabernacles seuen 6.
35 daies to the Lord. † The first day shal be called most solemne :: Feast of Ta-
and most holie: no seruile worke shal you doe in it. And se- bernacles, to
36 uen daies you shal offer holocaustes to the Lord. † The eight remēber Gods
day also shal be most solemne and most holie, and you shal protection in
offer holocaustes to the Lord: for it is of :: assemblie and col- the wildernes,
37 lection: no seruile worke shal you doe in it. † These are where they
the festiuities of the Lord, which you shal cal most solemne dwelled in ta-
and most holie, and shal offer in them oblations to the Lord, bernacles 40.
holocausts and libaments according to the rite of euerie day: yeares. 7.
38 † beside the sabbathes of the Lord, and your giftes, and those :: Feast of As-
that you shal offer by vow, or which you shal giue to the semblie and
39 Lord voluntarily. † Therfore from the fifteenth day of the collection in
seuenth moneth, when you shal haue gathered al the fruites memorie of
of your land, you shal celebrate the festiuitie of the Lord se- peace geuen
uen daies, on the first day and the eight shal be a sabbath, in the land of
40 that is rest. † And you shal take to you the first day the fru- promise.
res of a most faire tree, and the branches of palmes, and
boughes of the tree with thicke leaues, and willowes of the
41 brooke, and you shal reioice before the Lord your God. † And
you shal celebrate the solemnitie therof seuen daies in the
yeare. It shal be an :: euerlasting ordinance in your generati- :: These feasts
ons. The seuenth moneth shal you celebrate the festiuitie, were *euerlasting*
42 † and shal dwel in bowres seuen daies. euerie one, that is of to the Iewes *in*
43 the stocke of Israel, shal abide in tabernacles: † that your *their generati-*
posteritie may learne that I made the children of Israel, to *ons*, that is, ne-
dwel in tabernacles, when I brought them out of the Land uer to be alte-
44 of Ægypt. I the Lord your God. † And Moyses spake cōcer- red by them,
ning the solemnities of our Lord to the children of Israel. nor during
their state.
S. Aug. q. 43. in Exod.

ANNOTATIONS.

CHAP. XXIII.

2. *The festiuities*] As other lawes written by Moyses concerning Sacrifices, Sacraments, Degrees hindering mariage, punishments of sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: so this law of festiuities is partly moral, for that al men are bound to kepe some festiual dayes in honour of God, partly ceremonial, and so the Sabbath day was kept holie in the old Testament, the seuenth day of the weke, and other feastes, the dayes here prescribed. But these particular feastes and times are abrogated by Christ, whom Festiual daies perteine to the seruice of God.

they prefigured. In ſo much that now it is not lawful to kepe them, for it would ſignifie that Chriſt were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Colloſſ. 2.* and in other places) and it were plaine Iudaiſme, and Hereſie condemned by the Councel of Laodicia *cap. 29. accurſing them that Iudaize abſtayning that day from wvorkes.* S. Gregorie alſo refuteth this hereſie, li. 11. Epiſt. 3 ſhewing that Antichriſt wil embrace it fauouring the Iewes: In place wherof the next day (which we cal ſunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica our Lords day* (*Apoc. 1.*) And this change the Proteſtants confeſſe to be lawful and neceſſaire, though we haue no other expreſſe ſcripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Chriſtians know, that the day after the ſabbath is our wekelie holie day, in memorie of Chriſts Reſurrection the ſame day, and in figure of the general reſurrection of al men, and of life euerlaſting to the bleſſed. *S. Aug. li. 22. c. 30. ciuit. & Epiſt. 119. c. 15.* and S. Hierome *Epiſt. ad Hedib.* The ſame reaſon and authoritie do alſo warrant the change of other feaſtes, and inſtitution of new, in honour of God, our Sauiour Ieſus Chriſt, his Mother, and other Sainctes, and in memorie of benefites receiued, as here we ſee in the old Teſtament diuers were commanded by God, ſome alſo inſtituted long after Moyſes, as by Mardocheus and other Iewes, Eſter. 9. and the reſtauration with new dedication of the altar 1. Machab. 4. obſerued by our ſauiour Ioan. 10. v. 22.

It is hereſie to kepe the Sabbath holie day.

In place therof we kepe Sunday.

Other feaſtes alſo changed, and new inſtituted by the ſame authoritie.

CHAP. XXIIII.

Prouiſion of oile for lampes in the Tabernacle. 5. *The making, and diſpoſing the loaues of propoſition,* 10. *The punishment of blaſphemie, and man ſlaughter.* 18. *And the paine of equal reuenge.*

AND our Lord ſpake to Moyſes, ſaying: † Command 1 2
the children of Iſrael, that they bring vnto thee: oyle
of oliues moſt pure, and cleare, to furniſh the lampes con-
tinually, † without the veile of the teſtimonie in the taber- 3
nacle of couenant. And Aaron shal ſette them from euen
vntil morning before the Lord, by a perpetual ſeruice and
rite in your generations. † Vpon the candleſticke moſt 4
cleane shal they be putte alwaies in the ſight of the Lord.
† Thou shalt take alſo floure, and shalt bake therof twelue 5
::Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, ſufficied one man for a day. *Exod. 16. v. 16. & 36.* breades, which shal haue euerie one :: two tenthes: † which 6
thou shalt ſette ſix one againſt an other vpon the moſt cleane
table before the Lord, † and thou shalt put vpon them the 7
cleareſt franckincenſe, that the bread may be for a moni-
ment of the oblation of the Lord. † Euerie ſabbath they 8
shal be changed before the Lord, receiued of the children
of Iſrael by an euerlaſting couenant: † and they shal be 9
Aarons and his ſonnes, that they may eate them in a holie
place: becauſe it is moſt Holie of the ſacrifices of the Lord

by a

10 by a perpetual right. † And behold there went forth the sonne of a woman of Israel, whom she had borne of an Ægyptian among the children of Israel, and fel at wordes in
11 the campe with a man of Israel. † And when he had blasphemed the name, and had cursed it, he was brought to Moyses: (And his mother was called Salumith, the daughter
12 of Dabri of the tribe of Dan.) † And they did cast him into prison, til they might know what our Lord would command.
13 14 † Who spake to Moyses, † saying: Bring forth the blasphemer without the campe, and let al that heard him, put
15 their handes vpon his head, and let al the people stone him. † And to the children of Israel thou shalt speake: The man
16 that curseth his God, shal beare his sinne: † and he that blasphemeth the name of the Lord, dying let him dye: al the multitude of the people shal stone him, whether he be a natural, or stranger. He that blasphemeth the name of the
17 Lord, dying let him dye. † He that striketh, and killeth a
18 man, dying let him dye. † He that striketh a beast, shal
19 render one for it, that is to say, soule for soule, † He that giueth anie of his neighbours a blemish :: as he did, so shal
20 it be done to him: † fracture for fracture, eye for eye, tooth for tooth he shal restore. What blemish he gaue, the like
21 shal he be compelled to sustaine. † He that striketh a beast, shal render an other. He that striketh a man, shal be punished.
22 † Let there be equal iudgement among you, whether a stranger, or a natural sinne: because I am the Lord, your
23 God. † And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the campe, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

so that one of these loaues was as much as al the meate which two do ordinarily eate in one day.

:: This Law designing equalitie, was to put a limite, not to enforce to reuenge for the parte damaged if he would might remitte al or part. *s. Aug. li. 19. c. 25. cont. Faustum.*

CHAP. XXV.

The law of the seuenth yeare, 8. and fiftith yeare, which is the Iubilie. 13. when al enheritance sold returneth to the former owner. (24. as also it may in the mean time be redeemed) 35. Vsurie prohibited, 39. and seruitude among the Israelites, only they may be hyred til the Iubile yeare. 47. and may be redeemed from seruitude of strangers: 54. at least they shal be free in the yeare of Iubile.

1 AND our Lord spake to Moyses in the mount Sinai,
2 saying: † Speake to the children of Israel, and thou shalt say to them: When you shal be entred to the land which

I 2 I

I wil geue you, thou shalt ſabbatize the ſabbath to the
Lord. † Six yeares thou shalt ſowe thy field, and ſix yeares 3
thou ſhalt cut thy vineyard, and ſhalt gather the fruites therof:
† but in the ſeuenth yeare a ſabbath shal be to the earth, 4
of the reſting of the Lord: the field thou shalt not ſowe,
and the vineyard thou shalt not cut. † The thinges that 5
the ground shal bring forth of it ſelf, thou shalt not reape:
and the grapes of thy firſt fruites thou shalt not gather as a
vintage: for it is a yeare of the reſting of the earth: † but 6
they ſhal be vnto you for meate, to thee and thy manſeruant,
to thy woman ſeruant and hyreling, and to the ſtranger that
ſeiourneth with thee: † to thy beaſtes and cattel al thin- 7
ges that grow shal giue meate. † Thou shalt number 8
thee alſo ſeuen weekes of yeares, that is to ſay, ſeuen
times ſeuen, which together make fourtie nine, yea-
res: † and thou :: shalt ſound with the trumpet the ſe- 9
uenth moneth, the tenth day of the moneth, in the time of
propitiation in al your land. † Thou shalt ſanctifie the fifteth 10
yeare, and shalt proclaime remiſſion to al the inhabitantes
of thy land: for it is the yeare of Iubilie. Euerie man shal
returne to his poſſeſſion, and euerie one shal goe backe to
his old familie: † becauſe it is the Iubilie and the fifteth 11
yeare. You shal not ſowe nor reape the thinges that growe in
the field of their owne accord, and the firſt fruites of vintage
you shal not gather, † becauſe of the ſanctification of the 12
Iubilie, but forthwith as they grow you shal eate them. † In 13
the yeare of Iubilie al shal returne to their poſſeſſions.
† When thou ſhalt ſel anie thing to thy neighbour, or shalt 14
buy of him, preſſe not thy brother, but according to the
number of the yeares of Iubilie thou shalt buy of him,
† and according to the ſupputation of the fruites he shal 15
ſel to thee. † The moe yeares remaine after the Iubilie, ſo 16
much more shal the price increaſe: and the leſſe time that
thou shal account, ſo much the leſſe shal the purchaſe:
be valued. for the time of the fruites he shal ſel to thee.
† Doe not afflict your contrimen, but let euerie one feare 17
his God, becauſe I the Lord your God. † Do my precepres, 18
and keepe my iudgementes, and fulfil them: that you may
dwel in the land without anie feare, † and the ground may 19
yeld you her fruites, which you may eate vnto your fil, fea-
ring no mans inuaſion. † But if you ſay: What shal we 20
eare

:: Of ſounding with trũpets, which is pleaſant & ioyful, cometh the name of Iubilie: the effect of it is remiſſion of al bondes, reſtauration of former libertie, and recouerie of enheritãce. In the old Teſtament of tẽporal things in the new of ſpiritual, prefigured therby: as remiſſiõ of ſinne; deliuerie frõ bondage therof; recouerie of grace; and preparation to eternal glorie.

eate the ſeuenth yeare, if we ſowe not, nor gather our fruites?
21 † I wil geue you my benediction the ſixt yeare, and it ſhal
22 yeld the fruites of three yeares: † and the eight yeare you
ſhal ſowe, and ſhal eate of the old fruites, vntil the ninth
23 yeare; til new be growne, you ſhal eate the old. † The land
alſo ſhal not be ſould for euer: becauſe it is mine, and you
24 are my ſtrangers and ſeiourners. † For the which cauſe al
the countrie of your poſſeſſion ſhal be ſould vnder the con-
25 dition of redemption. † If thy brother impouerished ſel
his litle poſſeſſion, and his kinſeman wil, he may redeme that
26 which he had ſould. † but if he haue no kinſeman, and him
27 ſelf can finde the price to redeme it: † the fruites ſhal be
accounted from that time when he ſould it: and the reſidue
he ſhal reſtore to the buier, and ſo he ſhal receiue his poſſeſ-
28 ſion againe. † but if his hand finde not to repay the price,
the buier ſhal haue that he bought, vntil the yeare of Iubilee.
For in it al ſale ſhal returne to the owner, and to the old poſ-
29 ſeſſour. † He that ſelleth a houſe within the walles of a ci-
tie, ſhal haue licence to redeme it, vntil one yeare be expired,
30 † if he redeme it not, and the compaſſe of the yeare be fully
out, the buier ſhal poſſeſſe it, and his poſteritie for euer, and
31 it can not be redemed, no not in the Iubilee. † But if the
houſe be in a village, that hath not walles, it ſhal be ſould
according to the law of fieldes. if it be not redemed before,
32 in the Iubilee it ſhal returne to the owner. † The houſes of
33 Leuites, which are in cities, may alwaies be redemed: † if
they be not redemed, in the Iubilee they ſhal returne to the
owners, becauſe the houſes of the cities of the Leuites are
34 for poſſeſſions among the children of Iſrael. † But let not
their ſuburbes be ſould, becauſe it is a perpetual poſſeſſion.
35 † If thy brother be empouerished, and weake of hand, and
thou receiue him as a ſtranger and ſeiourner, and he liue with
36 thee, † take not vſuries :: of him, nor more then thou ga-
ueſt. feare thy God, that thy brother may liue with thee.
37 † Thou ſhalt not geue him thy money to vſurie, and an ouer
38 plus of the fruites thou ſhalt not exact of him. † I the Lord
your God, that brought you out of the Land of Ægygt, that
I might geue you the Land of Chanaan, and might be your
39 God. † If thy brother conſtrained by pouertie, ſel him ſelf
to thee, thou ſhalt not oppreſſe him with the ſeruitude of
40 ſeruants, † but he ſhal be as an hireling, and a ſeiourner:

:: Iewes for their aduãtage hold it lawful, to take vſurie of ſtrangers, not obſeruing that it is alſo commanded often in ſcripture, *not to afflict, but to loue ſtrangers. Exod. 22, 23. Leuit. 19*

vntil the yeare of Iubilee he shal worke with thee, † and afterward he shal goe out with his children, and shal returne to his kinred and to the possession of his fathers. † for they are my seruantes, and I brought them out of the Land of Ægypt. let them not be sould by the condition of seruantes: † afflict him not by might, but feare thy God. † Let your man seruant, and woman seruant, be of the nations that are round about you. † And of the strangers, that seiourne with you, or that were borne of them in your land, these you shal haue for seruantes: † and by right of inheritance shal leaue them to your posteritie, and shal possesse them for euer. but your brethren the children of Israel doe ye not oppresse by might. † If the hand of a stranger or seiourner grow strong among you, and thy brother empouerished sel him self to him, or to any of his stocke: † after the sale he may be redeemed. He that wil of his brethren shal redeme him, † both the vncle by father, and the vncles sonne, and the kinsman, and the allied. But and if him self be able also, he shal redeme him selfe, † accounting onlie the yeares from the time of his selling vnto the yeare of Iubilee: and accounting the money, that he was sould for, according to the number of the yeares and the reckning of an hyreling. † If they be more yeares that remaine vntil the Iubilee, according to these also shal he repay the price. † if few, he shal make the reckning with him according to the number of the yeares, and shal repay to the buyer for that which remaineth of the yeares, † his wages being allowed for the which he serued before: he shal not afflict him violently in thy sight. † And if by these meanes he can not be redemed, in the yeare of Iubilee he shal goe out with his children. † For the children of Israel are my seruantes, whom I brought forth out of the Land of Ægypt.

41 42 43 44 45 46 47 48 49 50 51 52 53 54 55

CHAP. XXVI.

With new prohibition of Idolatrie, and commandment to kepe the Sabbath 3. rewardes are promised to al that obserue Gods precepts. 14. And manie miserable punishments are threatned to al transgressors.

:: Heretikes holding their corrupt course, wil nedes

I THE Lord your God: you shal not make to your selues an idol and :: thing grauen, neither shal you erect titles, nor set a notorious stone in your land, for to adore it.

1

for

2 for I am the Lord your God. † Keepe my ſabbathes, and
3 dread my Sanctuarie. I the Lord. † If you walke in my pre-
ceptes, and keepe my commandementes, and doe them, I wil
4 geue you raine in their ſeaſons, † and the earth shal bring
forth her ſpring, and the trees ſhal be repleniſhed with fruites.
5 † The threshing of your harueſt shal reach vnto vintage, and
the vintage shal reach vnto ſowing time: and you shal eate
your bread to your fil, and without feare shal you dwel in
6 your land. † I wil geue peace in your coaſtes: you shal ſleepe,
and there shal be none to make you afraid. I wil take away
euil beaſtes: and the ſword shal not paſſe through your quar-
7 ters. † You shal purſue your enemies, and they shal fal be-
8 fore you. † fiue of yours shal purſue an hundred ſtrangers,
and an hundred of you tenne thouſand: your enemies shal
9 fal by the ſword in your ſight. † I wil reſpect you, and make
you encreaſe: you shal be multiplied, and I wil eſtabliſh my
10 couenant with you. † You shal eate the eldeſt of the old
ſtore, and new coming vpon it you shal caſt forth the old.
11 † I wil ſette my tabernacle in the middes of you, and my
12 ſoule shal not caſt you of. † I wil walke among you, and wil
13 be your God, and you shal be my people. † I the Lord your
God: that haue brought you out of the Land of the Ægyp-
tians, that you should not ſerue them, and that haue broken
the chaines of your neckes, that you might goe vpright.
14 † But if you wil not heare me, nor doe al my commande-
15 ments, † if you diſpiſe my lawes, and contemne my iudge-
mentes that you do not thoſe thinges which are appointed
16 by me, and bring my couenant to nothing worth: † I alſo
wil do theſe thinges to you: I shal quickly viſite you with
pouertie, and burning heat, which shal waiſt your eies, and
conſume your liues. you shal ſowe your ſeede in vaine, which
17 ſhal be deuoured of the enemies. † I wil ſette my face
againſt you, and you shal fal downe before your enemies,
and shal be made ſubiect to them that hate you. you shal
18 flee, when no man purſueth you. † But if you wil not
obey me ſo neither, I wil increaſe your chaſtiſementes
19 ſeuen fould for your ſinnes, † and wil breake the pride
of your ſtubburneſſe. and I wil make to you the heauen,
20 from aboue as iron, and the earth as braſſe. † Your labour
ſhal be ſpēt in vaine, the earth ſhal not bring forth her ſpring,
21 nor the trees yeld their fruites. † If you walke contrarie

haue an image of Chriſt, or Sainct, to be the grauen thing, which is forbidden in holie Scriptures: & therfore falſly tranſlate, *Peſel* a *grauen image* where in dede it ſignifieth an image, picture or purtrature of an idol. that is, a *grauen idol*. So here as in other places, it is forbid to make an idol, or ſimilitude of anie idol.

to me, and wil not heare me, I wil increaſe your plagues vntil
ſeuen fould for your ſinnes: † and I wil ſend in vpon you 22
the beaſtes of the field, which may conſume you, and
your cattaile, and may bring al thinges to a ſmal number,
and that your waies may be made deſert. † And if you wil 23
neither ſo receiue diſcipline, but walke rather contrarie to
me: † I alſo wil goe oppoſite againſt you, and wil ſtrike 24
you ſeuen times for your ſinnes. † and I wil bring in vpon 25
you the ſword a reuenger of my couenant. And when you
ſhal flee into the cities, I wil ſend the peſtilence in the mid-
deſt of you, and you ſhal be deliuered in the handes of the
enemies, † after I ſhal haue broken the ſtaffe of your bread: 26
ſo that tenne wemen ſhal bake your breades in one ouen,
and ſhal render them by weight: and you ſhal eate, and ſhal
not be filled. † But if you wil neither by theſe meanes heare 27
me, but walke againſt me: † I alſo wil goe againſt you in 28
contrarie furie, and wil chaſtice you with ſeuen plagues
for your ſinnes, † ſo that you ſhal :: eate the flesh of your 29
ſonnes and of your daughters. † I wil deſtroy your exceſſes, 30
and breake your idols. You ſhal fal among the ruines of your
idols and my ſoule ſhal abhorre you, † in ſo much that I wil 31
bring your cities into a wilderneſſe, and I wil make your San-
ctuaries deſert, neither wil I receiue any more the moſt
ſweete odour. † And I wil diſtroy your land, and your ene- 32
mies ſhal be aſtonied vpon it, when they ſhal be inhabitants
therof. † And you I wil diſperſe into the Gentiles, and wil 33
draw out the ſword after you, and your land ſhal be deſert,
and your cities deſtroied. † Then ſhal the land take pleaſure 34
in her ſabbathes al the daies of her deſolation: when you ſhal
be † in the enemies land, ſhe ſhal ſabbatize, and reſt in the 35
ſabbathes of her deſolation, becauſe ſhe did not reſt in your
ſabbathes when you dwelt in it. † And they that ſhal re- 36
maine of you, I wil put feare in their hartes in the countries
of their enemies, the ſound of a flying leafe ſhal terrifie them,
and they ſhal flie it as it were a ſword: they ſhal fal, when
no man purſueth, † and they ſhal euerie one fal vpon their 37
brethren, as flying from warres, none of you ſhal be ſo har-
die as to reſiſt your enemies. † You ſhal perish among the 38
Gentiles, and the enemies land ſhal conſume you. † And if 39
of them alſo ſome remaine, they ſhal pine away in their ini-
quities, in the land of their enemies, and for the ſinnes of
their

:: This extreme famine fel vpon ſome of them in Samaria. 4 Reg. 6. vpon others in Hieruſalem 4 Reg. 25. moſt ſpecially whē they were beſiged by Titus. *Ioſephus li. 7. c. 6. de bello Iudaico.*

40 their fathers, and their owne they shal be afflicted: † vntil
they confesse their owne and their auncetours iniquities,
wherby they haue preuaricated against me, and walked con-
41 trarie vnto me. † I also therfore wil walke against them, and
bring them into their enemies land, vntil their vncircumci-
sed mind be ashamed: then shal they pray for their impie-
42 ties. † And I wil remember my couenant, that I made with
:: Iacob, and Isaac, and Abraham. Of the land also I wil be
43 mindful: † which when it shal be left of them, shal take
pleasure in her sabbathes, being desolate for them. But they
shal pray for their sinnes, for that they reiected my iudge-
44 mentes, and dispised my lawes. † Howbeit euen when they
were in the land of their enemies, :: I did not cast them of al-
together, neither did I so dispise them, that they should be
consumed, and I should make my couenant with them fru-
45 strate. For I am the Lord their God, † and I wil remember
mine old couenant, when I brought them out of the Land
of Ægypt, in the sight of the Gentiles, for to be their God.
I the Lord. These are the iudgementes, and precepts, and
lawes, which our Lord gaue betwen him self and the chil-
dren of Israel in Monnt Sinai by the hand of Moyses.

:: Iacob is first here named, becausse he had no other children but this people, for Isaac was also father of the Idumeans, and Abrahā moreouer of the Ismaelites and Madianites, and becausse the great promises made to Abraham and Isaac pertained only to the Israelites. *Theodoret. q. 36. in Leuit.*

:: The church neuer wholly decayeth.

CHAP. XXVII.

How some vowes of diuers persones may be redemed, but some may not be changed. 28. All, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

The fifth part. Of vowes and Tithes.

1 2 AND our Lord spake to Moyses, saying: † Speake to
the children of Israel, and thou shalt say to them: The
man that shal haue made a vow, and :: bound his soule to
3 God, by estimation he shal geue the price. † If it be a man
from the twenteth yeare vntil three score, he shal geue fiftie
4 sicles of siluer, after the measure of the Sanctuarie: † if a
5 woman, thirtie. † But from the fift yeare vntil the twenteth,
6 a man shal geue twentie sicles: a woman tenne. † From one
moneth vntil the fift yeare, for a man shal be geuen fiue sicles:
7 for a woman three. † One that is three score and aboue a
8 man shal geue fiftene sicles: a woman tenne. † if he be
poore, and not able to pay the estimation he shal stand before
the priest: and as much as he shal esteme, and see him able to
9 pay, so much shal he geue. † But the beast, that may be im-
10 molated to the Lord, if a man doe vow it, shal be holie, † and

:: Becausse no other but the tribe of Leui could serue about the tabernacle, and yet others might desire to serue there, they might intreed therof geue a price: & haue the reward of their good wil.

:: The thing that is vowed, if it may be performed, pleaseth God better, then a change.

can not be changed, that is to say, neither a better for a bad, nor a worse for a good. and if he change it: both it self that was changed, and that for the which it was changed, shal be consecrated to the Lord. † The vncleane beast, 11
which can not be immolated to the Lord; if anie man vow it shal be brought before the priest. † Who iudgeing whether 12
it be good or euil, shal set the price. † which if he that of- 13
fereth wil geue, he shal adde aboue the estimation the fift part. † If a man vow his house, and sanctifie it to the Lord, 14
the priest shal consider it, whether it be good or bad, and according to the price, which he shal appoint, it shal be sold.
† But if he that had vowed, wil redeme it, he shal geue the 15
fift part of the estimation besides, and shal haue the house.
† And if he vow the field of his possession, and consecrate it 16
to the Lord, the price shal be estemed according to the measure of the seede. If the ground be sowed with thirtie bushels of barly, let it be solde for fiftie sicles of siluer. † If he vow 17
his field immediatly from the yeare of Iubilee, that is beginning, how much it can be worth, at so much it shal be estemed: † but if sometime after: the priest shal account the 18
money according to the number of yeares, that remaine vntil the Iubilee, and there shal be diminished of the price. † And 19
if he that had vowed, wil redeme his field, he shal adde the fift part of the estemed money, and shal possesse it. † And 20
if he wil not redeme it, but it be sould to any other man, he that had vowed it, can redeme it no more: † for when the 21
day of Iubilee commeth, it shal be sanctified to the Lord, and the possession consecrated pertaineth to the right of the priestes. † If the field be bought, and being not of his aun- 22
cetors possession be sanctified to the Lord, † the priest shal 23
account the price according to the number of yeares, vnto the iubilee: and he that had vowed, shal geue that to the Lord. † but in the Iubilee, it shal returne to the former 24
owner, that sould it, and had it in the lotte of his possession.

:: A sicle was about 15. d obolus three farthinges.

† Al estimation shal be weighed by the :: sicle of the san- 25
ctuarie. A sicle hath twentie oboles. † The " first borne, 26
which pertaine to the Lord, no man may sanctifie and vow: whether it be oxe, or sheepe, they are the Lordes. † And if 27
it be an vncleane beast, he that offereth it shal redeme it, according to thy estimation, and shal adde the fift part of the price. If he wil not redeme it, it shal be sould to an other

for

28 for how much soeuer it was estemed by thee. † Anie thing
that is :: consecrated to the Lord, whether it be man, or
beast, or field, shal not be sould, neither can it be redemed.
Whatsoeuer is once consecrated, shal be holie of holies to
29 the Lord. † And any consecration, that is offered of a man,
30 shal not be redemed, but dying shal die. † Al tithes of the
land, whether of corne, or of the fruites of trees, are the
31 Lordes, and are sanctified to him. † And if anie man wil
32 redeme his tithes, he shal adde the fift part of them. † Of
al the tithes of oxen, and sheepe and goates, that passe
vnder the sheepheardes rodde, euerie tenth that commeth
33 shal be sanctified to the Lord. † It shal not be chosen
neither good nor bad, neither shal it be changed for an other.
If anie man change it: both that which was changed, and
that for the which it was changed, shal be sanctified to the
34 Lord, and shal not be redeemed. † These are the precepts,
which our Lord commanded Moyses vnto the children of
Israel in the mount Sinai.

:: A vow made approued and consecrated to God, can not be changed by anie man, *Theoret. q. vlt. in Leuit.*

ANNOTATIONS. CHAP. XXVII.

26. *The first borne.*] God here forbiddeth to vow the first borne, and geueth the reason, for that *they are the Lordes*, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie gratful to God, appeareth not only in this chapter, and in manie other places of Moyses law, but also in the law of nature *Gen.* 28. Iacob vowed, and God accepted therof. *Gen.* 31. *v.* 13. And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth vowes. It is certaine also & manifest. 1. Tim. 5. that widowes did lawfully vowe chastitie in the primitiue Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most lerned and most godlie fathers, haue euer from Christs time both taught and practised religious vowes, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath benne, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Collegies, Hospitals, and the like, being no way bound therto but of mere deuotion. *See Annotations. 1. Tim. 5.*

Nmm.6. 30. Deut.23. Psal. 21. 49. 75. 115. 131.

Vowes are properly of things not commanded.

And are gratful to God.

Also in the new Testament.

THE

THE ARGVMENT OF THE BOOKE OF NVMERI.

Mysteries cõteined in these histories.

IN this booke called Numeri, are contained (saieth S. Hierom) the Mysteries of al Arithmetike, or numbering, of the Prophecie of Balaam, and of the fourtie two Mansions of the Israelites, in the desert. VVhich mystical sense the same great Doctor, as also S. Augustin and other Fathers do gather of the literal, written by Moyses. VVho here prosecuteth the sacred historie after Genesis and Exodus (Leuiticus also containing one moneth) from the second moneth of the second yeare, after the deliuerie of the Israelites out of Ægypt, here 39. yeares, to the last of Moyses life. First therfore he reporteth how al the men of twelue tribes, of the age of twentie yeares and vpward, were numbered. Likewise the tribe of Leui was numbered and imployed partly in priestlie function, the rest to assist the priests. He describeth also the order of marching and encamping, the Leuites alwayes next and round about the Tabernacle: the other twelue tribes in circuite of them on al sides. He moreouer recordeth certaine notable murmurings, tumults, schismes, and rebellions with the euents therof, and miserable endes of chief seducers. VVhose great iniuries Moyses mekely sustained with singular patience, stil executing his owne function with heroical fortitude. Among which, diuers precepts and lawes are partly repeated partly added, as wel concerning Religion and Gods seruice, as godlie policie and ciuil gouernment of the people, with chastisment of offenders. How also their enemies endeuoured to annoy them, Balac king of Moab procuring Balaam the sorcerer, so much as in him lay, to curse them, but al in vaine. Yet by carnal fornication manie were drawen to spiritual. Both which being punished God againe prospered his people, in diuers encounters and battailes against Infidels. Finally the promised Land of Chanaan on both sides Iordaine is described by limites, which they shal parte amongst them by lotte, the Leuites mingled in euerie tribe, with their appointed cities and commodities for habitation, and the tithes, first fruites, oblations and abundant prouision for their maintenance. Cities also of refuge are designed for casual manslayers: and a law established that al shal marie within their owne tribes, to auoide confusion of inheritances. So this booke may be diuided into three partes. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to diuers states and offices, before they depart from the desert of Sinai. in the nine first chapters. Then are related sundrie thinges, which happened vnto them in the rest of their iourney, especially manie and great impediments, through al which God punishing some, brought the residue to enioy the promised land. from the 10. chap. to the end of the 33. Lastly the countrie of Chanaan is againe promised, with order so to possesse and enioy it, that euerie tribe may haue and keepe their seuerall partes. in the three last chapters.

The contents according to the letter.

VVicked life draweth to Idolatrie.

Three partes of this booke.

Epist. ad Paulin.

99. in Num.

Exod. 40

Leuit. 1

Num. 1

Chap. 1

26.

3. 4.

18.

2. 10.

11. 12.

13. 14.

16. 20.

5. 6. 1

17. 19.

27. 28.

29. 30.

21.

22. 23.

24. 25.

31.

32. 33.

34.

35.

18.

35.

36.

THE BOOKE NVMERI

(OR NVMBERS) IN HEBREW VAIEDABBER.

CHAP. I.

All the men of twelue tribes of Iſrael, of the age of twentie yeares and vpwardes (but not vnder, nor women,) are numbred: 20. and are found in al ſix hundred thirtie thouſand fiue hundred fiftie. 47. The Leuites not yet numbred, are deſigned to ſerue about the Tabernacle.

The firſt part. Of thoſe which are nũbred of the 12. Tribes fitte for warre, & of the Leuites deſigned to ſerue the Tabernacle.

1 AND our Lord ſpake to Moyſes in the deſert of Sinai in the tabernacle of co-
2 uenant, the firſt day of the ſecond moneth, the ſecond yeare of their going out of Ægypt, ſaying: † Take the ſumme of the whole aſſemblie of the children of Iſrael by their kinredes, & houſes, and the names of euerie one,
3 whatſoeuer of the male ſexe, † from the twentith yeare and vpward, of al the ſtrong men of Iſrael, and you shal number
4 them by their troupes, thou and Aaron. † And there shal be with you the princes of the tribes, and of the houſes in
5 their kinredes, † whoſe names are theſe: Of Ruben,
6 Elizur the ſonne of Sedeur. † Of Simeon, Salamiel the
7 ſonne of Suriſaddai. † Of Iuda, Nahaſſon, the ſonne of
8 Aminadab. † Of Iſſachar, Nathanael the ſonne of Suar.
9 10 † Of Zabulon Eliab the ſonne of Helon. † And of the ſonnes of Ioſeph, of Ephraim, Eliſama the ſonne of Ammiud.
11 of Manaſſes, Gamaliel, the ſonne of Phadaſſur. † of Ben-
12 iamin, Abidan the ſonne of Gedeon. † of Dan, Ahiezer
13 the ſonne of Ammiſaddai. † of Aſer, Phegiel the ſonne
14 15 of Ochran. † Of Gad, Eliazaph the ſonne of Duel. † Of
16 Nephthali, Ahira the ſonne of Enan. † Theſe are the moſt noble princes of the multitude by their tribes and kinredes,

and the heades of the hoſte of Iſrael: † whom Moyſes and 17
Aaron tooke with al the multitude of the common people:
† and aſſembled them the firſt day of the ſecond moneth, 18
reckening them by the kinredes, and houſes, and families,
and heades, and names of euerie one from the twentith
yeare and vpwarde, † as our Lord had comanded Moyſes. 19
And they were numbered in the deſert of Sinai. † Of Ruben 20
the firſt begotten of Iſrael, by their generations and families
and houſes, and names of euerie heade, al that is of the male
ſexe, from twentith yeare and vpwarde, of them that goe
forth to warre, † fourtie ſix thouſand fiue hundred. † Of 21 22
the ſonnes of Simeon by the generations and families, and
houſes of their kinredes were reckened by the names and
heades of euerie one, al that is of the male ſexe, from twentith
yeare and vpward, of them that goe forth to warre, † fiftie 23
nine thouſand three hundred. † Of the ſonnes of Gad, by 24
the generations and families and houſes of their kinredes
were reckned by the names of euerie one from twentie yeares
and vpwarde, al that went forth to warre, † fourtie fiue 25
thouſand ſix hundred fiftie. † Of the ſonnes to Iuda by the 26
generations and families and houſes of their kinredes, by
the names of euerie one from the twentith yeare and vp-
ward, al that could goe forth to warre, † were reckned 27
ſeuentie foure thouſand ſix hundred. † Of the ſonnes of 28
Iſſachar, by the generations and families and houſes of their
kinredes, by the names of euerie one from the twentith yeare
and vpward, al that went forth to warre, † were reckened 29
fiftie foure thouſand foure hũdred. † Of the ſonnes of Zabu- 30
lon, by the generations and families and houſes of their kin-
redes, were reckened by names of euerie one from the twen-
tith yeare and vpward, al that could goe forth to warre, † fiftie 31
ſeuen thouſand foure hundred. † Of the ſonnes of Ioſeph, 32
namely of the ſonnes of Ephraim by the generations families
and houſes of their kinredes were reckened by the names
of euerie one, from the twentith yeare and vpward, al that
could goe forth to warre, † fourtie thouſand fiue hundred. 33
† Moreouer of the ſonnes of Manaſſes, by the generations 34
and families and houſes of their kinredes, were reckened
by the names of euerie one from twentie yeares and vpward,
al thar could goe forth to warre, † thirtie two thouſand 35
two hundred. † Of the ſonnes of Beniamin by the gene- 36
rations

rations and families and houſes of their kinredes were reckened by names of euerie one from the twentith yeare and
37 vpward, al that could goe forth to warre, † thirtie fiue
38 thouſand foure hundred. † Of the ſonnes of Dan, by the generations and families, and houſes of their kinredes, were reckened by the names of euerie one from twentie yeares
39 and vpward, al that could goe forth to warre, † ſixtie two
40 thouſand ſeuen hundred. † Of the ſonnes of Aſer, by the generations and families and houſes of their kinredes, were reckened by the names of euerie one from the twentith
41 yeare and vpward, al that could goe forth to warre, † fourtie
42 thouſand and a thouſand fiue hundred. † Of the ſonnes of Nephthali, by the generations, and families, and houſes of their kinredes were reckened by the names of euerie one from the twentith yeare and vpward, al that could goe forth
43 44 to warre, † fiftie three thouſand foure hundred. † Theſe are they, whom Moyſes and Aaron numbered, and the twelue princes of Iſrael, euerie one by the houſes of their kinredes.
45 † And the whole number of the children of Iſrael by their houſes and families, from the twentith yeare and vpward,
46 that could goe to warre. † Were :: ſix hundred three thou-
47 ſand men fiue hundred fiftie. † But the Leuites in the tribe
48 of their families were not numbered with them. † And our
49 Lord ſpake to Moyſes, ſaying: † Number not the tribe of Leui, neither shalt thou put the ſumme of them with the
50 children of Iſrael: † but appoint them ouer the tabernacle of teſtimonie, and al the veſſel therof, and whatſoeuer pertaineth to the ceremonies. They shal carie the tabernacle and al the furniture therof: and they shal be in the miniſterie,
51 and shal pitch round about the tabernacle. † When you are to goe forward, the Leuites shal take downe the tabernacle: when you are to campe, they shal ſet it vp. what
52 :: ſtranger ſoeuer cometh to it, he shal be ſlaine. † And the children of Iſrael shal campe euerie man by his troupes and
53 bands and hoſte. † Moreouer the Leuites shal pitch their tents round about the tabernacle, leſt there come indignation vpon the multitude of the children of Iſrael, and they shal watch in the cuſtodies of the tabernacle of teſtimonie.
54 † The children of Iſrael therfore did according to al thinges which our Lord had commanded Moyſes.

:: Coming into Ægypt they were but 70. *Exo.* 1. increaſed in 216. yeares vnto 603550. not counting the tribe of Leui, nor wemen, nor anie vnder 20. yeares, nor old men vnable to goe to warre.

:: Al other tribes were in reſpect of ſeruing about the tabernacle called ſtrangers. *s. Aug. q. 3. in Num.*

CHAP. II.

On the east side of the Tabernacle the tribe of Iuda as chiefe, with Issachar and Zabulon do pitch their tents, and march first: 10. on the south Ruben, with Simeon and Gad (17. the Tabernacle is carried, and erected by the Leuites, who lodge and march round about it) 18. on the weast side, Ephraim with Manasses and Beniamin: 25. on the north, Dan with Aser and Nephthali.

AND our Lord spake to Moyses and Aaron saying: 1
† Euerie one of the children of Israel by the troupes, 2
ensignes, and standerts, and houses of their kinredes shal
campe, round about the tabernacle of couenant. † On the 3
east Iudas shal pitche his tents by the troupes of his bande:
and the prince of his sonnes shal be Nahasson the sonne of
Aminadab. † And the whole summe of the warriers of his 4
stocke, seuentie foure thousand six hundred. † Beside him 5
camped they of the tribe of Issachar, whose prince was
Nathanael the sonne of Suar. † and al the number of his 6
warriers fiftie foure thousand foure hundred. † In the tribe 7
of Zabulon the prince was Eliab the sonne of Helon. † and 8
al the hoste of warriers of his stocke, fiftie seuen thousand
foure hundred. † Al that were numbered in the campe of 9
Iudas, were an hundred eightie six thousand foure hundred:
and they by their troupes shal march first. † In the campe 10
of the sonnes of Ruben on the south side the prince shal
be Elisur the sonne of Sedeur: † and the whole hoste of his 11
warriers, that were numbred, fourtie six thousand fiue hun-
dred. † Beside him camped they of the tribe of Simeon: 12
whose prince was Salamiel the sonne of Surisaddai. † and 13
the whole hoste of his warriers, that were numbred, fiftie
nine thousand three hundred. † In the tribe of Gad, the 14
prince was Eliasaph the sonne of Duel. † and the whole 15
hoste of his warriers, that were numbred, fourtie fiue thou-
sand six hundred fiftie. † Al that were reckened in the 16
campe of Ruben, an hundred fiftie thousand and a thou-
sand foure hundred fiftie by their troupes: they shal march
in the second place. † But the tabernacle of testimonie 17
shal be lifted vp by the offices of the Leuites and their
troupes. As it shal be sette vp, so shal it be taken downe.
Euerie one shal march by their places, and orders. † On 18
the west side shal be the campe of the sonnes of Ephraim,
whose prince was Elisama the sonne of Ammiud. † the 19
whole

whole hoſte of his warriers, that were numbered, fourtie
20 thouſand fiue hundred. † And with them the tribes of the
ſonnes of Manaſſes, whoſe prince was Gamaliel the ſonne
21 of Phadaſſur. † and the whole hoſte of his warriers, that
22 were numbered, thirtie two thouſand two hundred. † In
the tribe of the ſonnes of Beniamin the prince was Abidan
23 the ſonne of Gedeon. † and the whole hoſt of his warriers,
that were reckoned, thirtie fiue thouſand foure hundred.
24 † Al that were numbered in the campe of Ephraim, an hun-
dred eight thouſand one hundred by their troupes: they
25 shal march the third. † On the north part camped the
ſonnes of Dan: whoſe prince was Ahiezar the ſonne of
26 Ammiſaddai. † the whole hoſte of his warriers, that were
27 numbered, ſixtie two thouſand ſeuen hundred. † Beſides
him they of the tribe of Aſer pitched their tents: whoſe
28 prince was Phegiel the ſonne of Ochran: † the whole
hoſte of his warriers, that were numbered, fourtie thouſand
29 and a thouſand fiue hundred. † Of the tribe of the ſonnes
30 of Nephthali the prince was Ahira the ſonne of Enan. † the
whole hoſte of his warriers, fiftie three thouſand foure
31 hundred. † Al that were numbered in the campe of Dan,
were an hundred fiftie ſeuen thouſand ſix hundred: and
32 they shal march laſt. † This is the number of the children
of Iſrael, by the houſes of their kinredes and troupes of
the hoſte being diuided, ſix hundred three thouſand fiue
33 hundred fiftie. † And the Leuites were not numbered among
the children of Iſrael: for ſo our Lord had commanded
34 Moyſes. † And the children of Iſrael did according to al
thinges, that our Lord had commanded. They camped by
their troupes, and marched by their families and houſes of
their fathers.

CHAP. III.

The Leuites are aſſumed to the ſeruice of the Tabernacle, 14. numbered by their ſeueral families, and their offices diſtinguished, 45. They are taken to God in place of the firſt borne of the children of Iſrael. The reſidue of the firſt borne, aboue the number of Leuites, are redemed with price.

1 THESE are the generations of Aaron and Moyſes in the
day that our Lord ſpake to Moyſes in Mount Sinai.
2 † And theſe be the names of the ſonnes of Aaron: his firſt
begotten Nadab, then Abiu, and Eleazar, and Ithamar.

† Theſe are the names of the ſonnes of Aaron the prieſts that 3
were anointed, and whoſe handes were filled and cõſecrated,
to doe the function of prieſthood. † For Nadab and Abiu 4
died, when they offered the ſtrange fire in the ſight of our
Lord, in the deſert of Sinai, without children: and Eleazar
and Ithamar did the function of prieſthood in the preſence
of Aaron their father. † And our Lord ſpake to moyſes, 5
ſaying: † Bring the tribe of Leui, and make them ſtand in 6
the ſight of Aaron the prieſt to miniſter vnto him, and let
them watch, † and obſerue whatſoeuer pertaineth to the 7
ſeruice of the multitude before the tabernacle of teſtimonie,
† and let them keepe the veſſel of the tabernacle, ſeruing in 8
the miniſterie therof. † And thou ſhalt geue the Leuites for 9
a gift, † to Aaron and to his ſonnes, to whom they are de- 10
liuered of the children of Iſrael. But Aaron and his ſonnes
:: As none but Leuites might ſerue in the tabernacle: ſo none but of Aarons ſtock might do the office of Prieſthood.
thou ſhalt appoint ouer the ſeruice of prieſthood. :: The
ſtranger, that approcheth to miniſter, ſhal die. † And our 11
Lord ſpake to Moyſes, ſaying: † I haue taken the Leuites 12
from the children of Iſrael, for euerie firſt borne, that ope-
neth the matrice among the children of Iſrael, and the Leuites
ſhal be mine. † For the firſt borne is mine: ſince I ſtroke the 13
firſt borne in the Land of Ægypt: I haue ſanctified to me
whatſoeuer is firſt borne in Iſrael from man vnto beaſt, they
are mine: I the Lord. † And our Lord ſpake to moyſes in 14
the deſert of Sinai, ſaying: † Number the ſonnes of Leui by 15
the houſes of their fathers and their families, euerie male
from one moneth and vpward. † Moyſes numbered, as our 16
Lord had commanded, † and there were found the ſonnes of 17
Leui by their names, Gerſon and Caath and Merari. † The 18
ſonnes of Gerſon: Lebni and Semei. † The ſonnes of Caath: 19
Amram, and Ieſaar, Hebron and Oziel. † The ſonnes of 20
Merari: Moholi and Muſi. † Of Gerſon were two families, 21
the Lebnitical, and Semeitical: † of whom were numbered 22
the people of male ſexe from one moneth and vpward, ſeuen
thouſand fiue hundred. † Theſe ſhal pitch behind the taberna 23
cle on the Weſt. † vnder their prince Heliaſaph, the ſonne of
Lael. † And their charge ſhal be in the tabernacle of couenãt, 25
† the tabernacle it ſelfe and the couer therof, the hanging that 26
is drawne before the dores of the roofe of couenant, and the
curtines of the court: the hanging alſo that is hanged in the
entrie of the court of the tabernacle, and whatſoeuer per-

taineth

taineth to the rite of the altar, the cordes of the tabernacle,
27 and al the furniture therof. † The kinred of Caath ſhal
haue the peoples of the Amramites, and Ieſaarites, and He-
bronites, and Ozielites. Theſe are the families of the Caithi-
28 tes reckened by their names: † al of the male ſexe from one
moneth and vpward, eight thouſand ſix hundred, they ſhal
29 haue the gard of the Sanctuarie, † and ſhal campe on the
30 ſouth ſide. † And their prince ſhal be Elizaphan the ſonne of
31 Oziel: † and they shal keepe the arke, and table and the can-
dleſticke, the altars, and the veſſel of the Sanctuarie, wherin
the miniſtration is, and the veile, and al ſuch kind of imple-
32 mentes. † And :: the prince of the princes of the Leuites, Eli- :: One chiefe
azar, the ſonne of Aaron the prieſt, ſhal be ouer them that Monarch in
33 watch for the cuſtodie of the Sanctuarie. † But of Merari the Church to
ſhal be the peoples of the Moholites, and Muſites, reckened whom al other
34 by their names: † al of the male kind from one moneth and Superiors are
35 vpward, ſix thouſand two hundred. † Their prince Suriel ſubordinate.
the ſonne of Abihaiel: they shal campe on the north ſide.
36 † Vnder their cuſtodie shal be the bordes of the tabernacle,
and the barres, and the pillers and their feete, and al thinges
37 that pertaine to this kind of ſeruice: † and the pillers of the Moyſes is ſtil
court round about with their feete, and the pinnes with the counted, and
38 cordes. † Before the tabernacle of couenant, that is to ſay, on hath chiefe
the eaſt ſide, ſhal :: Moyſes and Aaron campe, with :: their place and of-
ſonnes, hauing the cuſtodie of the Sanctuarie, in the middes fice among
of the children of Iſrael. what ſtranger ſoeuer cometh therto, the Prieſtes,
39 shal die. † Al the Leuites, that Moyſes and Aaron numbered which were
according to the precept of our Lord by their families in the abſurde, ſaieth
male kinde from one moneth and vpward, were twentie two S. Auguſtin
40 thouſand. † And our Lord ſaid to Moyſes: Number the firſt (*in Pſal.* 98.)
borne of the male ſex of the children of Iſrael, from one mo- if he were not
neth and vpward, and thou shalt haue the ſumme of them. a prieſt.
41 † And thou ſhalt take the Leuites vnto me for al the firſt :: The ſonnes
borne of the children of Iſrael, I am the Lord: and their cat- of Moyſes
tel for al the firſt borne of the cattel of the children of Iſrael. were with him
42 † Moyſes reckened, as our Lord had commanded, the firſt ſo long as he
43 borne of the children of Iſrael. † and the males by their liued, but after
names, from one moneth and vpward, were twentie two his death they
44 thouſand two hundred ſeuentie three. † And our Lord ſpake ſerued the
45 to Moyſes, ſaying: † Take the Leuites for the firſt borne of Prieſts, as o-
the children of Iſrael, and the cattel of the Leuites for their ther Leuites
did, and were
numbred with
the Caathites.
1. *Paral.* 23.
v. 12.

cattel,

cattel, and the Leuites ſhal be mine. I am the Lord. † But for 46
the price of two hundred ſeuentie three, of the firſt borne of
::This number exceedeth the other by reaſō that 300. Leuites are omitted in the general ſumme, otherwiſe the number of Iſraelites ſhould exceede the firſt borne, by 27. *See the Annotation.*
the children of Iſrael, :: that exceede the number of the Leuites, † thou ſhalt take fiue ſicles for euerie head, after the mea- 47
ſure of the Sanctuarie. A ſicle hath twentie oboles. † And thou 48
ſhalt giue the money to Aaron and to his ſonnes the price of
them that are aboue. † Moyſes therfore tooke their money, 49
that were aboue, and whom he redemed of the Leuites, † for 50
the firſt borne of the children of Iſrael, a thouſand three hun-
dred ſixtie fiue ſicles, according to the weight of the San-
ctuarie, † and gaue it to Aaron and his ſonnes, according to 51
the word that our Lord had commanded him.

ANNOTATIONS.

CHAP. III.

VVhy 300. are omitted in the total ſumme of the Leuites.

39. *Twentie two thouſand.*] Immediatly before were numbered of Gerſonites (*v.* 22.) 7500. of Caathites (*v.* 28.) 8600. and of Merarites (*v.* 34.) 6200. which make in al 22300. VVhy then are 300. left out of the total ſumme? eſpecially ſeing by and by (*v.* 43.) a ſmaler, and other odde numbers of 273. are expreſſed, and therupon inferred (*v.* 46.) that the firſt borne of the Iſraelites did ſo much exceede the Leuites. VVheras if the whole number of Leuites had bene alſo expreſſed in the general ſumme, as it is contained in the three particular ſummes, the Leuites ſhould exceede the firſt borne of Iſraelites by the number of 27. For anſwere to this difficultie, ſome ſuppoſe that the firſt borne of the Leuites were iuſt 300. and therfore ſo manie ſupplying only their owne places, there remained iuſt twentie two thouſand to ſupplie the places of the firſt borne of other Iſraelites, and ſo the Leuites were fewer then thoſe for whom they were taken vnto Gods ſeruice, by the number of 273. But that the firſt borne of Leuites were neither more nor fewer then 300. is not euident by the text. Howſoeuer therfore this doubt be ſolued, ſure it is, by S. Hieroms iudgement (*cited in the argument*) that theſe numbers are myſtical. And the iuſt number of 22. thouſand Leuites may ſignifie (*ſaieth Origen, homil. 4. in Num.*) perfection, required in thoſe that are deſigned to the particular ſeruice of God; as there be alſo iuſt 22. Hebrew letters; and 22. Patriarches from Adam to Iacob, from whom the Iſraelites deſcended.

Perfect numbers ſignifie perfection.

CHAP. IIII.

Diſtinct offices are aſſigned to the families of Aaron, 15. of the other ſonnes of Caath, 21. of Gerſon, 29. and of Merari, 34. Who are al numbred from the age of thirtie yeares to fiftie, and ſo imployed to their offices and burdens.

AND

1 AND our Lord ſpake to Moyſes, and Aaron, ſaying:
2 † Take the ſumme of the ſonnes of Caath out of the
3 middes of the Leuites, by their houſes and families, † from
the thirtith yeare & vpward, vnto the fiftith yeare, of al that
goe in to ſtand and to miniſter in the tabernacle of couenant.
45 † This is the ſeruice of the ſonnes of Caath: † when the
campe is to remoue, Aaron and his ſonnes shal enter into
the tabernacle of couenant, and :: Sanctum ſanctorum, and
shal take downe the veile that hangeth before the dore,
6 and shal wrappe in it the arke of teſtimonie, † and shal
couer it agayne with a couer of Ianthine skinnes, and shal
ſpread ouer it a cloth al of hyacinth, and shal draw in the
7 barres. † The tabel alſo of propoſition they shal wrappe
in a cloth of hiacinth, and shal put with it the cenſers and
litle morters, the goblettes and cuppes to powre the liba-
8 ments: the breades shal be alwayes on it: † and they shal
ſpread ouer it a cloth of ſcarlet, which againe they shal couer
with a veile of ianthine skinnes, and shal put in the barres.
9 † They shal take alſo a cloth of hiacinth wherwith they shal
couer the candleſtick with the lampes and tongs therof and
ſnuffers and al the veſſels of oyle, which are neceſſarie for the
10 dreſſing of the lampes: † and ouer al they shal put a couer
11 of ianthine skinnes, and put in the barres. † Moreouer the
golden altar alſo they shal wrappe in a cloth of hyacinth,
and shal ſpreade ouer it a couer of ianthine skinnes, and put
12 in the barres. † Al the veſſel wherwith the miniſtration is
done in the Sanctuarie, they shal wrappe in a cloth of hia-
cinth and shal ſpread ouer it a couer of ianthine skinnes,
13 and put in barres. † But the altar alſo they shal make cleane
14 from the aſhes, and shal wrappe it in a purple cloth, † and
shal put with it al the veſſel, that they vſe in the miniſterie
therof, that is to ſay, fire pannes, fleshhookes and forkes,
pothookes and shouels. Al the veſſel of the altar togethe
they shal couer with a veile of ianthine skinnes, and shal
15 put in the barres. † And when Aaron & his ſonnes haue
wrapped vp the Sanctuarie and the veſſel therof in the re-
mouing of the campe, then shal the ſonnes of Caath enter
in to carie the thinges wrapped vp: and they shal not touch
the veſſel of the Sanctuarie, leſt they die. Theſe are the
burdens of the ſonnes of Caath in the tabernacle of coue-
16 nant: † ouer whom shal be Eleazar the ſonne of Aaron

:: In this caſe it was neceſſarie for the prieſts to enter in, where otherwiſe none entered but the high Prieſt, and that but once in the yeare. And al being foulded vp, others alſo entered to carie it away. v. 15.

the prieſt, to whoſe charge perteyneth the oyle to dreſſe the lampes, and the incenſe of compoſition, and the ſacrifice, that is alwayes offered, and the oyle of vnction, and whatſoeuer perteyneth to the ſeruice of the tabernacle, and of al the veſſel, that are in the Sanctuarie. † And our Lord ſpake 17
vnto Moyſes and Aaron, ſaying: † :: Deſtroy not the people 18
of Caath out of the middes of the Leuites: † but doe this to 19
them, that they may liue, and not die, if they touch Sancta ſanctorum. Aaron and his ſonnes ſhal enter, and they ſhal diſpoſe the charges of euerie one, and ſhal diuide what euerie one muſt carie. † Let others by no curioſitie ſee the thinges 20
that are in the Sanctuarie before they be wrapped vp, otherwiſe they ſhal die. † And our Lord ſpake to Moyſes, ſaying: 21
† Take the ſumme of the ſonnes of Gerſon alſo by their 22
houſes and families and kinredes, † from thirtie yeares and 23
vpward, vnto fiftie yeares. Number them al that goe in and miniſter in the tabernacle of couenant. † This is the office 24
of the familie of the Gerſonites, † for to carie the curtines 25
of the tabernacle, and the roofe of the couenant the other couer, and ouer al the ianthine couer, and the hanging that hangeth in the entrie of the tabernacle of couenant, † the 26
curtines of the court, and the veile in the entrie that is before the tabernacle. Al thinges that pertayne to the altar, the cordes, and veſſel of the miniſterie, † shal the ſonnes of 27
Gerſon carie, by the commandment of Aaron & his ſonnes: and euerie one shal knowe to what burden they muſt be aſſigned. † This is the ſeruice of the familie of the Gerſonites 28
in the tabernacle of couenant, and they shal be vnder the hand of Ithamar the ſonne of Aaron the prieſt. † The 29
ſonnes of Merari alſo by the families and houſes of their fathers thou shalt recken, † from thirtie yeares and vpward, 30
vntil fiftie yeares, al that enter in to the office of their miniſterie, and to the ſeruice of the couenant of teſtimonie. † Theſe are their burdens: They shal carie the bordes of 31
the tabernacle and the barres therof, the pillers and the feete of them, † the pillers alſo of the court round about, 32
with their feete and pinnes and cordes. Al the veſſel and implementes they shal receiue by account, and ſo shal carie them. † This is the office of the familie of the Merarites, and 33
their miniſterie in the tabernacle of couenant: and they shal be vnder the hand of Ithamar the ſonne of Aaron the prieſt.

:: See that by your negligence thoſe that are next vnto you incurre not offence, for ſo none shal be excuſed.

Moyſes

34 † Moyſes therfore and Aaron and the princes of the ſy-
nagogue reckened the ſonnes of Caath, by their kinredes
35 and houſes of their fathers, † from thirtie yeares and vp-
ward, vnto the fiftith yeare, al that enter in to the miniſterie
36 of the tabernacle of couenant: † and they were found two
37 thouſand ſeuen hnndred fiftie. † This is the number of the
people of Caath that enter into the tabernacle of couenant:
theſe did Moyſes and Aaron number according to the word
38 of our Lord by the hand of Moyſes. † The ſonnes of
Gerſon alſo were numbered by the kinredes and houſes of
39 their fathers, † from thirtie yeares and vpward, vnto the
fiftith yeare, al that enter in to miniſter in the tabernacle of
40 couenant: † and they were found two thouſand ſix hundred
41 thirtie. † This is the people of the Gerſonites, whom Moyſes
and Aaron numbered according to the word of our Lord.
42 † The ſonnes of Merari alſo were numbered by the kinredes
43 and houſes of their fathers, † from thirtie yeares and vpward,
vnto the fiftith yeare, al that enter in to accomplish the
44 rites of the tabernacle of couenant: † and they were found
45 three thouſand two hundred. † this is the number of the
ſonnes of Merari, whom Moyſes, and Aaron reckened
according to the commandment of our Lord by the hand
46 of Moyſes. † Al that were reckened of the Leuites, and
whom Moyſes and Aaron and the princes of Iſrael tooke by
47 name, by the kinredes and houſes of their fathers, † from
thirtie yeares and vpward, vnto the fiftith yeare, entring
in to the miniſterie of the tabernacle, and to carie the bur-
48 dens, † were in al eight thouſand fiue hundred eightie.
49 † According to the word of our Lord did Moyſes recken
them, euerie one according to their office and burdens, as
our Lord had commanded him.

CHAP. V.

Lepers and al polluted perſons muſt be caſt out of the campe. 5. Confeſſion of ſinne, and ſatisfaction for treſpaſſe. 9. Firſt fruites and oblations pertaine to the Prieſtes. 11. The law of ieloſie.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Command
the children of Iſrael, that they caſt out of the campe
:: euerie leper, and whoſoeuer hath a fluxe of ſeede, and is
3 polluted vpon the dead: † as wel man as woman caſt yee
out of the campe, leſt when they shal dwel with you, they
contaminate

:: Stil by the leſſe (ſaieth Theodoret) God inſtructeth in the

greatter. q 8. in Nũ. If therfore lepers were caſt out of the campe, how much more iuſtly are heretiques caſt out of the Church?

contaminate it. † And the children of Iſrael did ſo, and they did caſt them forth without the campe, as our Lord had ſpoken to Moyſes. † And our Lord ſpake to Moyſes, ſaying: † Speake to the children of Iſrael: man, or woman, when they ſhal do any of al the ſinnes, that are wont to chance to men, and by negligence haue tranſgreſſed the commandement of the Lord, and haue offended, † they " ſhal confeſſe their ſinne, and reſtore the principal it ſelf, and the fifth part ouer to him, againſt whom they ſinned. † But if there be nõne to receiue it, they ſhal geue it to the Lord, and it ſhal be the prieſtes, the ramme excepted, that is offered for expiation, to be a placable hoſte. † Al the firſt fruites alſo, which the children of Iſrael doe offer, pertaine to the prieſt: † and whatſoeuer is offered into the Sanctuarie of euerie one, and is deliuered to the handes of the prieſt, it ſhal be his. † And our Lord ſpake to Moyſes, ſaying: † Speake to the children of Iſrael, and thou ſhalt ſay to them: The man, whoſe wife erreth, and contemning her husband † hath ſlept with an other man, and her husband could not find it, but the adulterie is ſecrete, and can not be proued by witneſſes, becauſe ſhe was not found in the adulterous fact: † :: if the ſpirit of ielouſie ſtirre vp the husband againſt his wife, which either is polluted, or is charged with falſe ſuſpition, † he ſhal bring her to the prieſt, and ſhal offer an oblation for her the * tenth part of a ſatum of barley meale: he ſhal not powre oile theron, nor put frankincenſe vpon it: becauſe it is a ſacrifice of ielouſie, and an oblation ſearching out adulterie. † The prieſt therfore ſhal offer it, and ſet it before the Lord. † And he ſhal take :: holie water in an earthen veſſel, and he ſhal caſt a little grauel of the pauement of the tabernacle into it. † And when the woman ſhal ſtand in the ſight of the Lord, he ſhal vncouer her head, and ſhal put vpon her handes the ſacrifice of recordation, and the oblation of ielouſie: and him ſelfe ſhal hold the moſt bitter waters, wheron he heaped curſes with execration. † and he ſhal adiure her, and ſhal ſay: If an other man hath not ſlept with thee, and if thou be not polluted by forſaking thy husbandes bedde, theſe moſt bitter waters ſhal not hurt thee, wherupon I haue heaped curſes. † But if thou haſt declined from thy husband, & art polluted, and haſt lien with an other man: † thou ſhalt be ſubiect to theſe maledictions: Our Lord geue thee for a malediction,

" God ordained this law, and miraculouſly concurred therin, to auoid wiues ſlaughter, vpõ vehement ielouſie. *Theod. q. 10. in Num.*

:: VVater ſanctified by ſpecial rites is called holie water, and ſerueth to holie vſe. *chap. 8. v. 7. c. 19. v. 9.*

* *abou the eig part o our ſa*

malediction, and an example of al among his people: make
22 he thy thigh to rotte, and bellie ſwelling burſt aſunder. † the
:: curſed water enter into thy bellie, and thy wombe being
ſwolne let thy thigh rotte. And the woman ſhal anſwer,
23 Amen, amen. † And the prieſt ſhal write theſe curſes in a
booke, and ſhal waſh them out with the moſt bitter waters,
24 wherupon he reaped the curſes, † and he ſhal geue them
25 her to drinke. Which when ſhe hath drunke vp, † the prieſt
ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate
it before the Lord, and ſhal put it vpon the altar: yet ſo not-
26 withſtanding that firſt, † he take a handful of the ſacrifice of
that, which is offered, & burne it vpon the altar: and ſo geue
27 the moſt bitter waters to the woman to drinke. † Which
when ſhe hath drunke, if ſhe be polluted, and by contempt
of her husband guiltie of adulterie, the waters of malediction
ſhal goe through her, and her bellie being puſt vp her thigh
ſhal rotte withal: and the woman ſhal be for a malediction,
28 and an example to al the people. † But if ſhe be not polluted,
29 ſhe ſhal be blameleſſe, and ſhal beare children. † This is the
law of ielouſie. If the woman decline from her husband, and
30 if ſhe be polluted, † and the husband ſtirred with the ſpirit
of ielouſie brought her in the ſight of the Lord, and the prieſt
haue done to her according to al thinges that are written:
31 † the husband ſhal be without fault, and ſhe ſhal beare her
iniquitie.

:: The water wheron the prieſt laide curſes to light on the woman if ſhe were guiltie.

ANNOTATIONS.

CHAP. V.

7. *ſhal confeſſe their ſinne.*] General confeſſion (ſuch as Proteſtantes make) ſufficed not here for purging ſinnes: but whoſoeuer tranſgreſſed anie of Gods commandments, were bound by this diuine poſitiue law, to confeſſe expreſly and diſtinctly *their ſinne*, which in particular they had committed. Alſo to make reſtitution, if wrong were donne to anie other, with a fifth part aboue the principal. And for further ſatisfaction to God they muſt offer ſacrifice. Al which did plainly prefigure & foreſhew the neceſſitie of particular confeſſion of ſinnes, and ſatisfaction, in the Sacrament of Penance, inſtituted by Chriſt. *Ioan*, 20.

Particular confeſſion of ſinnes, & ſatisfaction, required by the law of God.

CHAP. VI.

Conſecration, 14. *and oblation of Nazarites*, 22. *A ſette forme how the Prieſt ſhal bleſſe the people.*

AND our Lord spake vnto Moyses, saying: † Speake to 1 2
the children of Israel, and thou shal say to them: Man,
or woman, when they shal make a vow to be sanctified, and
" wil consecrate them selues to the Lord: † they shal ab- 3
steine from wine, & euerie thing, that can make one drunke,
vineger of wine, and of any other potion, and whatsoeuer is
presſed out of the grape, they shal not drinke: new grapes
and drie they shal not eate † al the daies wherin they are by 4
vow cõsecrated to the Lord: whatsoeuer may be of the vine-
yard, from the reisen to the kernel they shal not eate. † Al 5
the time of his separation a rasour shal not passe ouer his
head vntil the day be expired, that he is consecrated to the
:: When Samson was depriued of these haires he lost his streingth *Iudic. 16.* Lord. He shal be holie, :: whiles the bush of haire on his
head doth grow. † Al the time of his consecration he shal 6
not enter in to the dead, † neither shal he be contaminated 7
no not on his fathers and mothers and brothers and sisters
corps, because the consecration of his God is vpon his
head. † Al the daies of his separation he shal be holie to the 8
Lord. † But if anie man die sodenly before him, the head of 9
his consecration shal be polluted: which he shal shaue forth-
with in the same day of his purgation, and againe the seuenth
day. † and in the eight day he shal bring two turtles, or two 10
young pigeons to the priest in the entrie of the couenant of
testimonie. † and the priest shal offer one for sinne, and the 11
other for an holocaust, and shal pray for him, because he
hath sinned by occasion of the dead: and he shal sanctifie his
head that day: † and shal consecrate to the Lord the daies of 12
his separation, offering a lambe of a yeare old for sinne: yet
so that the former daies be made frustrate, because his sanctifi-
cation was polluted. † This is the law of consecration. 13
When the daies, that by vow he had determined, shal be ex-
pired: he shal bring him to the doore of the tabernacle of
couenant, † and shal offer his oblation to the Lord, a male 14
lambe of a yeare old without spotte for an holocaust, and an
ewe lambe of a yeare old without spotte for sinne, and a
ramme without spotte, for a pacifique hoste, † a basket also 15
of vnleuened breades that are tempered with oile, and wafers
without leuen anointed with oile, and the libamentes of
euerie one: † which the priest shal offer before the Lord, 16
and shal offer as wel for sinne, as for an holocaust. † But the 17
ramme he shal immolate for a pacifique hoste to the Lord,

offering

offering withal the baskette of azymes, and the libamentes
18 that by custome are dew. † Then shal the Nazareite be shauen before the dore of the tabernacle of couenant, from the bush of the haire of his consecration: and he shal take his haires, and lay them vpon the fire, that is put vnder the sacri-
19 fice of pacifiques. † And a shoulder of the ramme boyled, and one cake without leuen out of the baskette, and one wafer vnleuened, and he shal deliuer them into the handes
20 of the Nazaréite, after that his head be shauen. † And receiuing them againe from him, he shal eleuate them in the sight of the Lord: and being sanctified they shal be the priestes, as the breast, which was commanded to be separated, and the shoulder. after these thinges the Nazareite may drinke wine.
21 † This is the law of the Nazareite, when he shal vow his oblation to the Lord in the time of his consecration, besides those thinges which his hand shal find, according to that which he had vowed in his minde, so shal he do to the fulfil-
22 ling of his sanctification. † And our Lord spake to Moyses,
23 saying: † Speake to Aaron and his sonnes: :: Thus shal you
24 blesse the children of Israel, and you shal say to them: † Our
25 Lord blesse thee, and keepe thee. † Our Lord shew his face
26 to thee, and haue mercie vpon thee! † Our Lord turne his
27 countenance vnto thee, and geue thee peace. † And :: they shal inuocate my name vpon the children of Israel, and I wil blesse them.

:: A special and determinate forme of blessing.

:: VVhen the priest vttereth the wordes God geueth the effect.

ANNOTATIONS.

CHAP. VI.

2. *VVil consecrate themselues*] To such as of their owne accord, would bind them selues by vow to certaine thinges not cõmanded, God prescribeth a Rule containing three special obseruations; not to drincke wine, or anie thing that may make drunck; not to cut their haire; and not to touch a dead corps. He appointeth likewise rites in making this profession, and calleth the professed *Nazareites*, that is, *segregated* or *separated* from the ordinarie state of people; though it was, for most part, but for a time, to be limited by the parties them selues, and in some perpetual, as in Samson. *Iudic.* 13. Now *vvhat do Nazareites signifie*, saith S. Gregorie (*li.* 33. *c.* 23. *Moral.*) *but those that abstaine, and containe voluntarily from things otherwise lavvful?* As from eating flesh, either for certaine daies and times, or altogether; from Mariage; from proprietie in worldlie goodes; and the like.

God prescribed the rule of Nazareites, & the rites of their consecration.

Aug. in Iudic. 52.

The same was a figure of vowes both temporal and perpetual.

CHAP.

CHAP. VII.

In dedication of the Tabernacle, the princes of the twelue tribes offer iointly six waines, and twelue oxen. 11. *Then euerie prince seuerall daies make other oblations.* 89. *And God speaketh to Moyses from the Propitiatorie.*

AND it came to passe in the day that Moyses finished 1
the tabernacle, and erected it: he anoynted also and
sanctified it with al the vessel therof, the altar likewise and
al the vessel therof. † The princes of Israel and the heades 2
of the families, that were in euerie tribe, and the rulers of
them, that had bene numbered, offered † giftes before our 3
Lord six waines couered, with twelue oxen. Two princes
offered one waine, and euerie man one oxe and they offered
them before the tabernacle. † And our Lord said to Moyses: 4
† Take them of their handes to serue in the ministerie of 5
the tabernacle, and thou shalt deliuer them to the Leuites
according to the order of their ministerie. † When Moyses 6
therfore had taken the waines and the oxen, he deliuered
them to the Leuites. † Two waines and foure oxen he gaue 7
to the sonnes of Gerson, according to that which was ne-
cessarie for them. † the other foure waines, and the eight 8
oxen he gaue to the sonnes of Merari according to their
offices and seruice, vnder the hand of Ithamar the sonne of
Aaron the priest. † but to the sonnes of Caath he gaue not 9
waines and oxen: becausе they serue in the sanctuarie, and
carie their burdens :: vpon their owne shoulders. † The 10
princes therfore offered vnto the dedication of the altar, the
daie wherin it was anoynted, their oblation before the
altar. † And our Lord said to Moyses: Let the princes one 11
and one euerie day offer their giftes vnto the dedication of
the altar. † The first day Nahasson the sonne of Aminadab 12
of the tribe of Iuda offered his oblation: † and there were 13
in it a siluer plate of an hundred and thirtie sicles weight, a
phial of siluer hauing seuentie sicles according to the weight
of the Sanctuarie, both ful of flower tempered with oyle
for a sacrifice: † a little morter of ten sicles of gold ful of 14
incense: † an oxe out of the hearde, and a ramme, and a 15
lambe of a yeare old for an holocaust: † and a bucke goat 16
for sinne: † and for a sacrifice of pacifiques, two oxen, fiue 17
rammes, fiue bucke goates, fiue lambes of a yeare old. this is
the oblation of Nahasson the sonne of Aminidab. † The 18
second

:: Of great reuerence they caried the arke, and propitiatorie, and the holie vessel ordinarily vpon their shoulders, yet the same were sometimes caried on waines. 2. Reg. 6.

second day offered Nathanael the sonne of Suar, prince of
19 the tribe of Issachar, † a plate of siluer weying an hundred
thirtie sicles, a phial of siluer hauing seuentie sicles, accor-
ding to the weight of the Sanctuarie, both ful of flowre
20 tempered with oile for a sacrifice: † a litle morter of gold
21 hauing ten sicles ful of incense: † an oxe out of the heard,
and a ramme, and a lambe of a yeare old for an holocaust:
22 23 † and a bucke goate for sinne: † and for a sacrifice of pa-
cifiques, two oxen, siue rammes, siue bucke goates siue
lambes of a yeare old. this was the oblation of Nathanael the
24 sonne of Suar. † The third day the prince of the sonnes
25 of Zabulon Eliab the sonne of Helon, † offered a plate of
siluer weighing an hundred thirtie sicles, a phial of siluer
hauing seuentie sicles after the weight of the Sanctuarie,
26 both ful of flower tempered with oyle for a sacrifice: † a litle
27 morter of gold weighing ten sicles ful of incense: † an oxe
out of the heard, and a ramme, and a lambe of a yeare old
28 29 for an holocaust: † and a bucke-goate for sinne, † and
for a sacrifice of pacifiques, two oxen, siue rammes, siue
bucke goates, siue lambes of a yeare old. this is the oblation
30 of Eliab the sonne of Helon. † The fourth day the prince
31 of the sonnes of Ruben, Elisur the sonne of Sedeur, † offered
a plate of siluer weighing an hundred thirtie sicles, a phial
of siluer hauing seuentie sicles after the weight of the San-
ctuarie, both ful of flower tempered with oile for a sacrifice:
32 † a litle morter of gold weighing ten sicles ful of incense:
33 † an oxe out of the heard, and a ramme, and a lambe of a
34 yeare old, for an holocaust:, † and a bucke goate for sinne:
35 † and for pacifiques hostes two oxen, siue rammes, siue
bucke goates, siue lambes of a yeare old. this was the obla-
36 tion of Elisur the sonne of Sedeur. † The fifth day the
prince of the sonnes of Simeon Salamiel the sonne of Suri-
37 saddai. † offered a plate of siluer weighing an hundred
thirtie sicles, a phial of siluer hauing seuentie sicles after the
weight of the Sanctuarie, both ful of flowre tempered with
38 oile for a sacrifice: † a litle morter of gold weighing ten
39 sicles ful of incense: † an oxe out of the heard, and a
40 ramme, and a lambe of a yeare old for an holocauste: † and
41 a bucke goate for sinne: † and for pacifique hostes, two
oxen, siue rammes, siue bucke goates, siue lambes of a yeare
old. this was the oblation of Salamiel the sonne of Surisaddai.

† The ſixt day the prince of the ſonnes of Gad, Eliaſaph 42
the ſonne of Duel † offered a plate of ſiluer weighing a 43
hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles
after the weight of the Sanctuarie, both ful of flowre
tempered with oyle for a ſacrifice: † a litle morter of gold 44
weighing ten ſicles ful of incenſe: † an oxe out of the heard, 45
and a ramme, & a lambe of a yeare old for an holocauſt: † and 46
a bucke goate for ſinne: † and for pacifique hoſtes, two 47
oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare
old. this was the oblation of Eliaſaph the ſonne of Duel.
† The ſeuenth day the prince of the ſonnes of Ephraim, 48
Eliſama the ſonne of Ammiud † offered a plate of ſiluer 49
weighing a hundred thirtie ſicles, a phial of ſiluer hauing
ſeuentie ſicles after the weight of the Sanctuarie, both ful
of flowre tempered with oile for a ſacrifice: † a litle morter 50
of gold weighing ten ſicles ful of incenſe: † an oxe out 51
of the heard, and a ramme, and a lambe of a yeare old for an
holocauſt: † and a bucke goate for ſinne: † and for paci- 52 53
fique hoſtes, two oxen, fiue rammes, fiue bucke goates, fiue
lambes of a yeare old. this was the oblation of Eliſama the
ſonne of Ammiud. † The eight day the prince of the 54
ſonnes of Manaſſes, Gamaliel the ſonne of Phadaſſur, † of- 55
fered a plate of ſiluer weighing an hundred thirtie ſicles, a
phial of ſiluer hauing ſeuentie ſicles after the weight of the
Sanctuarie, both ful of flowre tempered with oile for a ſacri-
fice: † a litle morter of gold weighing ten ſicles, ful of 56
incenſe: † an oxe out of the heard, and a ramme, and a 57
lambe of a yeare old for an holocauſt: † and a bucke goate 58
for ſinne: † and for pacifique hoſtes, two oxen, fiue rammes, 59
fiue bucke goates, fiue lambes of a yeare old. this was the
oblation of Gamaliel the ſonne of Phadaſſur. † The ninth 60
day the prince of the ſonnes of Beniamin, Abidan the ſonne
of Gedeon, † offered a plate of ſiluer weighing an hundred 61
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the
weight of the ſanctuarie, both ful of flower tempered with
oile for a ſacrifice: † a litle morter of gold weighing ten 62
ſicles ful of incenſe: † an oxe out of the heard, and a ramme, 63
and a lambe of a yeare old for an holocauſt: † and a bucke 64
goate for ſinne: † and for pacifique hoſtes, two oxen, fiue 65
rames, fiue bucke goates, fiue lambes of a yeare old. this was
the oblation of Abidan the ſonne of Gedeon. † The tenth 66
day the

day the prince of the ſonnes of Dan, Ahiezer the ſonne of
67 Ammiſaddai † offered a plare of ſiluer weighing an hundred
thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles, after the
weight of the Sanctuarie, both ful of flowre tempered with
68 oile for a ſacrifice: † a litle morter of gold weighing ten
69 ſicles ful of incenſe: † an oxe out of the heard, and a ramme,
70 and a lambe of a yeare old for an holocauſt: † and a bucke
71 goate for ſinne: † and for pacifique hoſtes, two oxen, fiue
rammes, fiue bucke goares, fiue lambes of a yeare old. this was
72 the oblation of Ahiezer the ſonne of Ammiſaddai. † The
eleuenth day the prince of the ſonnes of Aſer, Phegiel the
73 ſonne of Ochran † offered a plate of ſiluer weighing an hun-
dred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after
the weight of the Sanctuarie, both ful of flowre tempered
74 with oile for a ſacrifice: † a litle morter of gold weighing
75 ten ſicles ful of incenſe: † an oxe out of the heard, and a
76 ramme, and a lambe of a yeare old for an holocauſt: † and
77 a bucke goate for ſinne: † and for pacifique hoſtes, two oxen,
fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
78 this was the oblation of Phegiel the ſonne of Ochran. † The
twelfth day the prince of the ſonnes of Nephthali, Ahira the
79 ſonne of Enan † offered a plate of ſiluer weighing an hun-
dred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after
the weight of the Sanctuarie, both ful of flowre tempered
80 with oile for a ſacrifice: † a litle morter of gold weighing
81 ten ſicles, ful of incenſe: † an oxe out of the heard, and a
81 ramme, and a lambe of a yeare old for an holocauſt: † and
83 a bucke goate for ſinne: † and for pacifique hoſtes, two oxen,
fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
84 this was the oblation of Ahira the ſonne of Enan. † Theſe
thinges were offered of the princes of Iſrael in the dedication
of the altar, in the day wherin it was conſecrated. plates of
ſiluer twelue: phials of ſiluer twelue: litle morters of gold
85 twelue: † ſo that one plate had an hundred and thirtie ſicles
of ſiluer, and one phial had ſeuentie ſicles: that is, in the
whole of al the veſſel of ſiluer two thouſand foure hundred
86 ſicles, by the weight of the Sanctuarie. † litle morters of
gold twelue ful of incenſe weighing ten ſicles a peece, by the
weight of the Sanctuarie: that is, in the whole an hundred
87 twentie ſicles of gold: † oxen out of the heard for an holo-
cauſt twelue, rammes twelue, lambes of a yeare old twelue,

and their libamentes: twelue bucke goates for ſinne. † For 88
pacifique hoſtes, oxen twentie fowre, rammes ſixtie, bucke goates ſixtie, lambes of a yeare old ſixtie. Theſe thinges were offered in the dedication of the altar, when it was anointed. † And when Moyſes entred into the tabernacle of couenant, 89
to conſult the oracle, he heard the voice of him that ſpake to him from the propitiatorie, that was ouer the arke betwen the two Cherubs, from whence alſo he ſpake to him.

CHAP. VIII.

Seuen lampes are ſo placed on the golden candleſtucke, that they may ſhine towardes the breades of propoſition. 5. The ordination of the Leuites. 24. And at what age they ſhal ſerue in the tabernacle.

AND our Lord ſpake to Moyſes, ſaying: † Speake to 1 2
Aaron, and thou ſhalt ſay to him: When thou ſhalt place the ſeuen lampes, let the candleſticke be ſette vp in the ſouth part ouer againſt the north, toward the table of the breades of propoſition, ouer againſt that part toward which the candleſticke looketh, ſhal they ſhine. † And Aaron did ſo, 3
and he put the lampes vpon the candleſticke, as our Lord had cõmanded Moyſes. † this was the making of the candleſticke, 4
of beaten gold, as wel the middle ſhaft, as al thinges that aroſe out of both ſides of the branches: according to the example which our Lord ſhewed to Moyſes, ſo wrought he the candleſticke. † And our Lord ſpake to Moyſes ſaying: † Take 5 6
the Leuites out of the middes of the children of Iſrael, and thou ſhalt purifie them, † according to this rite: Let them be 7
ſprinkled with :: the water of luſtration, & ſhaue al the haires of their fleſh. And when they haue washed their garmentes, and are cleanſed, † they ſhal take an oxe out of the heardes, 8
and his libament flowre tempered with oyle: and an other oxe out of the heard thou ſhalt take for ſinne: † and thou ſhalt 9
bring the Leuites before the tabernacle of couenant, calling together al the multitude of the children of Iſrael. † And 10
when the Leuites are before the Lord, the children of Iſrael ſhal put their handes vpon them. † and Aaron ſhal offer the 11
Leuites, a gift in the ſight of the Lord from the children of Iſrael, that they may ſerue in his miniſterie. † The Leuites alſo 12
ſhal put their handes vpon the heades of the oxen, of the which thou ſhalt make one for ſinne, and the other for holocauſte of the Lord, to pray for them. † And thou ſhalt ſette 13
the

:: This water was mixed with aſhes of a redde cow ſacrificed without the campe. *chap.* 19.

the Leuites in the ſight of Aaron and of his ſonnes, and being
14 offered thal conſecrate them to the Lord, † and shal ſeparate
them from the middes of the children of Iſrael, to be mine.
15 † And afterward they shal enter into the tabernacle of coue-
nant, to ſerue me. And thou shalt ſo purifie and conſecrate
them for an oblation of the Lord: becauſe they were geuen
16 me for a gift of the children of Iſrael. † For the firſt borne
17 that open euerie matrice in Iſrael, I haue taken them. † For
mine are al the firſt borne of the children of Iſrael, as wel of
men as of beaſtes. From the day that I ſmote euerie firſt
borne in the Land of Ægypt, haue I ſanctified them to me:
18 † and I haue taken the Leuites for al the firſt borne of the
19 children of Iſrael: † and haue deliuered them for a gift to
Aaron and his ſonnes out of the middes of the people, to
ſerue me for Iſrael in the tabernacle of couenant, and to
pray for them that there be no plague among the people, if
20 they should preſume to approch vnto my Sanctuarie. † And
Moyſes and Aaron and al the multitude of the children of
Iſrael did concerning the Leuites the thinges that our Lord
21 had commanded Moyſes: † and they were purified, and
washed their garmentes. And Aaron :: eleuated them in the
22 ſight of our Lord, and prayed for them, † that being purified
they might enter to their offices into the tabernacle of co-
uenant before Aaron & his ſonnes. Euen as our Lord had cõ-
23 manded Moyſes touching the Leuites, ſo was it done. † And
24 our Lord ſpake to Moyſes, ſaying: † This is the law of the
Leuites, From twentie fiue yeares and vpward, they shal en-
25 ter in to miniſter in the tabernacle of couenant. † And when
they shal haue accomplisheth the fiftith yeare of their age,
26 they shal ceaſe to ſerue: † and shal be the miniſters of their
brethren in the tabernacle of couenant, to keepe the thinges
that are cõmended to them, but not to do the verie workes.
Thus shalt thou diſpoſe to the Leuites in their cuſtodies.

:: Aaron hauing receiued the Leuites, preſẽted them to God, and ſo addicted them to their deſigned offices.

CHAP. IX.

The precept of Paſch to be made the fourteenth day of the firſt moone, is renewed. 6. But the vncleane, and trauelers in a iorney the fourteenth day of the ſecond moneth. 15. The campe muſt reſt or march, as the cloud or piller of fire, remaineth ouer the tabernacle, or departeth.

1 AND our Lord ſpake to Moyſes, in the deſert of Sinai the ſecond yeare, after they went out of the land of

Ægypt, the first moneth saying: † Let the children of Israel 2
make the Phase in his time, † the fourteenth day of this 3
moneth at euen, according to al the ceremonies and iustifi-
cations therof. † And Moyses commanded the children of 4
Israel that they should make the Phase. † Who made it in his 5
time: the fourteenth day of the moneth at euen in mount
Sinai. According to al thinges that our Lord had com-
manded Moyses the children of Israel did. † But behold 6
certaine vncleane :: vpon the soule of man, which could not
make the Phase on that day, coming to Moyses and Aaron,
† said to them: We are vncleane vpon the soule of man. 7
why are we defrauded that we can not offer the oblation to
our Lord in the dew time among the children of Israel? † To 8
whom Moyses answered: Stand that I may aske counseil
what our Lord wil command concerning you. † And our 9
Lord :: spake to Moyses, saying: † Speake to the children 10
of Israel: The man that shal be vncleane vpon a soule, or in
his iourney farre of in your nation, let him make the Phase
to the Lord † in the second moneth, the fourteenth day of 11
the moneth at euen: with azymes and wilde lettise shal they
eate it: † they shal not leaue anie thing therof vntil mor- 12
ning, and a bone therof they shal not breake, al the rite of
the Phase they shal obserue. † But if anie man both be 13
cleane, and was not in his iourney, and yet did not make the
Phase, that soule shal be destroyed out from among his
peoples, because he offered not sacrifice to the Lord in his
dew time: he shal beare his sinne. † The seiourner also and 14
stranger if they be with you, shal make the Phase to the
Lord, according to the ceremonies and iustifications therof.
The selfe same precept shal be among you aswel to the stran-
ger, as to him that is borne in the countrie. † Therfore the 15
day that the tabernacle was erected, a cloude couered
it. And from euening ouer the tabernacle there was as it
were the likenesse of fire vntil morning. † So was it
done alwaies: by day the cloude couered it, and by
night as it were the likenesse of fire. † And when the 17
cloude that protected the tabernacle, had bene taken away,
then the children of Israel marched: and in the place where
the cloude had stoode, there they camped. † At the com- 18
mandment of our Lord they marched, and at his command-
ment they pitched the tabernacle. Al the daies that the

cloude

:: By touching the dead. *s. Aug. q. 15. in Num.*

:: God answered by a voice framed by an Angel from the propitiatorie. *chap. 7. v 89.*

cloude ſtoode ouer the tabernacle, they remained in the
19 ſame place: † and if it chanced that it did continew ouer
it a long time, the children of Iſrael were in the watches of
20 our Lord, and marched not † for as manie daies ſoeuer as
the cloude had bene ouer the tabernacle. At the command-
ment of our Lord they pitched their tentes, and at his com-
21 mandement they tooke them downe. † If the cloude had
bene from euen vntil morning, and immediatly at day
breake had forſaken the tabernacle, they marched: and if it
had departed after a day and a night, they tooke downe their
22 tentes. † But if for two daies or one moneth or a longer
time it had bene ouer the tabernacle, the children of Iſrael
remained in the ſame place, and marched not: but imme-
23 diatly as it had departed, they remoued the campe. † By
the word of the Lord they pitched their tentes, and by his
word they marched: and were in the watches of our Lord
according to his commandment by the hand of Moyſes.

CHAP. X.

Trumpets are ſounded by the prieſtes, diuerſly for diuerſe purpoſes. 11. *The campe marcheth from the deſert of Sinai.* 29. *Moyſes intreateth Hobab the Madianite to remaine with them.* 35. *His prayer when the arke is taken vp, and ſette downe.*

The ſecond part. Of diuers impediments, which happened to the Iſraelites, and renouation of ſundrie precepts, in their iorney from the deſert of Sinai to the campe of Moab.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Make thee
two trumpettes of beaten ſiluer, wherwith thou maieſt
cal togeather the multitude when the campe is to be remo-
3 ued. † And when thou ſhalt ſound with the trumpettes, al
the multitude ſhal gather vnto thee to the doore of the ta-
4 bernacle of couenant. † If thou ſound but once, the princes
ſhal come to thee, and the heades of the multitude of Iſrael.
5 † But if the trumpeting ſound in length and with a broken
tune, they ſhal moue their campe firſt that are on the eaſt ſide.
6 † And at the ſecond ſound and the like noyſe of the trumpet,
they ſhal take vp their tentes that dwel toward the ſouth.
and after this maner ſhal the reſt doe, when the trumpettes
7 ſhal ſound to the marching. † But when the people is to be
gathered togeather, the ſound of the trumpet ſhal be plaine,
8 and they :: ſhal not make a broken ſound. † And the ſonnes
of Aaron the prieſtes ſhal ſound with the trumpettes: and
9 this ſhal be an ordinance for euer in your generations. † If
you goe forth to warre out of your land againſt the enimies

:: Before the whole multitude, plaine and neceſſarie pointes of doctrine muſt only be vttered, but before the lerned and wiſer ſorte,

that

higher mysteries may be treated and taught. *Theod. q. 15. in Num.*

that fight against you, you shal sound with trumpettes in length, and there shal be a remembrance of you before the Lord your God, that you may be deliuered out of the handes of your enemies. † If at anie time you shal haue a banket, and festiual daies, and Calendes, you shal sound with trumpettes ouer the holocaustes, and pacifique victimes, that they may be vnto you for a remembrance of your God. I the Lord your God. † The second yeare, in the second moneth, the twentith day of the moneth was the cloude lifted vp from the tabernacle of couenant. † and the children of Israel marched by their troupes from the desert of Sinai, and the cloud rested in the wilderness of Pharan. † And the first moued their campe according to the cõmandement of our Lord by the hand of Moyses. † The sonnes of Iudas by their troupes: whose prince was Nahasson the sonne of Aminadab. † In the tribe of the sonnes of Issachar, the prince was Nathanael the sonne of Suar. † In the tribe of Zabulon, the prince was Eliab the sonne of Helon. † And the tabernacle was taken downe, which the sonnes of Gerson and Merari carying, marched. † And the sonnes of Ruben also marched, by their troupes and order, whose prince was Helisur the sonne of Sedeur. † And in the tribe of Simeon, the prince was Salamiel the sonne of Surisaddai. † Moreouer in the tribe of Gad, the prince was Eliasaph the sonne of Duel. † And the Caathites also marched carying the Sanctuarie. So long was the tabernacle caried, til they came to the place of erecting it. † The sonnes of Ephraim also moued their campe by their troupes, in whose hoste the prince was Elisama the sonne of Ammiud. † And in the tribe of the sonnes of Manasses, the prince was Gamaliel the sonne of Phadassur. † And in the tribe of Beniamin the prince was Abidan the sonne of Gedeon. † The last of al the campe marched the sonnes of Dan by their troupes, in whose hoste the prince was Ahiezer the sonne of Ammisaddai. † And in the tribe of the sonnes of Aser, the prince was Phegiel the sonne of Ochran. † And in the tribe of the sonnes of Nephthali the prince was Ahira the sonne of Enan. † These are the campes, and the marchinges of the children of Israel by their troupes when they marched. † And Moyses said to Hobab the sonne of Raguel the Madianite, ⁂ his * allied: We march toward the place, which our Lord wil geue vs: come with vs, that we

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

⁂ Either this Hobab was otherwise called Raguel, *Exo. 2.* and also Iethro, *Exo. 3.* and was father in law to Moyses, or els he was sonne of the same Raguel, and brother in law to Moyses.

may

may do thee good: for our Lord hath promiſed good thinges
30 to Iſrael. † To whom he anſwered: I wil not goe with thee,
but I wil returne to my countrie, wherein I was borne.
31 † And he ſaid: Doe not forſake vs: for thou knoweſt in
what places through the deſert we may campe, and :: thou
32 ſhalt be our guide. † And when thou comeſt with vs, what-
ſoeuer ſhal be beſt of the riches, which our Lord ſhal deliuer
33 vs, we wil geue thee. † They marched therfore from the
Mount of our Lord three daies iourney, and the arke of the
couenant of out Lord went before them, for three daies pro-
34 uiding a place for the campe. † The cloude alſo of our Lord
35 was ouer them by day when they marched. † And when the
arke was lifted vp, Moyſes ſaid: :: Ariſe Lord, and be thyne
enemies diſperſed, and let them flee that hate thee, from thy
36 face. † And when it was ſette downe, he ſaid: Returne Lord
to the multitude of the hoſte of Iſrael.

:: Moyſes meaneth, that whē by the cloud, and piller of fire (their ſpecial guides) the people ſhould come to new places, this Madianite his allied might direct them, where to finde beſt paſture, water and like commodities, nere to them.

:: Beſides general prayers for al purpoſes, ſome are compoſed, and applied for ſpecial times and occaſions.

CHAP. XI.

The people murmuring are puniſhed with fire. 7. Manna is againe deſcribed. 10. Moyſe being afflicted with ſolicitude of trubleſome people, 16. God adioyneth ſeuentie Ancients to ſuſtaine part of his burden. 18. promiſeth to geue al the people fleſh. 25. The ancients do propheſie. 31. The people haue their fil of fleſh. 33. but forthwith manie die of the plague. Wherof the place is called, The ſepulchres of concupiſcence.

1 IN the meane time there aroſe a murmuring of the people,
as it were repyning for labour, againſt our Lord. Which
when our Lord had heard, he was angrie. And the fire of our
Lord being kinled againſt them, deuoured the vttermoſt part
2 of the campe. † And when the people had cried to Moyſes,
3 Moyſes prayed to our Lord, and the fire was quenched. † And
he called the name of that place, Kindling: for that the fire of
4 our Lord had bene kindled againſt them. † For :: the com-
mon vulgar people, that came vp with them, burned with
deſire, ſitting and weeping, the children of Iſrael being ioy-
ned together with them, and ſaid: Who ſhal geue vs fleſh to
5 eate? † We remember the fiſhes that we did eare in Ægypt
gratis: the cucumbers come vnto our minde, and the me-
6 lons, and leekes and onions and garlike. † Our ſoule is drie,
7 our eies behold nothing els but Manna. † And the Manna
was as it were the ſeede of Coriander, of the colour of bdel-
8 lion. † And the people went about, & gathering it, grounde

:: Theſe were Ægyptians that parted out of their countrie with the Iſraelites, and now murmuring drawe others by example to the ſame ſinne.

it in a milne, or braied it in a morter, boyling it in a potte, and making cakes therof of the taiſt as it were of oyled bread. † And when the dew fel in the night vpon the campe, the 9
Manna alſo fel withal. † Moyſes therfore heard the people 10
weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceding wrath: but to
Moyſes alſo it ſemed an intolerable thing. † and he ſaid to 11
our Lord: Why haſt thou afflicted thy ſeruant? wherfore do I not finde grace before thee? and why haſt thou laid the
weight of al this people vpon me? † Haue I conceaued al 12
this multitude, or begotten them, that thou shouldeſt ſay to me: Carie them in thy boſome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou haſt ſworne to their fathers? † Whence shal I haue 13
flesh to geue to ſo great a multitude? they whine againſt me, ſaying: Geue vs flesh that we may eate. † I alone can not ſu- 14
ſtaine al this people, becauſe it is heauie for me. † But :: if 15
:: Prayers of holie men are with ſubmiſſion of their willes to Gods wil, either expreſſed or implied.

it ſeme vnto thee otherwiſe, I beſeche thee to kil me, and let me finde grace in thine eies, that I be not moleſted with ſo great euils. † And our Lord ſaid to Moyſes: Gather me ſe- 16
uentie men of the ancientes of Iſrael, whom thou knoweſt to be the ancientes of the people and maiſters: and thou shalt bring them to the doore of the tabernacle of couenant, and
shalt make them to ſtand there with thee, † that I may de- 17
:: God imperted of the ſame ſpirite to theſe Ancientes, wherof he had geuē to Moyſes, that they might haue ſo much helpe of grace as pleaſed God, and Moyſes haue neuer theleſſe. *s. Aug. q. 18. in Num.*

ſcend and ſpeake to thee: and :: I wil take of thy ſpirit, and wil deliuer to them, that they may ſuſtaine with thee, the burden of the people, and thou onlie be not burdened. † To 18
the people alſo thou shalt ſay: Be ſanctified: to morrow you ſhal eate fleſh? for I haue heard you ſay: Who ſhal geue vs meates of flesh? it was wel with vs in Ægypt. That the Lord
may geue you fleſh, and you may eate: † not one day, nor 19
two, or fiue or ten, no nor twentie, † but euen to a moneth 20
of daies, til it goe out a your noſethrils, and be turned to lothſomenes, becauſe you haue reiected the Lord, who is in the middes of you, and haue whyned before him, ſaying: Wherfore came we out of Ægypt? † And Moyſes ſaid: There are 21
ſix hundred thouſand footemen of this people, & ſayeſt thou: I wil geue them flesh to eate a whole moneth? † Why, ſhal 22
a multitude of sheepe and oxen be killed, that it may ſuffiſe for meate? or ſhal al the fiſhes of the ſea be gathered togeather, for to fil them? † To whom our Lord anſwered: Why, 23

is the

is the hand of the Lord vnable? Now presently thou shalt
24 see whether my word shal be accomplished in deede. † Moyses therfore came, and told the people the wordes of our Lord, assembling seuentie men of the ancientes of Israel,
25 whom he caused to stand about the tabernacle. † And our Lord descended in a cloude, and spake to him, taking away of the spirit that was in Moyses, and geuing to the seuentie men. And when the spirit had rested on them, they prophe-
26 cied, neither ceased they any more. † And there had remained in the campe two men, of the which one was called Eldad, and the other Medad, vpon whom the spirit rested. :: for they also had bene enrolled, and were not gone forth to
27 the tabernacle. † And when they prophecied in the campe, there ran a boy, and told Moyses, saying: Eldad and Medad
28 do prophecie in the campe. † Forthwith Iosue the sonne of Nun, the minister of Moyses, and chosen of manie, said: My
29 Lord Moyses forbid them. † But he said: Why hast thou emulation for me? O that al the people might prophecie, and
30 that our Lord would geue them his spirit? † And Moyses re-
31 turned, and the ancientes of Israel into the campe. † And a winde coming forth from our Lord, taking quailes ouer the sea brought them, and let them fal into the campe the space of one daies iourney, on euerie side of the campe round about, and they did flie in the ayre two cubites high ouer the
32 earth. † The people therfore rising vp al that day, and the night, and the next day, gathered togeather a multitude of quailes, he that did least, ten cores: and they dried them
33 round about the campe. † As yet the flesh was in their teeth, neither had that kind of meate failed: and behold the furie of our Lord being prouoked against the people, stroke them
34 with an exceding great plague. † And that place was called, ::The Sepulchres of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence, they came vnto Haseroth, and taried there.

:: Gods grace sometimes preuenteth the ordinarie meanes *Theodoret. q. 21. in Num.*

:: By this example and figure S. Paul sheweth that al shal not be saued, which are baptised, & communicate in the same faith & Sacraments, but those only which also please God in their workes. 1. Cor. 10.

CHAP. XII.

Marie and Aaron murmur against Moyses. 6. Whom God praiseth aboue other prophetes. 10. Marie being stricken with leprosie, Aaron confesseth his fault. 13. Moyses prayeth for her, and after seuen daies separation from the campe, she is restored.

Exod. 2. 1 AND Marie and Aaron spake against Moyses, for his
2 wife the :: Æthiopian, † and they said: hath our Lord

:: Madianites were also called Æthiopians. *S. Aug. q. 20. in Num.*

ſpoken by Moyſes onlie? hath he not ſpoken to vs alſo in
:: The Holie Ghoſt forced Moyſes to vtter his owne praiſe, which of him ſelf, he deſired not.
like manner? Which when our Lord had heard, († :: For 3
Moyſes was the mildeſt man aboue al men, that dwelt vpon
the earth) † immediatly he ſpake to him, and to Aaron 4
and Marie: Goe forth you three onlie to the tabernacle
of couenant. And when they were come forth, † our 5
Lord deſcended in the piller of a cloude, and ſtoode in the
entrie of the tabernacle calling Aaron and Marie. Who
going vnto him, † he ſaid to them: Heare my wordes: If 6
there ſhal be among you a prophete of the Lord, in viſion wil
I appeare to him, or in ſleepe I wil ſpeake ho him. † But 7
my ſeruant Moyſes is not ſuch an one, who in al my houſe is
moſt faythful: † for mouth to mouth I ſpeake to him: and 8
plainely, and not by riddels and figures doth he ſee the Lord.
Why therfore did you not feare to detract from my ſeruant
Moyſes? † And being wrath againſt them, he went away: 9
† the cloude alſo departed that was ouer the tabernacle: 10
and behold Marie appeared white with leproſie as it were
:: Aaron was not publikly puniſhed, leſt therby he had bene made cõtemptible to the people, but was otherwiſe chatiſed.
ſnow. And :: when Aaron had looked on her, and ſaw her
wholy couered with leproſie, † he ſaid to Moyſes: I beſech 11
thee my Lord, lay not vpon vs this ſinne which we haue
fooliſhly committed, † let not this woman be as it were 12
dead, and as an abortiue that is caſt forth of the mothers
wombe. Lo now the one halfe of her flesh is deuoured with
the leproſie. † And Moyſes cried to our Lord, ſaying: God, 13
I beſech thee, heale her. † To whom our Lord anſwered: 14
If her father had ſpitte vpon her face, ought she not to haue
bene ashamed ſeuen daies at the leaſt? Let her be ſeparated
ſeuen daies without the campe, and afterwards she shal be
called againe. † Marie therfore was shut forth without the 15
campe ſeuen daies: and the people moued not from that
place, vntil Marie was called againe.

CHAP. XIII.

From the deſert of Pharan Moyſes ſendeth twelue men (of euerie tribe one) to view the Land of Chanaan. 17. changeth Oſee his name into Ioſue, 18. inſtructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruites, in token of the landes fertilitie. 29. but in other reſpects (the reſt beſides Caleb and Ioſue) diſcoureging the people make them to murmur.

AND

1 AND the people marched from Haſeroth pitching their
2 tentes in the deſert of Pharan. † And there our Lord
3 ſpake to Moyſes, ſaying; † Send men, that may view the
Land of Chanaan, which I wil geue to the children of Iſrael,
4 one of euerie tribe, of the princes. † Moyſes did that which
our Lord had commanded, from the deſert of Pharan ſen-
5 ding principal men, whoſe names be theſe. † Of the tribe
6 of Ruben, Samua the ſonne of Zechur. † Of the tribe of
7 Simeon, Saphat the ſonne of Huri. † Of the tribe of Iuda,
8 Caleb the ſonne of Iephone. † Of the tribe of Iſſachar,
9 Igal the ſonne of Ioſeph. † Of the tribe of Ephraim, Oſee
10 the ſonne of Nun. † Of the tribe of Beniamin, Phalti
11 the ſonne of Raphu. † Of the tribe of Zabulon, Geddiel
12 the ſonne of Sodi. † Of the tribe of Ioſeph, of the ſcepter
13 of Manaſſes Gaddi, the ſonne of Suſi. † Of the tribe of
14 Dan, Ammiel the ſonne of Gemalli. † Of the tribe of Aſer,
15 Sthur the ſonne of Michael. † Of the tribe of Nephthali,
16 Nahabi the ſonne of Vapſi. † Of the tribe of Gad, Guel
17 the ſonne of Machi. † Theſe are the names of the men,
whom moyſes ſent to view the Land: and he called Oſee the
18 ſonne of Nun, ::Ioſue. † Moyſes therfore ſent them to view
the Land of Chanaan, and ſaid to them: Goe vp by the ſouth
19 ſide. And when you ſhal come to the mountaines, † view the
Land, what it is: and the people that are the inhabitantes ther-
of, whether they be ſtrong or weake: few in number or
20 manie: † the land it ſelf, whether it be good or badde: what
21 manner of cities, walled or without walles: † the ground,
fatte or barren, wooddie or without trees. Be of good cou-
rage, and bring vs of the fruites of the Land. And it was the
22 time when now the firſt ripe grapes are to be eaten. † And
when they were gone vp, they viewed the Land from the de-
23 ſert of Sin, vnto Rohob as you enter to Emath. † And they
went vp at the ſouth ſide, and came to Hebron, where
were Achiman and Siſai and Tholmai the ſonnes of Enac,
for Hebron was built ſeuen yeares before Tanis the citie
24 of Ægypt. † And going forward as farre as the Tor-
rent of cluſter, they cutte of a branch with the grapes
therof, which two men carried vpon a leauer. They
tooke of the pomegranates alſo and of the figges of that
25 place: † which was called Nehelescol, that is to ſay, the
Torrent of cluſter, for that thence the children of Iſrael had

::Changing of his name literally imported the great office of chiefe Duke vnto which he was deſigned, myſtically prefigured our Lord IESVS, for it is the ſame name in Hebrew, and ſignifieth SAVIOVR *Theod. q. 25. in Num.*

caried a cluſter. † And the diſcouerers of the Land returning 26
after fourtie daies, hauing circuted al the countrie, † came 27
to Moyſes & Aaron and to al the aſſemblie of the children of
Iſrael into the deſert of Pharan, which is in Cades. And ſpea-
king to them & to al the multitude they ſhewed the fruites
of the Land: † and reported, ſaying: We came into the Land 28
to which thou didſt ſend vs, which in very deede floweth
with milke and honie, as by theſe fruites may be knowen:
† but it hath very ſtrong inhabitantes, and cities great and 29
walled. The ſtocke of Enac we ſaw there. † Amalec dwel- 30
leth in the ſouth, the Hetheite and the Iebuſeite and the A-
morrheite in the mountaines: but the Chananeite abideth
beſide the ſea and about the ſtreames of Iordan. † Among 31
theſe thinges Caleb appeaſing the murmuring of the people
that roſe againſt Moyſes, ſaid: Let vs goe vp and poſſeſſe the
Land, becauſe we may obtaine it. † But the others, that had 32
bene with him, ſaid: No, we are not able to goe vp to this
people, becauſe it is ſtronger then we. † And they detracted 33
from the Land, which they had viewed, before the children
of Iſrael, ſaying: The Land, which we haue viewed, :: de-
uoureth her inhabitantes: the people, that we beheld, is of
a tall ſtature. † There we ſaw certaine monſters of the ſonnes 34
of Enac, of the gyantes kind: to whom being compared, we
ſeemed as it were locuſtes.

:: Pretending falſly that the Land had an vnwholſome ayre, *deuouring the inhabitãtes*, & not poſſible to be obtained by reaſõ of the gyants, couertly they detracted frõ Gods powre, or his good wil towards them, who had promiſed the ſame. And therfore he gaue it to their children, but not to theſe ſeducers and murmurers. *chap.* 14. *v.* 23, 29.

CHAP. XIIII.

The mutinous murmuring people being vnplacable, 11. *God expoſtulateth their ingratitude, threatneth to deſtroy them.* 13. *Yet Moyſes pacifieth his wrath,* 22. *but ſo that al which were numbered coming from Ægypt, except Caleb and Ioſue, ſhal die in the wildernes.* 31. *and their children ſhal poſſeſſe the promiſed land.* 40. *Then fighting contrarie to Moyſes admonition are beaten, and manie ſlaine by their enimies.*

THEREFORE al the multitude crying out wept that 1
night, † and al the children of Iſrael murmured againſt 2
Moyſes and Aaron, ſaying: † Would God we had died in 3
Ægypt: and :: in this vaſte wilderneſſe would God we might
die, and that our Lord would not bring vs into this Land, leſt
we fal by the ſword, and our wiues and children be ledde
captiue. Is it not better to returne into Ægypt? † And one 4
ſaid to an other: :: Let vs appoint a captaine, and let vs re-
turne into Ægypt. † Which Moyſes and Aaron hearing fel 5

:: Theſe murmurers had their wiſh, to their owne puniſhmẽt. *chap.* 14. *v.* 29. 26. *v.* 64.

:: It is ſo abſolutly neceſſarie in euerie

flatte

flatte vpon the ground before al the multitude of the chil-
6 dren of Iſrael. † But Ioſue the ſonne of Nun, and Caleb the
ſonne of Iephone, who them ſelues alſo had viewed the land,
7 rent their garmentes, † and ſpake to al the multitude of the
children of Iſrael: The Land, which we haue circuted, is very
8 good. † If our Lord be propitious, he ſhal bring vs into it,
9 and deliuer vs a ground flowing with milke and honie. † Be
not rebellious againſt our Lord: neither feare ye the people
of this land, for euen as bread ſo we may deuoure them. al
aide is gone from them: our Lord is with vs, feare ye not.
10 † And when al the multitude cried, and would haue ſtoned
them, the glorie of our Lord appeared ouer the roofe of ce-
11 uenant in the ſight of al the children of Iſrael. † And our
Lord ſaid to Moyſes: How long wil this people detract me?
How long wil they not beleue me in al the ſignes, that I haue
12 done before them? † I wil ſtrike them therfore with peſti-
lence, and wil conſume them: but thee I wil make prince
13 ouer a great nation, and a ſtronger then this is. † And Moy-
ſes ſaid to our Lord: That the Ægyptians, from the middes
14 of whom thou haſt brought forth this people, † and the in-
habitantes of this Land, which haue heard that thou Lord
art among this people, and art ſene face to face, and thy
cloude protecteth them, and in a piller of a cloude thou goeſt
15 before them by day, and in a piller of fire by night:) † may
heare that thou haſt killed ſo great a multitude as it were one
16 man, and may ſay: † He could not bring in the people into
the Land, for which he had ſworne: therfore did he kil them
17 in the wilderneſſe. † Let therfore the ſtrength of our Lord
18 be magnified as thou haſt ſworne, ſaying: † The Lord is pa-
tient and ful of mercie, taking away iniquitie and wicked
deedes, & leauing no man innocent, which viſiteſt the ſinnes
of the fathers vpon the children vnto the third and fourth ge-
18 neration. † Forgeue, I beſech thee, the ſinne of this thy
people, according to the greatnes of thy mercie, as thou haſt
bene propitious to them ſince their going out of Ægypt vnto
20 this place. † And our Lord ſaid: I haue forgeuen it accor-
21 ding to thy word. † Liue I: and the whole earth ſhal be re-
22 plenished with the glorie of the Lord. † :: But yet al the
men that haue ſene my maieſtie, and the ſignes that I haue
done in Ægypt, and in the wilderneſſe, and haue tempred me
23 now ten times, neither haue obeied my voice, † they ſhal
not

communitie to haue one Superior of al, that verie mutiners themſelues do euer chooſe ſuch a one, & cal him, the Electo.

:: After the ſinne is forgeuen, yet puniſhment remaineth to be inflicted.

not ſee the Land for the which I ſware to their fathers, neither ſhal any of them that hath detracted me, behold it.

:: Although grace be firſt geuē without deſert: yet good workes done by grace do merite reward. *S. Aug. de Grat. & lib. arb. c. 6.*

† My ſeruant Caleb, who :: being ful of an other ſpirit hath folowed me, wil I bring in vnto this Land which he hath circuted: and his ſeede ſhal poſſeſſe it. † Becauſe the Amalecite and the Chananeite dwel in the valleis. To morrow remoue the campe, and returne into the wilderneſſe by the way of the Redde ſea. † And our Lord ſpake to Moyſes and Aaron, ſaying: † How long doth this vngratious multitude murmur againſt me? I haue heard the complaintes of the children of Iſrael. † Say therfore to them: liue I, ſayeth our Lord: According as you haue ſpoken I hearing it, ſo wil I do to you. † In this wilderneſſe ſhal your carcaſſes lie. Al you that are numbered from twentie yeares & vpward, and haue murmured againſt me, † you ſhal not enter into the Land, ouer the which I haue lifted vp my hand to make you inhabite it, except Caleb the ſonne of Iephone, and Ioſue the ſonne of Nun. † But your litle ones, of whom you ſaid, that they ſhould be a pray to the enemies, wil I bring in: that they may ſee the Land, that hath miſliked you. † Your carcaſſes ſhal lie in the wilderneſſe. † Your children ſhal wander in the deſert fourtie yeares, and :: ſhal beare your fornication, vntil the carcaſſes of their fathers be conſumed in the deſert, † according to the number of the fourtie daies, wherin you viewed the Land: a yeare ſhal be reputed for a day. And fourtie yeares you ſhal receiue your iniquities, and ſhal know my reuenge: † for as I haue ſpoken, ſo wil I doe to al this wicked multitude, that hath riſen togeather againſt me: in this wilderneſſe ſhal it faile, and die. † Therfore al the men, whom Moyſes had ſent to view the Land, and which returning had made al the multitude to murmur againſt him, detracting from the Land that it was naught, † died and were ſtroken in the ſight of our Lord. † But Ioſue the ſonne of Nun, and Caleb the ſonne of Iephone liued of al them, that had gone to view the Land. † And Moyſes ſpake al theſe wordes to al the children of Iſrael, and the people mourned excedingly. † And behold very early in the morning riſing they went vp to the toppe of the mountaine, and ſaid: We are readie to goe vp to the place, wherof our Lord hath ſpoken: for we haue ſinned. † To whom Moyſes ſaid: Why tranſgreſſe you the word of our Lord, which ſhal not ſucceede

:: Temporal puniſhment laid vpon the children for their fathers ſinnes, is for their owne ſpiritual good. *S. Aug. Epiſt. 75. ad Auxium.*

42 proſperouſely with you? † Goe not vp, for our Lord is
43 not with you: leſt you fal before your enemies. † The Amalecite and the Chananeite are before you, by whoſe ſword you ſhal fal, for that you would not conſent to our Lord,
44 neither wil our Lord be with you. † But they being blinded went vp to the toppe of the mountaine. But the arke of the teſtament of our Lord & Moyſes departed not from the campe.
45 † And the Amalecite came downe and the Chananeite, that dwelt in the mountaine: and ſtriking and hewing them, purſewed them as farre as Horma.

CHAP. XV.

Certaine precepts concerning Sacrifices, 17. and firſt fruites, are repeted, 22. alſo touching different punishment of ſinne comitted by ignorance and by ſet wilfulnes. 32. and accordingly one is ſtoned to death, for gathering ſticks on the Sabbath day. 37. Al are commanded to carie a ſigne in their garments, therby to remember the commandments of God.

12 AND our Lord ſpake to Moyſes, ſaying: † Speake to the children of Iſrael, and thou ſhalt ſay to them: When you ſhal be entred into the Land of your habitation, which
3 I wil geue you, † and ſhal make oblation to the Lord for an holocauſt, or victime, paying vowes, or voluntarily offering giftes, or in your ſolemnities burning a ſweete ſauour vnto
4 the Lord, of oxen or of sheepe: † whoſoeuer immolateth the victime, ſhal offer a ſacrifice of flowre, the tenth part of an ephi tempered with oyle, which ſhal haue in meaſure the
5 fourth part of an hin: † and wine of the ſame meaſure to powre the libamentes ſhal he geue for the holocauſt or for
6 the victime. For euerie lambe † and ramme there ſhal be a ſacrifice of flowre of two tenthes, which ſhal be tempered
7 with oile the third part of an hin: † and wine for the libamente, the third part of the ſame meaſure, ſhal he offer for a
8 ſweete ſauour to the Lord. † But when thou makeſt an holocauſt or hoſte of oxen, to fulfil thy vow or for pacifique vi-
9 ctimes, † thou ſhalt geue for euerie oxe three tenthes of flowre tempered with oile, which ſhal haue halfe the mea-
10 ſure of a hin: † and wine to powre libamentes of the ſame meaſure for an oblation of moſt ſweete ſauour to the Lord.
11 12 † So ſhalt thou doe † for euerie oxe and ramme and lambe
13 and buckegoate. † As wel they that are borne in the coun-
14 trie as the ſtrangers † after one rite ſhal offer ſacrifices.

† There shal be al one precept and iudgement as wel to your 15
ſelues as to the ſtrangers of the land. † Our Lord ſpake to 16
Moyſes, ſaying: † Speake to the children of Iſrael, and thou 17
shalt ſay to them: † When you are come into the land, which 18
I wil geue you, † and shal eate of the breades of that coun- 19
trie, you shal ſeparate firſt fruites to the Lord † of your mea- 20
tes. As of your barne floores you ſeparate firſt fruites, † ſo 21
of your paſtes shal you geue firſt fruites to the Lord. † And if 22
through ignorance you omitte any of theſe thinges, which
the Lord hath ſpoken to Moyſes, † and by him hath com- 23
manded you, from the day that he beganne to command and
ſo forward, † and the multitude haue forgotten to do it: 24
they shal offer a calfe out of the heard, an holocauſte for a
moſt ſweete ſauour to the Lord, and the ſacrifice and liba-
mentes therof, as the ceremonies require, and a buckegoate
for ſinne: † and the prieſt shal pray for al the multitude of 25
the children of Iſrael: and it shal be forgeuen them, becauſe
they ſinned not wittingly, offering notwithſtanding burnt
ſacrifice to the Lord for them ſelues and for their ſinne and
errour: † and it shal be forgeuen al the people of the chil- 26
dren of Iſrael, and the ſtrangers, that ſeiourne among them:
becauſe it is the fault of al the people through ignorance.
† But if one ſoule shal ſinne vnwitting, he shal offer a she 27
goate of a yeare old for his ſinne: † and the prieſt shal pray 28
for him, becauſe he ſinned vnwitting before the Lord: and
he shal obteine him pardon, and it shal be forgeuen him.
† As wel to them that are borne in the countrie as to the 29
ſtrangers one law shal be for al, that ſinne by ignorance.
† But the ſoule, that :: through pride committeth any thing, 30
whether he be borne in the countrie, or a ſtranger, (becauſe
he hath bene rebellious againſt the Lord) shal perish out of
his people: † for he hath contemned the word of the Lord, 31
and made his precept of no effect: therfore shal he be de-
ſtroyed, and shal beare his iniquitie. † And it came to paſſe, 32
when the children of Iſrael were in the wilderneſſe, and had
found a man gathering ſtickes on the Sabbath day, † they 33
preſented him to Moyſes and Aaron and the whole multi-
tude. † Who shut him into priſon, not knowing what they 34
should doe with him. † And our Lord ſaid to Moyſes, :: dying 35
let this man die, let al the multitude ſtone him without the
campe. † And when they had brought him out, they ſtoned 36
him,

:: Though ſinnes wittingly committed, proceding of pride and contempt of Gods commandment, could not be pardoned by the law: yet ſuch may alſo be remitted through true repentance. *S. Aug. q. 25. in Num.*

:: Seueritie is vſed towardes thoſe that knowing Gods wil do contrarie. *Luc. 12. v. 47.*

37 him, and he died as our Lord had commanded. † Our Lord
38 alſo ſaid to moyſes: † Speake to the children of Iſrael, and thou ſhalt ſay to them, that they make them ſelues :: fringes in the corners of their garmentes, putting in them ribandes
39 of hyacinth: † which when they ſhal ſee, they may remẽber al the commandements of the Lord, and not folow their owne cogitations and eies fornicating after diuers thinges,
40 † but rather mindful of the preceptes of the Lord may do
41 them, and be holie to their God. † I the Lord your God, that brought you out of the Land of Ægypt, that I might be your God.

:: The Iewes in Chriſts time hypochritically enlarged theſe fringes, for vaine ſhew of holines. *Mat.* 23.

CHAP. XVI.

Core and his complices, making ſchiſme againſt Moyſes and Aaron, 31. ſome are ſwalowed in the earth, with their families and ſubſtance; 35. other two hundred and fiftie offering incenſe, 41. and fourtene thouſand ſeuen hundred of the common people, murmuring in behalfe of the ſedicious, are conſumed with fire from heauen.

1 AND behold Core the ſonne of Iſaar, the ſonne of Caath, the ſonne of Leui, and Dathan and Abiron the ſonnes of Eliab, Hon alſo the ſonne of Pheleth of the chil-
2 dren of Ruben, † " roſe againſt Moyſes, and other of the children of Iſrael two hundred fiftie men, princes of the ſynagogue, and which in the time of aſſemblie were called by
3 name. † And when they had ſtoode vp againſt Moyſes and Aaron, they ſaid: Let it ſuffice you, that :: al the multitude conſiſteth of holie ones, and our Lord is among them: Why
4 lift you vp your ſelues aboue the people of our Lord? † Which
5 when Moyſes had heard, he fel flatte on his face: † and ſpeaking to Core and al the multitude, he ſaid: In the morning our Lord wil make it knowne who pertaine to him, and the holie the wil ioyne to him ſelfe: and whom he ſhal chooſe,
6 they ſhal approch to him. † This do therfore: Take euerie
7 man their cenſars, thou Core, and al thy councel: † and taking fire in them to morrow, put vpon it incenſe before our Lord: and whom ſoeuer he ſhal chooſe, the ſame ſhal be ho-
8 lie: you do much exalt your ſelues ye ſonnes of Leui. † And
9 he ſaid againe to Core: Heare ye ſonnes of Leui, † Is it a ſmal thing vnto you, that the God of Iſrael hath ſeparated you from al the people, and ioyned you to him ſelfe, that you ſhould ſerue him in the ſeruice of the tabernacle, and ſhould

:: So Luther (*li. de abrog. Miſſa*) and other enimies of Eccleſiaſtical Hierarchy, wil haue no proper Prieſthood in the Church of Chriſt, becauſe al Chriſtians are called *a holie prieſtbood.* 1. Pet. 2 and *Prieſtes. Apoc.* 1.

ſtand before the ful aſſemblie of the people, and should minister to him? † did he therfore make thee and al thy brethren 10
the ſonnes of Leui to approch vnto him, that you should chalenge vnto you the prieſthood alſo, † and al thy compa- 11
nie should ſtand againſt our Lord? for what is Aaron that you murmur againſt him? † Moyſes therfore ſent to cal Dathan 12
and Abiron the ſonnes of Eliab. Who anſwered: We come not. † Why, is it a ſmal matter to thee that thou haſt brought 13
vs out of a land, that folowed with milke and honie, to kil vs in the deſert, vnles thou rule alſo like a lord ouer vs? † In deede haſt thou brought vs into a land, that floweth 14
with riuers of milke and honie, & haſt thou geuen vs poſſeſſions of fieldes & vineyardes? What, wilt thou plucke out our eies alſo? We come not. † Moyſes therfore being very wrath, 15
ſaid to our Lord: Reſpect not their ſacrifices: thou knowest that I haue not taken of them ſo much as a little aſſe at anie time, neither haue afflicted anie of them. † And he ſaid to 16
Core: Thou, and al thy congregation ſtand ye apart before our Lord, and Aaron to morrow apart. † Take euerie one 17
your cenſars, and put incenſe vpon them, offering to our Lord two hundred fiftie cenſars: Let Aaron alſo hold his cenſar. † Which when they had done, Moyſes and Aaron ſtand- 18
ing, † and had heaped together al the multitude againſt them 19
to the dore of the tabernacle, the glorie of our Lord appeared to them al. † And our Lord ſpeaking to Moyſes and Aaron, 20
ſaid: † Separate your ſelues from the middes of this congre- 21
:: Thoſe that touch things perteining to impietie, or depart not from the tabernacles of ſchiſmatikes are inwrapped in their ſinnes: much more to goe vnto heretical Synagogues is condemned. *See S. Cyprian: li. de lapſis. Parag. 5.*
gation, that I may ſodenly deſtroy them. † Who fel flatte on 22
their face, and ſaid: Moſt mightie God of the ſpirites of al flesh, when one ſinneth, shal thy wrath rage againſt al? † And our Lord ſaid to Moyſes: † Command the whole 23 24
people that they ſeparate them ſelues from the tabernacles of Core and Dathan and Abiron. † And Moyſes aroſe, and 25
went to Dathan and Abiron: and the ancientes of Iſrael folowing him, † he ſaid to the multitude: Depart from the ta- 26
bernacles of the impious men, and touch not the thinges that pertaine to them, :: leſt you be wrapped in their ſinnes. † And when they were departed from their tentes round a- 27
bout, Dathan and Abiron coming forth ſtood in the entrie of their pauilions with their wiues and children, and al the multitude. † And Moyſes ſaid: :: In this you shal know 28
:: Moyſes proued before.
that our Lord hath ſent me to do al thinges that you ſee, and

that

29 that I haue not forged them of my owne mind: † If they die
the accustomed death of men, and if the plague, wherwith
others also are wont to be visited, do visite them, our Lord
30 did not send me: † but if our Lord do a new thing, that the
earth opening her mouth swallow them downe, & al thinges
that pertaine to them, and they descend quicke into hel, you
31 shal know that they haue blasphemed our Lord. † Immedi-
atly therfore as he ceased to speake, the earth brake insunder
32 vnder their feete: † and opening her mouth, deuoured them
33 with their tabernacles & al their substance. † and they went
downe into hel quicke couered with the ground, and peri-
34 shed out of the middes of the multitude. † But al Israel, that
stoode round about, fled at the crie of them that perished,
35 saying: Lest perhappes the earth swallow vs also. † But a fire
also coming forth from our Lord, slew the two hundred
36 fiftie men, that offered the incense. † And our Lord spake
37 to Moyses, saying: † Command :: Elezar the sonne of Aa-
ron the priest that he take vp the censars that lie in the bur-
ning fire, and that he sprinkle the fire hither and thither:
38 because they be sanctified † in the deathes of the sinners:
and let him beate them into plates, and fasten them to the
altar, because there hath bene offered incense in them to the
Lord, and they are sanctified, that the children of Israel may
39 see them for a signe and a monument. † Eleazar therfore the
priest tooke the brasen censars, wherin they had offered,
whom the burning fire deuoured, and bette them into pla-
40 tes, fastening them to the altar: † that the children of Israel
afterward might haue, wherwith to be admonished, that no
stranger approch, and he that is not of the seede of Aaron, to
offer incense to our Lord, lest he suffer as Core hath suffered,
and al his congregation, according as our Lord spake to Moy-
41 ses. † And al the multitude of the children of Israel murmu-
red the day folowing against Moyses and Aaron, saying: You
42 haue killed the people of our Lord. † And when there rose
43 a sedition, and the tumult grew farder, † Moyses and Aaron
fled to the tabernacle of couenant. Which after they were
entred the cloude couered it, and the glorie of our Lord ap-
44 peared. † And our Lord said to Moyses: † Depart from the
45 middes of this multitude, :: euen now wil I destroy them.
46 And as they lay vpon the ground, † Moyses said to Aaron:
Take the censar, and drawing fire from the altar, put incense

by miracles, (*Exod.* 4.) that he was sent of God: and now he proueth a-gaine by mira-cle, that he and Aaron, and not these schisma-tikes were cal-led and sent by God to go-uerne his people.

:: Aaron being already estabi-shed high Priest, God a-gaine confir-meth in *Elea-zar the progenie of priesthe succes-sion*, in Aarons stock, and not in other Leui-tes. *S. Arg. q.* 30. *in Num.*

:: This multi-tude did only in wordes fa-uour schisma-

tikes, what iudgemẽt then remaineth to thoſe which in external actes participate with heretikes?

vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, and the plague rageth. † Which when Aaron had done, and had 47
runne to the middes of the multitude, which now the burning fire did waſte, he offered the incenſe: † and ſtanding 48
betwen the deade and the liuing, he prayed for the people, and the plague ceaſed. † And there were, that were ſtrooken, fourtene thouſand and ſeuen hundred men, beſide them 49
that had perished in the ſedition of Core. † And Aaron re- 50
turned to Moyſes vnto the doore of the tabernacle of couenant after that the deſtruction was ceaſed.

ANNOTATIONS.
CHAP. XVI.

This hiſtorie & others were writtẽ for our admonition. 1. Cor. 10.

2. *Roſe againſt Moyſes.*] By this moſt famous Schiſme and terrible puniſhment therof, al are warned to kepe order, vnitie, and peace within the Church of God; and in nowiſe to communicate with heretikes, or ſchiſmatikes in the act of hereſie or ſchiſme. A neceſſarie admonition eſpecially in ſuch times and places as we liue in, and ſee greater breaches made from ordinarie and lawful Paſtors, then this was. For as S. Ignatius wel noteth (*Epiſt. 3. ad Magnatianos*) Core Dathan and Abiron impugned not directly the law, but reſiſted Moyſes and Aaron: Yet were they and manie thouſandes with them, ſeuerly puniſhed for their conſpiracie. S. Cyprian (*lib. 1. Epiſt. 6*) obſerueth the ſame, ſaying: Core Dathan and Abiron acknowledged the ſame God with Aaron and Moyſes, liuing vnder the ſame law and religion, and inuocated one true God, yet becauſe, paſſing the appointed miniſterie of their owne place, oppoſite to Aaron (who by Gods fauour and ordinance had receiued lawful Prieſthood) they tooke vpon them to ſacrifice, they were forthwith puniſhed by God for their vnlawful attempts: neither could their ſacrifices irreligiouſly and vnlawfully offered againſt Gods ordinance be ratified, nor profite them at al. thus teacheth S. Cyprian the glorious Martyr. And the text is clere, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath, (who were nereſt in kinred, and in office to the prieſts) and other principal men of diuers tribes, enuying the ſuperioritie of Moyſes and Aaron, and that prieſthood was eſtabliſhed only in Aarons progenie, arrogated to themſelues the office of prieſts and offered incenſe, further pretending, for vpholding their ſchiſme, that there ſhould be no Superior at al aboue the holie people of God, which albeit they did not beleue, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, and ſwallow vp thoſe that firſt refuſed to obey Moyſes, with their tabernacles and ſubſtance; and fire from heauen to conſume two hundred and fiftie which offered incenſe; and fourtene thouſand ſeuen hundred of the common people, for imputing to their Superiors the deſtruction of the ſedicious, were alſo conſumed with fire, raging amongſt the whole multitude, til Aaron ſent by Moyſes, and offering incenſe appeaſed

God accepteth not ſacrifice done againſt his ordinance.

God by ſpeedie puniſhmẽt preuented hereſie, wherto al ſchiſme tendeth.

appeased Gods wrath, and saued the rest. And wil anie Christians, (that know they haue immortal soules, and that God is a iust Iudge) thincke to escape with lesse damnation, who for anie worldlie gaine, fauour, or feare, yeld their bodilie and personal presence at seruice or sermon of heretikes, or anie way communicate with heretikes in practise of heresie?

Not only the authores of wickednes, *but al that consent*, much more that cooperate, *are worthie of death. Rom. 1.*

CHAP. XVII.

Moyses taking of the princes of twelue tribes twelue roddes, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle al night, 8. Where Aarons rodde (and none of the rest) buddeth, bloometh, and bringeth forth fruite, 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

17 AND our Lord spake to Moyses, saying: † Speake to
2 the children of Israel, and :: take a rodde of euerie one
of their kinredes, of al the princes of their tribes, twelue
roddes, and the name of euerie one thou shalt write vpon his
3 rodde. † and the name of Aaron shal be in the tribe of Leui,
4 and one rodde shal conteine al their families: † and thou
shalt lay them in the tabernacle of couenant before the te-
5 stimonie, where I wil speake to thee. † Whomsoeuer of
these I shal choose, his rodde shal blossome: and I shal stay
from me the grudginges of the children of Israel, wherwith
6 they murmur against you. † And Moyses spake to the chil-
dren of Israel: and al the princes gaue him roddes by euerie
tribe: and they were twelue roddes besides Aarons rodde.
7 † Which when Moyses had laid before our Lord in the ta-
8 bernacle of testimonie: † returning the day folowing he
found that " Aarons :: rodde in the house of Leui was bud-
ded: and the buddes therof swelling, the blossomes were
shotte forth, which spredding the leaues, were * fashioned
9 into :: almondes. † Moyses therfore brought forth al the
roddes from the sight of our Lord to al the children of Israel:
10 and they saw and euerie one receiued their roddes. † And
our Lord said to Moyses: Carie backe Aarons rodde into the
tabernacle of testimonie, that it may be kept there for a signe
of the rebellious children of Israel, and let their complaintes
11 cease from me, lest they die. † And Moyses did as our Lord
12 had commanded. † And the children of Israel said to Moy-
13 ses: Behold we are consumed, we are al perished. † Who-
soeuer approcheth to the tabernacle of our Lord, he dieth.
Are we al to be destroyed vnto vtter consumption?

:: For more satisfaction to the whole people God confirmeth Aarons authoritie by a new miracle, v. 10.

:: The rodde signified the B. Virgin mother; and the :: almondes Christ, to wit, the vtter pill his humanitie, the shel his crosse, the kernel his diuinitie; VVho *pacified by the blood of his crosse, al things in earth and in heauen. Coloss. 1. S. Aug. ser. 3. de temp.*

* *Seuerally limed.*

ANNO

ANNOTATIONS.

CHAP. XVII.

8. *Aarons rodde.*] This rodde without roote, neither it ſelf planted, nor anie liue branch ingraffed therin, al drie without iuyce or moiſture, bringing forth buddes, flowers, and fruite, was a figure that our B. Ladie ſhould beare a ſonne, and remaine a Virgin. And this example euidently demonſtrateth that ſhe could ſo do, it being no more contrarie to nature, that a virgin ſhould conceiue, and beare a child without loſſe of virginitie, then that the drie rodde ſhould bud and beare fruite, without ordinarie concourſe of nature. *S. Aug. ſer. 3. de temp. S. Greg. Niſſen. de natiuit. Dom. S. Bernard. ho. 2. in Luang. Miſſus eſt.*

Example of one miracle proueth the poſſibilitie of an other.

CHAP. XVIII.

The charge and burden of Prieſtes within the tabernacle, and of Leuites about the ſame. 8. Firſt fruites, and oblations are due to the Prieſtes; 21. the tithes to the Leuites; 26. who of the ſame pay tithes to the Prieſtes.

AND our Lord ſaid to Aaron: Thou, and thy ſonnes, 1
and the houſe of thy father with thee shal beare the
iniquitie of the Sanctuarie: both thou & thy ſonnes together
shal beare the ſinnes of your prieſthood. † but thy brethren 2
alſo of the tribe of Leui, and the ſcepter of thy father take
with thee, and let them be readie at hand, and miniſter to
thee: but thou and thy ſonnes shal miniſter in the tabernacle
of teſtimonie. † And the Leuites shal watch vpon thy pre- 3
ceptes, and vpon al the workes of the tabernacle: ſo not
withſtanding, that they approch not to the veſſel of the
Sanctuarie and to the altar, leſt both they die, and you perish
withal. † but let them be with thee, and watch in the cu- 4
ſtodies of the tabernacle, and in al the ceremonies therof.
A ſtranger shal not ioyne with you. † Watch in the cuſtodie 5
of the Sanctuarie, and in the miniſterie of the altar: leſt
indignation riſe vpon the children of Iſrael. † I haue geuen 6
you your brethren the Leuites out of the middes of the chil-
dren of Iſrael, and haue deliuered them a gifte to the Lord,
to ſerue in the miniſteries of his tabernacle. † And thou and 7
thy ſonnes looke to your prieſthood: and al thinges that per-
teyne to the ſeruice of the altar, and that are within the vele,
shal be executed by the prieſtes. if anie ſtranger approch, :: he
shal be ſlaine. † And our Lord ſpake to Aaron, behold I haue 8
geuen thee the cuſtodie of my firſt fruites. Al thinges that
are ſanctified of the children of Iſrael, haue I deliuered to
thee and to thy ſonnes for the prieſtlie office, as euerlaſting
ordinances,

:: Oza was ſlaine for touching the arck 2. Reg. 6.

9 ordinances. † Theſe thinges therfore ſhalt thou take of
thoſe, that are ſanctified, and are offered to the Lord. Al ob-
lation, and ſacrifice, and whatſoeuer is rendred to me for
ſinne and offence, & becometh Holie of holies, ſhal be thine,
10 and thy ſonnes. † In the Sanctuarie ſhalt thou eate it: males
onlie shal eate therof, becauſe it is to thee a cõſecrated thing.
11 † But the firſt fruites, which the children of Iſrael shal vow
and offer, I haue geuen thee, and thy ſonnes, and thy daugh-
ters for a perpetual right. he that is cleane in thy houſe, shal
12 eate them. † Al the beſt of oile, and wine, and corne, what-
ſoeuer firſt fruites they offer to the Lord, I haue geuen them
13 to thee. † Of fruites al the firſt, that the ground bringeth
forth, and are brought to the Lord, shal turne to thy vſes: he
14 that is cleane in thy houſe, ſhal eate them. † Euerie thing
that the children of Iſrael render by vow, shal be thine.
15 † Whatſoeuer firſt breaketh forth from the matrice of al
flesh, which they offer to the Lord, whether it be of men, or
of beaſtes, shal be thy right: yet ſo, that for the firſt borne of
man thou take a price, and euerie beaſt that is vncleane thou
16 cauſe to be redemed, † whoſe redemption shal be after one
moneth, for fiue ſicles of ſiluer, by the weight of the San-
17 ctuarie. A ſicle hath twentie oboles. † But the firſt borne
of beefe and ſheepe and goate thou ſhalt not cauſe to be re-
demed, becauſe they are ſanctified to the Lord. onlie the
bloud of them thou shalt powre vpon the altar, and the fatte
18 thou shalt burne for a moſt ſweete odour to the Lord. † But
the flesh shal turne to thy vſe, as the conſecrated breſt, and
19 the right shoulder, shal be thine. † Al the firſt fruites of the
Sanctuarie which the children of Iſrael offer to the Lord,
haue I geuen thee and thy ſonnes, and daughters for a perpe-
tual right. :: A couenant of ſalt is it for euer before the Lord,
20 to thee and to thy ſonnes. † And our Lord ſaid to Aaron:
In their land you shal poſſeſſe nothing, neither shal you haue
a portion among them: I am thy portion and inheritance in
21 the middes of the children of Iſrael. † And to the ſonnes of
Leui I haue geuen al the tithes of Iſrael in poſſeſſion for the
miniſterie wherwith they ſerue me in the tabernacle of co-
22 uenant: † that the children of Iſrael approch not any more
23 to the tabernacle, nor committe :: deadlie ſinne, † onlie
the ſonnes of Leui ſeruing me in the tabernacle, and bearing
the ſinnes of the people. it shal be an euerlaſting ordinance in

:: This couenant of firſt-fruites and other rights geuen to the Prieſts ſhal be perpetual, as ſalt is in euerie ſacrifice. *Leuit. 2.*

:: Punishable with death.

your generations. No other thing shal they posſeſſe, † being 24
content with the oblation of tithes, which I haue ſeparated
for their vſes and neceſſaries. † And our Lord ſpake to 25
Moyſes, ſaying: † Command the Leuites, and denounce 26
vnto them: When you ſhal receiue of the children of Iſrael
the tithes, which I haue geuen you, offer firſt fruites of them
to the Lord, that is to ſay, the tenth part of the tenth: † that 27
it may be reputed to you for an oblation of firſt fruites, as
wel of the barne floores as of the preſſes, † and of al thinges 28
wherof you receiue tithes, the firſt fruites offer to the Lord,
and geue them to Aaron the prieſt. † Al thinges that you 29
ſhal offer of the tithes, and ſhal ſeparate for the giftes of the
Lord, they shal be the beſt and choſen thinges. † And thou 30
ſhalt ſay to them: If you offer al the goodlie and the better
thinges of the tithes, it ſhal be reputed to you as if you had
geuen firſt fruites of the barne floore and the preſſe: † and 31
you shal eate them in al your places, as wel you as your fami-
lies: becauſe it is the reward for the miniſterie, wherwith you
ſerue in the tabernacle of teſtimonie. † And you shal not 32
ſinne in this point, reſeruing the principal and fatre thinges
to your ſelues leſt you pollute the oblations of the children
of Iſrael, and die.

:: The ſame things ſaith S. Auguſt. (*q.* 33.) and Theodoret (*q.* 36. *in Num*) which were ſhadowed and prefigured in the old Teſtament, are reueled and manifeſted in the New. And this ſpecial ſacrifice prefigured diuers particular things in Chriſts Paſſiõ.

CHAP. XIX.

A redde cow is offered in burnt victime for ſinne: 9. whoſe aſhes are mingled in water, for expiation of diuers legal vncleanes, 11. as by touching the dead, 14. by entring into the tent of the dead, alſo the veſſel that is therin, and the veſſel that lacketh a couer, 22. and whatſoeuer the vncleane toucheth.

AND our Lord ſpake to Moyſes and Aaron, ſaying: 1
† This is the religion of :: the victime, which the 2
Lord hath appointed. Command the children of Iſraael, that
they bring vnto thee [a] a redde cow of [b] ful age, wherin is [c] no
blemiſh, and that hath [d] not caried yoke: † and you ſhal de- 3
liuer her to Eleazar the prieſt, who bringing her forth [e] with-
out the campe, shal immolate her in the ſight of al: † and 4
dipping his finger in her [f] bloud, shal ſprinkle it againſt the
doores of the tabernacle ſeuen times, † and ſhal burne her 5
in the ſight of al, committing [g] aſwel her skinne and the flesh
as the bloud, and the dong to the fire. † [h] Wood alſo of the 6
cedar, and [i] hyſſope, and ſcarlet [k] twiſe died shal the prieſt

a His bodie of *Adam* ſignifying *redde earth*
b At the age of 33. yeares
c Alwayes moſt pure from ſinne.
d Free from al bondage.
e Crucified without the gate of Hieruſalem.
f Al Sacramẽts haue their vertue of Chriſts bloud.
g From the ſole of his feet to the toppe

caſt

7 cast into the flame, that wasteth the cow. † And then at
length washing his garmentes, and his bodie, he shal enter
8 into the campe, and [l] shal be polluted vntil euen. † But he
also that burneth her, shal wash his garmentes and his bodie,
9 and shal be vncleane vntil euen. † And [m] a man that is cleane
shal gather the ashes of the cow, and shal powre them out
without the campe in [n] a most cleane place, that they may be
reserued for the multitude of the children of Israel, and for
water of aspersion: because the cowe was burnt for sinne.
10 † And when he that caried the ashes of the cow, hath washed
his garmentes, [o] he shal be vncleane [p] vntil euen. The children
of Israel, and the strangers that dwel among them, shal haue
11 this for a holie thing by a perpetual ordinance. † He that
toucheth the dead corps of a man, and is vncleane therfore
12 seuen daies: † shal be sprinkled of [q] this water the third day,
and the seuenth, and so shal be cleansed. If he were not sprin-
kled, the third day [r] the seuenth day he can not be clensed.
13 † Euerie one that toucheth the dead corps of mans soule, and
is not sprinkled with this commistion, shal pollute the ta-
bernacle of the Lord, and shal perish out of Israel: because
he was not sprinkled with the water of expiation, he shal be
14 vncleane, and his filthinesse shal remaine vpon him. † This
is the law of the man that dieth in a tabernacle: Al that enter
into his tent, and al the vessel that are there, shal be polluted
15 seuen daies. † The vessel, that hath no couer, nor bynding
16 ouer it, shal be vncleane. † If any man in the field touch
the corps of a man that was slaine, or that died of himself, or
17 his bone, or graue, he shal be vncleane seuen daies. † And
they shal take of the ashes of combustion and of sinne, and
18 shal powre liuing water vpon them into a vessel. † in the
which when a man that is cleane hath dipped hyssope, he shal
sprinkle therwith al the tent, and al the implementes, and the
19 men polluted with such contagion: † and in this maner he
that is cleane shal purge the vncleane the third and seuenth
day. And being expiated the seuenth day, he shal wash both
himself and his garmentes, and be vncleane vntil euening.
20 † If anie man be not expiated after this rite, his soule shal
perish out of the middes of the Church: because he hath pol-
luted the Lordes Sanctuarie, and is not sprinkled with water
21 of lustration. † This precept shal be an ordinance for euer.
He also that sprinkleth the waters, shal wash his garmentes:

of his head al wounded, with the whippes, crowne, nailes. &c.

h VVood of the crosse brought life to the world. i Liuely heate of so infinite charitie dissolueth the coldnes of death.

k Christs suffering an exãple that we must also sustaine afflictions.

l Those that procured, or cooperated to Christs death were polluted with sinne.

m Ioseph and Nicodemus buried Christ:

n His sepulcher was glorious.

o Those also that buried him, neded cleansing by his Passion, not for that work, but for their sinnes.

p The old law did not remitte sinnes but the new.

q Baptisme in the name of the B. Trinitie without which no other Sacramẽt auaileth.

Euerie one that toucheth the waters of expiation, shal be vncleane vntil euen. † Whatsoeuer he toucheth that is vncleane, he shal make it vncleane: and the soule, that toucheth anie of these thinges, shal be vncleane vntil euen. 22

CHAP. XX.

Marie the sister of Moyses dieth. 2. The people murmure for lack of water, 7. Moyses and Aaron being commanded to draw some out of a rock, do it doutfully: 12. and for the same are foretold that they shal die in the desert. 14. Not obtaining licence to passe through Edom, 22. they come into Mount Hor, where Eleazar is ordained high Priest, Aaron dieth, and is mourned by the people thirtie daies.

AND the children of Israel, and al the multitude came 1
into the desert Sin, the first moneth: and the people abode in Cades. And Marie died there, and was buried in the same place. † And when the people lacked water, they came 2
together against Moyses and Aaron: † and being turned 3
into sedition, said: Would God we had perished among our brethren before our Lord. † Why haue you brought forth 4
the Church of our Lord into the wildernesse, that both we and our cattel should die? † Why did you make vs ascend 5
out of Ægypt, and haue brought vs into this exceding naughtie place which can not be sowed, which bringeth forth neither figge, nor vines, nor pomegranates, moreouer al o hath no water for to drinke? † And Moyses and Aaron, the mul- 6
titude being dismissed, entring into the tabernacle of couenant, fel flatte vpon the ground, and cried to our Lord; and said: Lord God heare the crie of this people, and open vnto them thy treasure the fountaine of liuing water, that being satisfied, their murmuring may cease. And the glorie of our Lord appeared ouer them. † And our Lord spake to Moyses, 7
saying: † Take the rodde, and assemble the people together, 8
thou and Aaron thy brother, and speake to :: the rocke before them, and it shal geue waters. And when thou hast brought forth water out of the rocke, al the multitude shal drinke and their cattel. † Moyses therfore tooke the rodde, 9
which was in the sight of our Lord, as he commanded him, † the multitude being assembled before the rocke, and he 10
said to them: Heare ye rebellious and incredulous: Can we out of this rocke bring you forth water? † And when Moy- 11
ses had lifted vp his hand stricking the rocke, :: twise with the

The Epistle on friday in the third weke of Lent.

:: The rock signified Christ, the rodde his Crosse. *S. Aug. q. 55. in Num.*

:: By this the crosse is more euidently signified, which was made of two peeces of wood. *S. Aug. ibidem.*

the rodde, there came forth great plentie of water, ſo that
12 the people drunke and their cattel. † And our Lord ſaid to
Moyſes and Aaron: Becauſe :: you haue not beleued me, to
ſanctifie me before the children of Iſrael, you shal not bring
13 in theſe peoples into the land, which I wil geue them. † This
is the water of contradiction, where the children of Iſrael
quarelled againſt our Lord, and he was ſanctified in them.
14 † In the meane time Moyſes ſent meſſengers from Cades to
the King of Edom, which should ſay: Thus thy brother Iſ-
rael biddeth vs to ſay: Thou knoweſt al the labour, that hath
15 taken vs, † in what maner our fathers went downe into Æ-
gypt, and there we dwelt a great time, and the Ægyptians
16 afflicted vs, and our fathers: † and in what maner we cried
to our Lord, and he heard vs, and ſent an Angel, that hath
brought vs out of Ægypt. Loe being preſently in the citie of
17 Cades, which is in thy vttermoſt borders, † we beſech thee
that we may haue licence to paſſe through thy countrie. We
wil not goe through the fieldes, nor through the vineyardes,
we wil not drinke the waters of thy welles, but we wil goe
the common high way, declining neither to the right hand,
18 nor to the left, til we be paſt thy borders. † To whom Edom
anſwered: Thou shalt not paſſe by me, otherwiſe I wil come
19 armed againſt thee. † And the children of Iſrael ſaid: We
wil goe by the beaten way: and if we and the cattel drinke
thy waters, we wil geue thee that which is iuſt: there shal be
20 no difficultie in the price, only let vs paſſe ſpeedely. † But
he anſwered: Thou shalt not paſſe: And immediatly he came
forth to meete them with an infinitie multitude, and a ſtrong
21 hand, † neither would he condeſcend to them deſiring to
grant them paſſage through his borders. For the which cauſe
22 Iſrael turned an other way from him. † And when they had
remoued the campe from Cades, they came into the moun-
taine Hor, which is in the borders of the land of Edom:
23 † Where our Lord ſpake to Moyſes: † Let Aaron, ſayeth he,
goe to his people: for he shal not enter to the Land, which
I haue geuen the children of Iſrael, for that he was incredu-
25 lous to my mouth, at the Waters of contradiction. † Take
Aaron and his ſonne with him, and thou shalt bring them
26 into the mountaine Hor. † And when thou haſt vnueſted
the father of his veſture, thou shalt reueſt therewith Eleazar
27 his ſonne: Aaron shal be gathered, and die there. † Moyſes

:: Not doubting of Gods powre, but ſuppoſing it vnmete, that God ſhold ſtil worke miracles for ſo ſtubborne a people, they did not ſpeake to the rock, as they were cõmanded, but chiding the incredulous multitude, ſpake to them ambiguouſly, & ſo by occaſion of others ſinne, alſo offended, and for the ſame were puniſhed. *See. Deut. 1, v. 37 3, v. 16. & 4, v. 21. S. Aug. q. 19. Theod. q. 38. in Num.*

did as our Lord had commanded: and they went vp into the mountaine Hor before al the multitude. † And when he had ſpoyled Aaron of his veſtimentes, be reueſted Eleazar his ſonne with them. † After that he was dead in the toppe of the mountaine, he went downe with Eleazar. † And al the multitude ſeeing that Aaron was dead, :: mourned vpon him thirtie daies throughout al their families. 28 29 30

:: Mourning the dead was long before this obſerued by tradition. *Gen.* 23. 50.

CHAP. XXI.

Iſraelites at the firſt encounter with the Chananeites hauing the worſe, after their vow kil the King of Arad, and deſtroy his cities. 4. *The people againe murmuring are ſtricken with firie ſerpents,* 7. *but confeſſing their fault, Moyſes by Gods commandment ſetteth vp a braſen ſerpent for a remedie.* 10. *They march through diuers places.* 17. *and ſing a Canticle at a well which God gaue them.* 21. *They kil Sehon King of the Amorreites, and conquer his land.* 33. *Likwiſe Og King of Baſan.*

VVHICH when the Chananeite king of Arad, who dwelt toward the ſouth, had heard, to wit, that Iſrael was come by the way of the ſpies, he fought againſt them, and being victour, he tooke the pray of them. † But Iſrael binding himſelf, by vow to our Lord, ſaid: If thou wilt deliuer this people into my hand, I wil deſtroy their cities. † And our Lord heard the prayers of Iſrael, and deliuered the Chananeite, whom they ſlew ouerthrowing their cities: and they called the name of that place Horma, that is to ſay, Anathema. † And they marched alſo from the mountaine Hor, by the way that leadeth to the Redde ſea, that they might compaſſe the land of Edom. And the people began to be wearie of the iourney and labour: † and ſpeaking againſt God and Moyſes, they ſaid: Why didſt thou bring vs out of Ægypt, to die in the wildernesſe? There wanteth bread, waters there are none: our ſoule now lotheth at this moſt light meate. † Wherfore our Lord ſent vpon the people firie ſerpentes, at whoſe plagues and the deathes of verie manie, † they came to Moyſes, and ſaid: We haue ſinned, becauſe we haue ſpoken againſt our Lord and thee: Pray that he take from vs the ſerpentes. And Moyſes prayed for the people, † and our Lord ſpake to him: :: Make a braſen ſerpent, and ſette it for a ſigne: he that being ſtriken looketh on it, ſhal liue. † Moyſes therfore made :: A BRASEN SERPENT, and ſet it for a ſigne: whom when they that 1 2 3 4 5 6 7 8 9

:: God forbidding images of idols, yet commandeth to make an image for a good purpoſe. :: Chriſt expoundeth this erecting of the braſen ſerpent, of him ſelf to be crucified. *Ioan.* 3.

were

10 were ſtriken, looked on, they were healed. † And the chil-
11 dren of Iſrael marching camped in Oboth. † Whence de-
parting they pitched their tentes in Ieabarim, in the wilder-
12 neſſe, that looketh toward Moab againſt the eaſt part. † And
remouing from thence, they came to the Torrent Zared.
13 † Which they forſaking camped againſt Arnon, which is in
the deſert, & ſtandeth out in the borders of the Amorrheite.
For Arnon is the border of Moab, diuiding the Moa-
14 bites & the Amorrheites. † Wherof it is ſaid in the booke of
the warres of our Lord: :: As he did in the Redde ſea, ſo wil
15 he doe in the ſtreames of Arnon. † The rockes of the tor-
rentes were bowed, that they might reſt in Ar, and lie in the
16 borders of the Moabites. † From that place appeared the
wel, wherof our Lord ſpake to Moyſes: Gather the people
17 together, and I wil geue them water. † Then Iſrael ſang
18 this verſe: Ariſe the wel. They ſang therto: † The wel, which
the princes digged, and the captaines of the multitude pre-
pared in the lawgeuer, and in their ſtaues. And they marched
19 from the wilderneſſe to Mathana. † From Mathana vnto
20 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a
valley in the countrie of Moab, in the toppe of Phaſga, which
21 looketh toward the deſert. † And Iſrael ſent meſſengers to
22 Sehon King of the Amorrheites, ſaying: † I beſech thee
that I may haue licence to paſſe through thy land: we wil
not goe aſide into the fieldes and the vineyardes, we wil not
drinke waters of the welles, we wil goe the kinges high way,
23 til we be paſt thy borders. † Who would not grant that Iſ-
rael ſhould paſſe by his borders: but rather gathering an
armie, went forth to meete them in the deſert, and came vnto
24 Iaſa, and fought againſt them. † Of whom he was ſtrooken
in the edge of the ſword, and his land was poſſeſſed from
Arnon vnto Ieboc, and to the children of Ammon: for the
borders of the Ammonites were kept with a ſtrong garriſon.
25 † Iſrael therfore tooke al his cities, and dwelt in the cities of
the Amorrheite, to wit, in Heſebon, and the villages therof.
26 † The citie Heſebon was Sehons the king of the Amor-
rheite, who fought againſt the king of Moab: and tooke al
the land, that had bene of his dominion, as farre as Arnon.
27 † Therfore it is ſaid in the prouerbe: Come into Heſebon,
28 let the citie of Sehon be built and erected: † A fire went
forth from Heſebon, a flame from the towne of Sehon, and
deuoured

::As the Ægyptians were drowned in the ſea; ſo the Amorrheites were oppreſſed by the rockes falling vpon them, & the waters caried their careaſes into the valley of Moab.

deuoured Ar of the Moabites, and the inhabitantes of the high places of Arnon. † Wo to thee Moab, thou art vndone 29
people of Chamos. He hath geuen his sonnes into flight, and his daughters into captiuitie to Sehon the King of the Amorrheites. † Their yoke is perished from Hesebon vnto 30
Dibon, they came wearie into Nophe, and vnto Medaba. † Israel therfore dwelt in the Land of the Amorrheite. 31
† And Moyses sent some to take a view of Iazer: Whose vil- 32
lages they tooke, and possessed the inhabitantes. † And 33
they turned them selues, and went vp by the way of Basan, and Og the King of Basan came against them with al his people, to fight in Edrai. † And our Lord said to Moyses: Feare 34
him not, for into thy hand I haue deliuered him, and al his people, and land: and thou shalt doe to him as thou didst to Sehon the King of the Amorrheites, the inhabiter of Hesebon. † They therfore smote him also with his sonnes, and 35
al his people vnto vtter destruction, and they possessed his land.

CHAP. XXII.

Balac King of Moab fearing the Israelites, sendeth for Balaam a southsayer to curse them. 8. Who consulting his false god, is forbid by God almightie to goe, and so excuseth him self. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God bid him goe. 22. but sendeth an Angel to meete him in the way, whom his asse seing, shunneth three times, and so often he beateth her, 28. then she speaketh, expostulating his hard vsage. 31. he also seeth the Angel. 35. and is charged to speake nothing but that the Angel shal suggest.

AND marching forward they camped in the champion 1
countrie of Moab, where Iericho is situated beyond Iordan. † And Balac the sonne of Sephor seeing al thinges 2
that Israel had done to the Amorrheite, † and that the Moa- 3
bites were in greate feare of him, and could not susteyne his assault, † he said to the eldets of Madian: So wil this people 4
destroy al that dwel in our coastes, as the oxe is wont to eate the grasse vnto the verie rootes. And he was at the same time King in Moab. † He sent therfore messengers to Balaam the 5
sonne of Behor a Sourhsayer, who dwelt vpon the riuer of the land of the children of Ammon, to cal him, and to say: Behold a people is come out of Ægypt, that hath couered the face

6 face of the earth, ſitting againſt me. † Come therfore, and curſe this people, becauſe it is mightier then I: if by any meanes I may ſtrike them and caſt them out of my land. for I know that he is bleſſed whom thou ſhalt bleſſe, and curſed
7 vpon whom thou ſhalt heape curſes. † And the ancientes of Moab went, and the elders of Madian, hauing the price of diuination in their handes. And when they were come
8 to Balaam, and had told him al the wordes of Balac: † he anſwered: Tarie here this night, and I wil anſwer whatſoeuer :: the Lord ſhal ſay to me. And whiles they ſtayed
9 with Balaam, :: God came, and ſaid to him: † What would
10 theſe men that are with thee? † He anſwered: Balac the ſonne of Sephor king of the Moabites hath ſent to me,
11 † ſaying: Behold a people that is come out of Ægypt, hath couered the face of the land: come, and curſe them, if by
12 any meanes fighting I may driue them away. † And God ſaid to Balaam: Goe not with them, neither doe thou curſe
13 the people: becauſe it is bleſſed. † Who in the morning ariſing ſaid to the princes: Goe into your countrie, becauſe
14 the Lord hath forbid me to come with you. † The princes returning, ſaid to Balac: Balaam would not come with vs.
15 † Againe he ſent many moe and more noble, then he had
16 ſent before. † Who when they were come to Balaam, ſaid: Thus ſayeth Balac the ſonne of Sephor: Slacke not to come
17 to me: † for I am readie to honour thee, and whatſoeuer thou wilt I wil geue thee: Come, and curſe this people.
18 † Balaam anſwered: If Balac would geue me his houſe ful of ſiluer and gold, I can not change the word of the Lord
19 my God, to ſpeake either more, or leſſe. † I beſech you that you wil alſo tarie here this night, and I may know what
20 the Lord wil anſwer me :: once more. † God therfore came to Balaam in the night, and ſaid to him: If theſe men be come to cal thee, ariſe and goe with them: yet ſo, that thou
21 doe that which I ſhal command thee. † Balaam aroſe in the
22 morning, and ſadling his aſſe went with them. † And God was angrie. And an Angel of our Lord ſtoode in the way againſt Balaam, who ſate vpon the aſſe, and had two ſeruantes
23 with him. † The aſſe ſeeing the Angel ſtanding in the way, with a drawen ſword, turned her ſelf out of the way, and went by the field. Whom when Balaam had bette, and
24 had brought her againe to the beaten way, † the Angel

:: He conſulted his falſe god, whom he ſerued, & called him the Lord, not knowing our Lord God almightie. *Theodoret. q. 40. Procopius. in Num.*

:: God our Lord anſwered him, not ſuffering the diuel to ſpeake in this caſe.

:: Being ſufficiently informed before, for worldlie lucre he demandeth againe, & God for his puniſhment letteth him goe: but ſuffereth him not to curſe, nor ſpeake euil of the Iſraelites, but cõtrariwiſe to prophecie much good, which ſhould come vnto them.

stoode in the streictes of two walles, wherwith vineyardes were inclosed. † Whom the asse seeing, ioyned her selfe close to the wal, and brused the foote of him that ridde. But he beate her againe: † and neuertheless the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, stoode to meete him. † And when the asse had seene the Angel standing, she fel vnder the feete of the rider. Who being angrie, bette her sides with a staffe more vehemently. † And our Lord opened the mouth of the asse, and she spake: What haue I done to thee? why strikest thou me? loe now the third time? † Balaam :: answered: Because thou hast deserued, and hast abused me: I would I had a sword, that I might kil thee. † The asse said: Am not I thy beast, on which thou hast beene alwayes accustomed to ride vntil this present day? tel me what like thing did I euer to thee. But he said: Neuer. † Forthwith our Lord opened the eies of Balaam, and he :: saw the Angel standing in the way with a drawen sword, and he :: adored him flatte to the ground. † To whom the Angel said: Why beatest thou thy asse the third time? I am come to withstand thee, because thy way is peruerse, and contrarie to me: † and vnlesse the asse had turned out of the way, geuing place to me resisting thee, I had slaine thee, and she should haue liued. † Balaam said: I haue sinned, not knowing that thou didst stand against me: and now if it displease thee that I goe, I wil returne. † The Angel said: :: Goe with these men, and see thou speake no other thing then I shal command thee. He went therfore with the princes. † Which when Balac heard, he came forth to meete him in a towne of the Moabites, that is situated in the vttermost borders of Arnon. † And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediatly vnto me? was it because I can not reward thy coming? † To whom he answered: Loe here I am: Shal I be able to speake any other thing, but that which God shal put in my mouth? † They therfore went on together, and came into a citie, that was in the vttermost borders of his kingdome. † And when Balac had killed oxen, & sheepe, he sent therof to Balaam, and to the princes that were with him, presentes. † And when morning was come, he brought him to the excelses of Baal, and he beheld the vttermost part of the people.

:: Nothing is here to be more merueled (*sayeth S. Augustin*) then that he was not afraide whē he heard his asse speake vnto him. But being accustomed to such monstruous things he replied familiarly, nothing therwith astoonished.

:: Yet seing an Angel, he fel downe terrified, and adored him. *q. 48. in Num.*

::Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuil, as a mortal man, but with religious honour, lesse then diuine, & more then ciuil. *See Exod. 20.*

:: God sometimes maketh false prophetes to vtter a truth, because preiudicate mindes do rather geue eare to such, thē to true prophetes. *Theod. q. 45. in Num.*

CHAP.

CHAP. XXIII.

Balaam endeuoureth to curſe Iſrael, but God forceth him to bleſſe them. 11. *Againe he vrgeth him to curſe them, but he ſtil propheciеth good things of them.* 26. *Yet Balac inſiſteth willing him to curſe, or not to bleſſe them.*

1 AND Balaam ſaid to Balac: :: Build me here ſeuen al-
tares, and prepare as manie calues, and rammes of the
2 ſame number. † And when he had done according to the
word of Balaam, they together laid a calfe and a ramme vpon
3 an altar. † And Balaam ſaid to Balac: Stand a while beſide
thy holocauſte, vntil I goe, if happely the Lord wil meete
me, and whatſoeuer he ſhal command, I wil ſpeake to thee.
4 † And when he was gone in haſt, God mette him. And
Balaam ſpeaking to him, ſaid: I haue erected ſeuen altares,
5 and haue laid thereon a calfe and a ramme. † And our Lord
put a word in his mouth, and ſaid: Returne to Balac, and
6 thus ſhalt thou ſpeake. † Returning he found Balac ſtan-
ding beſide his holocauſte, and al the princes of the Moa-
7 bites: † and taking vp his parable, he ſaid: From Aram hath
Balac King of the Moabites brought me, from the moun-
taines of the Eaſt: Come, quoth he, and curſe Iacob: make
8 haſt, and deteſt Iſrael. † How ſhal I curſe, whom God hath
not curſed? By what meanes may I deteſt, whom the Lord
9 deteſteth not? † From the higheſt flintes ſhal I ſee him, and
from the hilles ſhal I view him. The people ſhal dwel alone,
10 and among the Gentiles ſhal not be accounted. † Who may
be able to number the duſt of Iacob, and to know the num-
ber of the ſtocke of Iſrael? :: My ſoule die the death of the
11 iuſt, and my laſt endes be made like to them. † And Balac
ſaid to Balaam: What is this that thou doeſt? That thou
ſhouldeſt curſe mine enemies I called thee: and thou con-
12 trariewiſe bleſſeſt them. † To whom he anſwered: Can I
ſpeake ought els, but that which the Lord commandeth?
13 † Balac therfore ſaid: Come with me into an other place
whence thou mayeſt ſee part of Iſrael, and canſt not ſee the
14 whole, from thence curſe them. † And when he had
brought him into a high place, vpon the toppe of the moun-
taine Phaſga, Balaam builded ſeuen altares, & laying thereon
15 calues and rammes, † he ſaid to Balac: Stand here beſide
16 thy holocauſt, whiles I goe to meete him. † Whom when our
Lord had mette, and had put the word in his mouth, he ſaid:

:: Before the diuel would curſe Gods people he required ſacrifice; which being offered yet he could not worke his malice. For by Gods commandmẽt (*ſaith S. Hieron. de manſ.* 42.) Iſrael is bleſſed, curſing turned into praiſe and Gods voice is heard ſounding from a profaine mouth.

:: Heretikes, & other infidels deſire ſometimes to die in ſtate of Catholiques, though they wil not liue as they do. *S. Greg. li.* 33. *c.* 27. *Moral.*

Returne to Balac and thus thou shalt ſpeake to him. † Re- 17
turning he found him ſtanding beſide his holocauſte, and the
princes of the Moabites with him. To whom Balac ſaid:
What hath the Lord ſpoken? † But he taking vp his parable, 18
ſaid: Stand Balac, and hatken, heare thou ſonne of Sephor:
† God is not as man, that he may lie, nor as the ſonne of 19
man, that he may be changed. Hath he ſaid then, and wil
he not doe? hath he ſpoken, and wil he not fulfil? † I was 20
brought to bleſſe, the bleſſing I am not able to ſtay. † There 21
is no Idol in Iacob, neither is there * ſimulachre to be ſeene *
in Iſrael. The Lord his God is with him, and the ſound of of
the victorie of the king in him. † God hath brought him out 22
of Ægypt, whoſe ſtrength is like to the vnicorne. † There 23
is no Southſaying in Iacob, nor diuination in Iſrael. In their
times it ſhal be ſaid to Iacob and Iſrael what God hath
wrought. † Behold the people ſhal riſe vp as a lioneſſe, and 24
as a lion ſhal raiſe it ſelf: It ſhal not lie downe til it deuoure
the pray, and drinke the bloud of the ſlaine. † And Balac 25
ſaid to Balaam: :: neither curſe, nor bleſſe him. † And he 26
ſaid: Did I not tel thee, that whatſoeuer God ſhould com-
mand me, that would I doe? † And Balac ſaid to him: 27
Come, and I wil bring thee to an other place: if happely it
pleaſe God that thence thou mayeſt curſe them. † And when 28
he had brought him vpon the toppe of the mountaine Pho-
gor, which looketh to the wilderneſſe, † Balaam ſaid to him: 29
Build me here ſeuen altares, and prepare as manie calues, and
rammes of the ſame number. † Balac did as Balaam had ſaid: 30
and he laide the calues and the rammes on euerie altar.

:: VVhen Infidels can not draw others to falſe worſhip, or curſing, they are content that men profeſſe no God, nor religion at al.

CHAP. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to ſerue God, whom he confeſseth to be omnipotent) prophecieth ſtil more good of Iſrael: 10. Wherfore Balac interrupteth him, and he anſwereth plainly that God almightie wil haue it ſo. 15. And ſo proceeding he prophecieth of CHRIST. *20. Alſo of Amalachcites, Cineites, and Italians.*

AND when Baliam had ſeene that it pleaſed our Lord 1
that he ſhould bleſſe Iſrael, he went not as before he
had gone, to ſeeke Southſaying: but directing his counte-
nance againſt the deſert, † and lifting vp his eies, he ſaw 2
Iſrael abiding in their tentes by their tribes: and the ſpirit of
God

5 God coming :: vehemently vpon him, † taking vp his parable he ſaid: Balaam the ſonne of Beor hath ſaid: The man
4 hath ſaid: whoſe eye is ſtopped: † The hearer of the wordes of God hath ſaid, he that hath beholden the viſion of the Omnipotent, he that falleth, and ſo his eies are opened:
5 † How beautiful are thy tabernacles ô Iacob, and thy tentes
6 ô Iſrael! † As wooddie valleis, as watered gardens beſide the riuers, as tabernacles which the Lord hath pitched, as
7 cedres by the waters ſide. † Water ſhal flow out of his bucket, and his ſeede ſhal be into manie waters. For Agag ſhal his king be taken away, and his kingdom ſhal be taken
8 away. † God hath brought him out of Ægypt, whoſe ſtrēgth is like to the rhinocerote. They ſhal deuoure nations his enimies, and breake their bones, and pearce them with ar-
9 rowes. † Lying he hath ſlept as a lion, and as a lioneſſe, whom none ſhal be bold to rayſe vp. He that bleſſeth thee, him ſelf alſo ſhal be bleſſed: he that curſeth thee, ſhal be re-
10 puted accurſt. † And Balac being angrie againſt Balaam, clapping his handes together ſaid: To curſe mine enemies I called thee, whom thou contrariewiſe haſt bleſſed the third
11 time: † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath depriued thee
12 of the honour appointed. † Balaam made anſwer to Balac: did I not ſay to thy meſſengers, whom thou didſt ſend to me:
13 † If Balac would geue me his houſe ful of ſiluer and gold, I can not paſſe the word of the Lord my God, to vtter of my owne minde either any good, or euil: but whatſoeuer the
14 Lord ſhal ſay, that wil I ſpeake? † But yet going to my people, I wil geue thee counſel, what thy people ſhal doe to this
15 people in the laſt time. † Therfore taking vp his parable, againe he ſaid: Balaam the ſonne of Beor hath ſaid: The
16 man whoſe eye is ſtopped, hath ſaid: † the hearer of the wordes of God hath ſaid, who knoweth the doctrine of the Higheſt, and ſeeth the viſions of the Omnipotent, who fal-
17 ling hath his eies opened. † I ſhal ſee him, but not now: I ſhal behold him but not neere. :: A STARRE SHAL RISE out of Iacob, and a rodde ſhal ariſe from Iſrael: and ſhal ſtrike the dukes of Moab, and ſhal waiſt al the children of
18 Seth. † And Idumea ſhal be his poſſeſſion: the inheritance of Seir ſhal come to their enemies: but Iſrael ſhal doe
19 manfully. † Of Iacob ſhal he be that ſhal rule, and ſhal deſtroy

:: The ſpirite of prophecie came more vpon him, but not grace iuſtifying: *Manie do prophecie, and caſt out diuels*, and worke other miracles, and yet be dāned *Mat.7.v.22.*

:: In ſome ſort this prophecie was fulfilled in King Dauid. 2. *Reg.* 5.8. *& ſeq.* but perfectly in Chriſt the bright, and morning ſtarre: *Apoc.* 22. To whom not anie one, or manie, but in general al nations are geuē for inheritāce, and the endes of the world, in poſſeſſion. *Pſal.* 2. *Act.* 2. v. 8.

destroy the remaines of the citie. † And when he had seene 20
Amalec, taking vp his parable, he said: Amalec the begin-
ning of Gentiles, whose latter endes shal be destroyed. † He 21
saw also the Cineite: and taking vp his parable, he said: Thy
habitation in deede is strong: but if thou build thy nest in a
rocke, † and thou be chosen of the stocke of Cin, how 22
long shalt thou be able to continew? For Assur shal take
thee. † And taking vp his parable againe he spake: Alas, 23
who shal liue, when God shal doe these thinges? † They 24
shal come in galleies from Italie, they shal ouercome the As-
syrians, and shal waist the Hebrewes, and at the last them sel-
ues also shal perish. † And Balaam rose, and returned into 25
:: his place: Balac also returned the way that he came.

:: Not to his countrie, but to his place of abode among the Madianites: for there he was slaine shortly after. chap. 31. v. 8.

CHAP. XXV.

By carnal fornication manie are drawen to spiritual. For which twentie foure thousand are slaine. 10. Phinees his Zele in stabbing to death two fornicators, is commended by God, and rewarded.

AND Israel at that time abode in Settim, and the people 1
:: fornicated with the daughters of Moab, † who cal- 2
led them to their sacrifices. And they did eate and adore their
goddes. † And Israel was professed to Beelphegor, and our 3
Lord being angrie, † said to Moyses: Take al the princes of 4
the people, and hang :: them vp against the sunne on gib-
bettes: that my furie may be auerted from Israel. † And 5
Moyses said to the Iudges of Israel: Kil euerie man his neigh-
bours, that are professed to Beelphegor. † And behold one 6
of the children of Israel entred in before the face of his bre-
thren to a whore a Madianite in the sight of Moyses, and of
al the multitude of the children of Israel, who wept before
the doores of the tabernacle. † Which thing when Phinees 7
had sene the sonne of Eleazar the sonne of Aaron the priest,
he arose out of the middes of the multitude, and catching a
dagger, † went in after the man of Israel into the brothel 8
house, and thrust them through both together, to witte, the
man and the woman in the genitalles. And the plague ceased
from the children of Israel, † and there were slaine fowre 9
and twentie thowsand men. † And our Lord said to Moyses: 10
† Phinees the sonne of Eleazar the sonne of Aaron the priest 11
:: hath auerted my wrath from the children of Israel: be-
cause he was moued with my zele against them, that my self
might

:: Balaam gaue this diuelish counsel to allure men by bellichere and lechetie vnto idolatrie. *chap.* 31. v. 16. And euen so Herekikes drawe manie in these daies to heresie. *See Apoc.* 2. v. 14.

:: By assistance of the princes hang the idolaters. v. 5.

:: Either Phinees was one of the Iudges,

might not deſtroy the children of Iſrael in mine owne zele.
11 † Therfore ſpeake to him: Behold I geue him the peace of
13 my couenant, † and there shal be as wel to him as to his
ſeede the couenant of prieſthood for euer, becauſe he hath
bene zelous for his God, and hath expiated the wicked fact
14 of the children of Iſrael. † And the name of the man of Iſ-
rael, that was ſlaine with the woman of Madian, was Zambri
the ſonne of Salu, a prince of the kinred and tribe of Simeon.
15 † Moreouer the Madianeſſe, that was ſlaine with him, was
called Cozbi the daughter of Sur a moſt noble prince of the
16 17 Madianites. † And our Lord ſpake to Moyſes, ſaying: † Let
the Madianites finde you their enemies, and ſtrike you them:
18 † Becauſe they alſo haue done like enemies againſt you, and
haue guilfully deceiued you by the Idol Phogor, and Cozbi
the daughter of the duke of Madian their ſiſter, who was
ſtrooken in the day of the plague for the ſacrilege of Phogor.

and ſo an example for ſuch Magiſtrates to do iuſtice; or he had a particular inſpiration, which is no warrant for priuate men, to do the like. For by Catholique doctrin, killing of men is neither allowed, nor excuſed but whē it is done by publique authoritie, or by mere caſualtie, againſt the killers wil. *Catechiſ. Rom. p. 3. c. 6. q. 5. D. Tho. 2. 2. q. 60 a. 6.*

CHAP. XXVI.

All the men of twelue tribes being againe numbered, from the age of twentie yeares and vpward, are found to be ſix hundred one thouſand ſeuen hundred and thirtie. 57. Of the tribe of Leui alſo, numbered of the male ſex from the age of one moneth and vpward, are found twentie three thouſand. 64. all being dead in the deſert, which were numbered before, except Caleb and Ioſue.

1 AFTER :: the bloud of the offenders was shed, our Lord
ſaid to Moyſes and Eleazar the ſonne of Aaron, the
2 prieſt: † Number the whole ſumme of the children of Iſ-
rael from twentie yeares and vpward, by their houſes and
3 kinredes, al that can goe forth to warres. † Moyſes ther-
fore and Eleazar the prieſt ſpake, in the champion countrie
of Moab vpon Iordan againſt Iericho, to them that were
4 † from twentie yeares and vpward, as our Lord had com-
5 manded, of whom this is the number: † Ruben the firſt
borne of Iſrael, his ſonne, Henoch, of whom is the familie
of the Henochites: and Phallu, of whom is the familie of
6 the Phalluites: † and Heſron, of whom is the familie of the
Heſronites: and Charmi, of whom is the familie of the Char-
7 mites. † Theſe are the families of the ſtocke of Ruben:
whoſe number was found fourtie three thouſand, and ſeuen
8 9 hundred thirtie. † The ſonne of Phallu, Eliab. † his ſonnes,
Namuel and Dathan and Abiron. Theſe are Dathan and
Abiron

:: Gods wrath being pacified by extirpation of the old bad people, the new progenie is numbered which ſhal poſſeſſe the promiſed land *S. Hierom. de Manſ. 42. to. 3.*

Abiron the princes of the people, that roſe againſt Moyſes
and Aaron in the ſedition of Core, when they rebelled a-
gainſt our Lord: † and the earth opening her mouth de- 10
uoured Core, verie manie dying, when the fire burnt two
hundred fiftie men. And there was a great miracle done,
:: They were retained in the ayre, til the earth broken vnder them was closed againe. † that Core perishing, :: his ſonnes perished not. † The 11
ſonnes of Simeon by their kinredes: Namuel, of him is the 12
familie of the Namuelites: Iamin, of him is the familie
of the Iaminites: Iachin, of him is the familie of Iachinites:
† Zare, of him is the familie of the Zareites: Saul, of him 13
is the familie of the Saulites. † theſe are the families of the 14
ſtocke of Simeon, of which the whole number was two and
twentie thouſand two hundred. † The ſonnes of Gad by 15
their kinredes: Sephon, of him is the familie of the Sepho-
nites: Aggi of him is the familie of the Aggites: Suni, of
him is the familie of the Sunites: † Ozni, of him is the fa- 16
mile of the Oznites: Her, of him is the familie of the Heri-
tes: † Arod of him is the familie of the Arodites: Ariel, of 17
him is the familie of the Arielites. † theſe are the families of 18
Gad, of which the whole number was fourtie thouſand fiue
hundred. † The ſonnes of Iudas, Her, and Onan, who died 19
both in the land of Chanaan. † And the ſonnes of Iudas by 20
their kinredes were: Sela, of whom is the familie of the Se-
laites: Phares, of whom is the familie of the Phareſites:
Zare, of whom is the familie of the Zareites. † Moreouer 21
the ſonnes of Phares: Heſron, of whom is the familie of the
Heſronites: and hamul, of whom is the familie of the Hamu-
lites. † theſe are the families of Iudas, of which the whole 22
number was ſeuentie ſix thouſand fiue hundred. † The 23
ſonnes of Iſſachar, by their kinredes: Thola, of whom is the
familie of the Tholaites: Phua, of whom is the familie of
the Phuaites: † Iaſub, of whom is the familie of the Iaſu- 24
bites: Semran, of whom is the familie of the Semranites.
† theſe are the kinredes of Iſſachar, whoſe number ſixtie 25
fowre thouſand three hundred. † The ſonnes of Zabulon 26
by their kinredes: Sared, of whom is the familie of the Sare-
dites: Elon of whom is the familie of the Elonites: Ialel, of
whom is the familie of Ialelites. † Theſe are the kinredes of 27
Zabulon, whoſe number was ſixtie thou ſand fiue hundred.
† The ſonnes of Ioſeph by their kinredes, Manaſſes and E- 28
phraim. † Of Manaſſes was borne Machir, of whom is the 29
familie

familie of the Machirites. Machir begat Galaad, of whom
30 is the familie of the Galaadites. † Galaad had ſonnes: Iezer,
of whom is the familie of the Iezerites: and Helec, of whom
31 is the familie of the Helecites. † and Aſriel, of whom is
the familie of the Aſrielites: and Sechem, of whom is the
32 familie of the Sechemites. † and Semida, of whom is the fa-
milie of the Semidaites: and Hepher, of whom is the familie
33 of the Hepherites. † And Hepher was the father of Salphaad,
who had no ſonnes, but onlie daughters, whoſe names are
theſe: Maala, and Noa, and Hegla, and Melcha, and Terſa.
34 † theſe are the families of Manaſſes, and the number of them
35 is fiftie two thouſand ſeuen hundred. † And the ſonnes of
Ephraim by their kinredes were theſe: Suthala, of whom
is the familie of the Suthalaites: Becher, of whom is the fa-
milie of the Becherites: Thehen, of whom is the familie of
36 the Thehenites. † Moreouer the ſonne of Suthala was He-
37 ran, of whom is the familie of the Heranites. † theſe are the
kinredes of the ſonnes of Ephraim: whoſe number was thir-
38 tie two thouſand fiue hundred. † Theſe are the ſonnes of
Ioſeph by their families. The ſonnes of Beniamin in their
kinredes: Bela, of whom is the familie of the Belaites: Aſbel,
of whom is the familie of the Asbelites: Ahiram, of whom
39 is the familie of the Ahiramites: † Supham, of whom is the
familie of the Suphamites: Hupham, of whom is the familie
40 of the Huphamites. † The ſonnes of Bela: Hered, and Noe-
man. Of Hered, the familie of the Heredites: of Noeman,
41 the familie of the Noemanites. † Theſe are the ſonnes of
Beniamin by their kinredes, whoſe number was fourtie fiue
42 thouſand ſix hundred. † The ſonnes of Dan by their kin-
redes: Suham, of whom is the familie of the Suhamites: theſe
43 are the kinredes of Dan by their families. † al were Suha-
mites, whoſe number was ſixtie foure thouſand foure hun-
44 dred. † The ſonnes of Aſer by their kinredes: Iemna, of
whom is the familie of the Iemnaites: Ieſſui, of whom is the
familie of the Ieſſuites: Brie, of whom is the familie of the
45 Brieites. † The ſonnes of Brie: Heber, of whom is the fa-
milie of the Heberites: and Melchiel, of whom is the familie
46 of the Melchielites. † And the name of the daughter of
47 Aſer, was Sara. † theſe are the kinredes of the ſonnes of
Aſer, and their number fiftie three thouſand foure hundred.
48 † The ſonnes of Nephthali by their kinredes: Ieſiel, of

whom is the familie of the Ieſielites: Guni, of whom is the familie of the Gunites, † Ieſer, of whom is the familie of 46
the Ieſerites: Sellem, of whom is the familie of the Sellemites. † theſe are the kintedes of the ſonnes of Nephthali by 50
their families: whoſe number was fourtie fiue thouſand foure hundred. † This is the ſumme of the children of Iſrael, that 51
were reckened, ſix hundred thouſand, and a thouſand ſeuen hundred thirtie. † And our Lord ſpake to Moyſes ſaying: 52
† To theſe shal the land be diuided according to the number of names for their poſſeſſions. † To the greater number 53 54
thou shalt geue a greater portion, and to the fewer a leſſe: to euerie one, as they haue now beene reckened, ſhal poſſeſſion be deliuered: † yet ſo that lotte doe diuide the Land to the 55
tribes and the families. † Whatſoeuer ſhal chance by lotte, 56
that let either the more take, or the fewer. † This alſo is the 57
number of the ſonnes of Leui by their families: Gerſon, of whom the familie of the Gerſonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. † theſe are the families of Leui: The familie of 58
Lobni, the familie of Hebroni, the familie of Moholi, the familie of Muſi, the familie of Core. Howbeit Caath begatte
:: Amram married his aunt: which sheweth that the second degree in consanguinitie is not forbid by the law of nature; though it was after prohibited by a positiue law. *Leuit.* 18.
Amram: † who had to wife Iochabed :: the daughter of 59
Leui, who was borne to him in Ægypt. She bare to Amram her husband ſonnes, Aaron and Moyſes, and Marie their ſiſter. † Of Aaron were borne Nadab and Abiu, and Eleazar 60
and Ithamar: † of the which Nadab and Abiu died, when 61
they had offered the ſtrange fyre before our Lord. † And al 62
that were numbred, were twentie three thouſand of the male kind from one moneth and vpward: who were not reckened among the children of Iſrael, neither was their poſſeſſion geuen with the reſt. † This is the number of the children of 63
Iſrael, that were enrolled by Moyſes and Eleazar the prieſt, in the champion countrie of Moab vpon Iordan againſt Iericho. † Among whom there was none of them that were 64
numbered before by Moyſes and Aaron in the deſert of Sinai. † For our Lord had foretold that al ſhould die in the wilder- 65
neſſe. And none remained of them, but Caleb the ſonne of Iephone, and Ioſue the ſonne of Nun.

CHAP.

CHAP. XXVII.

Salphaads daughters ſuccede to their fathers inheritance. 8. And the law is eſtablished that for lack of ſonnes daughters shal inherite, and for lack alſo of daughters the next of kinne. 12. God commandeth Moyſes to aſcend into Mount Abarim, and thence view the promiſed Land, but ſortelleth him that he shal die, and not goe into it. 15. He then prayeth God to prouide an other to lead the people, 18. and Ioſue is deſigned in preſence of Eleazar and the people.

1 AND there came the daughters of Salphaad, the ſonne of Hepher, the ſonne of Galaad, the ſonne of Machir, the ſonne of Manaſſes, who was the ſonne of Ioſeph: whoſe names are, Malaa, and Noa, and Hegla, and Melcha, and
2 Therſa. † And they ſtood before Moyſes and Eleazar the prieſt, and al the princes of the people at the doore of the ta-
3 bernacle of couenant, and ſaid: † Our father died in the deſert, neither was he in the ſedition, that was raiſed againſt our Lord vnder Core, but he died in :: his owne ſinne: he had no men children. Why is his name taken away out of his familie, becauſe he hath not a ſonne? Geue vs poſſeſſion a-
4 mong the kinne of our father. † And Moyſes referred their
5 cauſe to the iudgement of our Lord. † Who ſaid to him:
6 † The Daughters of Salphaad require a iuſt thing: geue them poſſeſſion among their fathers kinne, and let them ſuccede
7 him in the inheritance. † And to the children of Iſrael thou
8 ſhalt ſpeake theſe thinges: † When a man dieth without a
9 ſonne, his inheritance ſhal paſſe to his daughter. † If he haue no daughter, he ſhal haue his brethren his ſucceſſours.
10 † And if he haue no brethren neither, you ſhal geue the in-
11 heritance to his fathers brethren. † but if he haue no ſuch vncles by the father neither, the inheritance ſhal be geuen to them thar are the next of kinne. and this ſhal be to the children of Iſrael a holie ordinance by a perpetual law, as the
12 Lord hath commanded Moyſes. † Our Lord alſo ſaid to Moyſes: Goe vp into this mountaine Abarim, and view from thence the Land which I wil geue to the children of If-
13 rael. † and when thou ſhalt haue ſeene it, thou alſo ſhalt
14 goe to thy people, as thy brother Aaron is gone: † becauſe you did offend me in the deſert Sin in the contradiction of the multitude, neither would you ſanctifie me before them vpon the waters. theſe are the waters of contradiction in

:: For the general murmuring, wherof al the people were guiltie. *Iud. 14. v. 29.*

Cades of the desert Sin. † To whom Moyses answered: 15
† Our Lord the God of the spirites of al flesh prouide a man, 16
that may be ouer this multitude: † and may goe out and enter 17
in before them, and bring them out, or bring them in: lest
the people of our Lord be as sheepe without a :: pastor.
† And our Lord said to him: Take Iosue the sonne of Nun, a 18
man in whom is the Spirit, and put thy hand vpon him.
† Who shal stand before Eleazar the priest and al the multi- 19
tude: † and thou shalt geue him preceptes in the sight of al, 20
and part of thy glorie, that al the synagogue of the children of
Israel may heare him. † For him, if anie thing be to be done, 21
Eleazar the priest shal consult the Lord. At his word shal he
goe out and shal goe in, and al the children of Israel with
him, and the rest of the multitude. † Moyses did as our Lord 22
had commanded. And when he had taken Iosue, he sette him
before Eleazar the priest, and al the assemblie of the people.
† And imposing his handes on his head, he repeted al thinges. 23
that our Lord had commanded.

:: Temporal Princes are also pastors, or shepheards of the people: but this made not Iosue supreme in spiritual causes. For it is clere in the next lines that he had but *part of Moyses his glorie*, or office. and that was to be temporal prince, Eleazar being chief in causes spiritual, *before whom and the multitude* he was ordained Duke, but *Eleazar consulted God for him, and directed* his principal actions, called here *his going out, and going in.*

CHAP. XXVIII.

Special sacrifices are appointed for euerie day in the morning and euening, 9. Likewise for euerie Sabbath day, 11. for the first day of euerie moneth, 16. for Pasch, 26. and for Penticost.

OVR Lord also said to Moyses: † Command the chil- 1 2
dren of Israel, and thou shalt say to them: My oblation
and breades, and burnt sacrifice of most sweete odour offer
ye :: in their times. † These are the sacrifices which you 3
must offer: Two lambes of a yeare old without blemish daily
for :: the euerlasting holocaust: † one you shal offer in the 4
morning, and the other at euen: † the tenth part of an ephi 5
of floure, which shal be tempered with the purest oile, and
shal haue the fourth part of an hin. † It is the continual ho- 6
locaust which you offered in Mount Sinai for a most sweete
odour of the burnt sacrifice of the Lord. † and for a liba- 7
ment you shal offer of wine the fourth part of an hin for e-
uerie lambe in the Sanctuarie of the Lord. † And the other 8
lambe in like maner you shal offer at euen according to al the
rite of the morning sacrifice, and of the libamentes therof,
an oblation of most sweete odour to the Lord. † And on the 9
day of :: the Sabbath, you shal offer two lambes of a yeare
old without blemish, and two tenthes of flowre tempered

:: Varietie of Sacrifices for diuers times.

1.

:: Euerie day twise.

2.

:: On the Sabbath day.

with

10 with oile in ſacrifice, and the libamentes † which are ritely
11 powred euerie Sabbath for an euerlaſting holocauſt. † And
in :: the Calendes you ſhal offer an holocauſte to the Lord, :: The Neo-
two calues of the heard, one ramme, ſeuen lambes of a yeare menia, or new
12 old without blemish, † and three tenthes of flowre tempe- moone.
red with oile in ſacrifice for euerie calfe: and two tenthes of
13 flowre tempered with oile to euerie ramme: † and the tenth
part of a tenth of flowre tempered with oile in ſacrifice to
euerie lambe. it is an holocauſt of moſt ſweete odour and
14 burnt ſacrifice to the Lord. † And the libamentes of wine,
that are to be powred for euerie victime, ſhal be theſe: The
halfe part of an hin for euerie calfe, the third to a ramme, the
fourth to a lambe. this ſhal be the holocauſt through al mo-
nethes, that ſuccede one an other as the yeare turneth abour.
15 † A bucke goate alſo ſhal be offered to the Lord for ſinnes
16 an euerlaſting holocauſt with his libamentes. † And in the
firſt moneth, :: the fourteenth day of the moneth ſhal be the 4.
17 Phaſe of the Lord, † and the fiftenth day the ſolemnitie: :: Paſch, or
18 ſeuen daies ſhal they eate azymes. † Of the which the firſt Phaſe.
day ſhal be venerable and holie: no ſeruile worke ſhal you
19 doe therein. † And you ſhal offer burnt ſacrifice an holo-
cauſt to the Lord, two calues of the heard, one ramme, ſeuen
20 lambes of a yeare old without blemish: † and the ſacrifice of
euerie one of flowre which ſhal be tempered with oile, three
tenthes to euerie calfe, and two tenthes to euerie ramme,
21 † and the tenth part of a tenth, to euerie lambe, that is to
22 ſay, to the ſeuen lambes. † And one bucke goate for ſinne,
23 that expiation may be made for you, † beſide the morning
24 holocauſt which you ſhal alwaies offer. † So ſhal you do
euerie day of the ſeuen daies for a foode of the fire, and for
a moſt ſweete odour to the Lord, which ſhal riſe of the holo-
25 cauſt, and of the libamentes of euerie one. † The ſeuenth
day alſo ſhal be moſt ſolemne and holie vnto you: no ſeruile
26 worke ſhal you doe therein. † The day alſo of :: firſt fruites 5. :: Pentecoſt.
when you ſhal offer new fruites to the Lord, after that the
weekes be accomplished, ſhal be venerable and holie: no
27 ſeruile worke ſhal you doe therein. † And you ſhal offer an
holocauſt for a moſt ſweete odour to the Lord, two calues of
the heard, one ramme, and ſeuen Lambes of a yeare old with-
28 out blemish: † and in the ſacrifices of them three tenthes of
flowre tempered with oile to euerie calfe, to euerie ramme

two, † euerie lambe the tenth part of a tenth, which toge- 29
ther are seuen lambes. a goate also † which is slaine for ex- 30
piation: beside the euerlasting holocaust and the libamentes
therof. † Al shal you offer without blemish with their li- 31
bamentes.

CHAP. XXIX.

In the seuenth moneth are celebrated with particular sacrifices the feastes of Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Assemblie and Collection.

6. :: Feast of Trumpets.

THE :: first day also of the seuenth moneth shal be vene- 1
rable and holie vnto you. no seruile worke shal you doe
therein, because it is the day of sounding and of trumpetes.
† And you shal offer an holocaust for a most sweete odour 2
to the Lord, one calfe of the heard one ramme, and seuen
lambes of a yeare old without blemish: † and in their sacri- 3
fices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to a ramme, † one tenth to a lambe, which 4
together are seuen lambes: † and a bucke goate for sinne, 5
which is offered for the expiation of the people, † besides 6
the holocaust of the Calendes with the sacrifices therof, and
the euerlasting holocaust with the accustomed libamentes.
7. With the same ceremonies shal you offer burnt sacrifice for a
::Feast of Expiation. most sweete odour to the Lord. † The :: tenth day also of 7
this seuenth moneth shal be holie and venerable vnto you,
:: For remissiō of sinnes the penitents did cooperate by penal workes of fasting and abstinence, *from euen vntil euen. Leuit. 23. v. 32. S. Aug. q. 57. in Num. Theod. q. 32. in Leuit.* and you shal :: afflict your soules: no seruile worke shal you
doe therein. † And you shal offer an holocaust to the Lord 8
for a most sweete odour, one calfe of the heard, one ramme,
seuen Lambes of a yeare old without blemish: † and in their 9
sacrifices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to the ramme, † the tenth part of a tenth 10
to euerie lambe, which are in al seuen lambes: † and a bucke 11
goate for sinne, besides these thinges that are wont to be of-
fered for offence vnto expiation, and for the euerlasting ho-
locaust with their sacrifice & libamentes. † But the :: fiftenth 12
day of the seuenth moneth, which shal be vnto you holie and
venerable, no seruile worke shal you doe therein, but you
8. :: Feast of Tabernacles. shal celebrate the solemnitie to the Lord seuen daies. † and 13
you shal offer an holocaust for a most sweete odour to the
Lord, calues of the heard thirtene, rammes two, lambes of a
yeare old without blemish fourtene: † & in their libamentes 14

of flowre

of flowre tempered with oile three tenthes to euerie calfe,
which are togither thirtene calues: and two tenthes to e-
15 uerie ramme, that is, together to two rammes, † and the
tenth part of a tenth to euerie lambe, which are together
16 fourtene lambes: † and a bucke goate for ſinne, beſide the
euerlaſting holocauſte, and the ſacrifice, and the libament
17 therof. † The next day you ſhal offer calues of the heard
twelue, two rammes, lambes a yeare old without blemish
18 fourtene: † and the ſacrifices and libamentes of euerie one
to the calues and the rammes and the lambes you ſhal ritely
19 celebrate: † and a bucke goate for ſinne, beſide the euer-
laſting holocauſte, and the ſacrifice and libament therof.
20 † The third day you ſhal offer eleuen calues, two rammes,
21 lambes of a yeare old without blemish fourtene: † and the
ſacrifices and the libamentes of euerie one to the calues and
22 the rammes and the lambes you ſhal ritely celebrate: † and a
bucke goate for ſinne, beſide the euerlaſting holocauſte, and
23 the ſacrifice, and libament therof. † The fourth day you ſhal
offer ten calues, two rammes, lambes a yeare old without
24 blemish fourtene: † and the ſacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
25 ſhal ritely celebrate. † and a bucke goate for ſinne, beſide
the euerlaſting holocauſte, and the ſacrifice therof and liba-
26 ment. † The fifth day you ſhal offer nine calues, two ram-
27 mes, lambes of a yeare old without blemish fourtene: † and
the ſacrifices and the libamentes of euerie one to the calues
and the rammes and the lambes you ſhal ritely celebrate:
28 † and a bucke goate for ſinne, beſide the euerlaſting holo-
29 cauſte, and the ſacrifices therof and libament. † The ſixt
day you ſhal offer eight calues, two rāmes, lambes of a yeare
30 old without blemish fourtene: † and the ſacrifices and the
libamentes of euerie one to the calues and the rammes and
31 the lambes you ſhal ritely celebrate: † and a bucke goate for
ſinne, beſide the euerlaſting holocauſte, and the ſacrifice
32 therof and libament. † The ſeuenth day you ſhal offer ſeuen
calues, and two rammes, lambes of a yeare old without ble-
33 mish fourtene: † and the ſacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
9.
34 ſhal ritely celebrate: † and a bucke goate for ſinne, beſide :: Feaſt of Aſ-
the euerlaſting holocauſte and the ſacrifice therof and liba- ſemblie, and
35 ment. † The :: eight day, which is moſt ſolemne, no ſeruile Collection.

worke

you doe therin, † offering an holocauſte for a moſt ſweete 36
odour to the Lord, one calfe, one ramme, lambes of a yeare
old with out blemish ſeuen. † and the ſacrifices and the li- 37
bamentes of euerie one to the calues and the rammes and the
lambes you shal ritely celebrate: † and a bucke goate for 38
ſinne, beſides the euerlaſting holocauſte, and the ſacrifice
therof and libament. † Theſe thinges shal you offer to the 39
Lord in your ſolemnites: beſides your vowes and voluntarie
oblations in holocauſte, in ſacrifice, in libament, and in paci-
fique hoſtes.

CHAP. XXX.

Voluntarie vowes or oathes of men; 14. of maides in their fathers houſes, 7. or newly maried; 10. of widowes, or wiues diuorced, 11. and of wiues in their husbands houſes: and how they bind, or are made fruſtrate.

AND Moyſes tóld the children of Iſrael al thinges that 1
our Lord had commanded him: † and he ſpake to the 2
princes of the ttibes of the children of Iſrael: This is the
word that our Lord hath commanded: † If any man :: make 3
a vowe to our Lord, or binde him ſelf by an oath: he shal
not make his word fruſtrate, but al that he promiſed he shal
fulfil. † If a woman vowe any thing, and binde her ſelf with 4
an oath, ſhe that is in her fathers houſe, and as yet in may-
dens age: if her father know the vowe that she promiſed,
and the oath wherwith she bound her ſoule, and hold his
peace, ſhe shal be bound to the vowe: † Whatſoeuer she 5
promiſed and ſware, she shal fulfil in deede. † but if imme- 6
diatly as he heareth it, her father do gaine ſay it, both her
vowes and her othes " shal be fruſtrate, neither shal she be
bound to the promiſſe, for that her father hath gainesaid it.
† If she haue a husband, and vowe any thing, and the word 7
once going out of her mouth binde her ſoule by an oath:
† the day that her husband heareth it, and doth not gaine ſay 8
it, she shal be bound to the vowe, and shal render whatſoe-
uer she promiſed. † but if as ſowne as he heareth he gaine 9
ſay it, and make her promiſes fruſtrate, and the wordes wher-
with she had bound her ſoule: our Lord wil be :: propitious
to her. † The widowe, and she that is deuorced whatſoeuer 10
they vowe, they shal render. † The wife in the houſe of her 11
husband, when she hath bound her ſelf by vowe and by oath,
† if her husband heare, and hold his peace, neither doe 12
gayneſay

::He that vow-eth abſtinence from a thing lawful, ma-keth it vnlaw-ful to him ſelfe by his vow. *s. Aug. q. 56. in Num.*

:: In this caſe God wil not impute it to her for a ſinne. *s. Aug. q. 58.*

gayneſay the promiſſe, she shal render whatſoeuer she had
13 promiſſed. † but if forthwith he gayneſay it, she shal not be holden bound to the promiſſe: becauſe her husband gayne-
14 ſaid it, and our Lord wil be propitious to her. † If she vowe and binde her ſelfe by oath, to :: afflict her ſoule by faſting, or abſtinence from other thinges, it shal be in the arbitrement of her husband, whether she shal do it, or not do it.
15 † and if the husband hearing it hold his peace, and differre ſentence til an other day: whatſoeuer she had vowed and promiſed, she shal render: becauſe immediatly as he heard
16 it, he held his peace. † but if he gayneſay it after that he
17 knew it, :: him ſelfe shal beare her iniquitie. † Theſe are the lawes, which our Lord appointed to Moyſes betwen the husband and the wife, betwene the father and the daughter, that is as yet in maidens age, or that abideth in her fathers houſe.

:: By afflicting of the ſoule it, here vnderſtood, reſtraining ſenſual delectation. *S. Aug. q. 57. in Num.*

:: The huſbād reuoking his conſent, once geuen by word, or by ſilence to his wiues vow, ſinned, but the wife was bound to obey him, and ſo was excuſed.

ANNOTATIONS.

CHAP. XXX.

6. *shal be fruſtrate*] Vowes, which fathers and huſbandes could fruſtrate in their daughters and wiues, muſt needes be ment of things not commanded by God. For it was not in their powre to diſpence in Gods precepts. As for example, touching the feaſt of Expiration, it was not *in the arbitrement* of fathers and huſbandes (as here it was v. 14.) whether their daughters and wiues ſhould faſt or no: but was abſolutely ſaied: (*Leuit. 23. v. 29.*) *Euerie ſoule that is not afflicted* (that is, which faſteth not) *this day, shal perish out of his people.* And ſo in other precepts were neceſſarie obligations. Beſides which it is gratful alſo to God, that his ſeruantes bind them ſelues to other good workes, wherto they are not otherwiſe bound.

Vowes of things not commanded.

S. Aug. q. 57. in Num.

CHAP. XXXI.

The Madianites are ſlaine in battle, for that they had drawen the people of Iſrael to ſinne. 11. *The praye is brought to Moyſes,* 14. *Who being angrie that the women (which were the occaſion of ſinne) are ſaued aliue, commandeth to kil al the male children, and al the women ſauing only virgins.* 19. *The ſouldiars are purified, as alſo the praye,* 26. *and then diuided among the victours, and other people, taking out portions for the Leuites.* 48. *The princes of the hoſte geue free offerings to our Lord.*

1 2 AND our Lord ſpake to Moyſes, ſaying: † Reuenge
3 firſt the children of Iſrael on the Madianites, and ſo thou ſhalt be gathered to thy people. † And Moyſes forthwith ſaid: Arme of you men to fight, which may take the

reuenge of our Lord on the Madianites. † Let a thouſand 4
men of euerie tribe be choſen of Iſrael to be ſent to the
warre. † And they gaue a thouſand of euerie tribe, that is to 5
ſay, twelue thouſand wel appointed to fight: † whom Moy- 6
ſes ſent with Phinees the ſonne of Eleazar the prieſt, and the
holie veſſel, and the trumpettes to ſound he deliuered to him. 5
† And when they had fought againſt the Madianites and had 7
ouercome, al the men they ſlew, † and their kinges Eui, and 8
Recem, and Sur, and Hur, and Rebe, fiue princes of the Na-
‡: VVith whō he ſinned, with them he was alſo iuſtly puniſhed. tion: :: Balaam alſo the ſonne of Beor they killed with the
ſword. † And they tooke their wiues, and litle ones, and al 9
their goodes: whatſoeuer they had bene able to make, they
ſpoiled: † as wel cities as townes and caſtels the fire did 10
conſume. † And they tooke the praye, and al thinges that 11
they had taken as wel of men as of beaſtes, † and they 12
brought them to Moyſes, and Eleazar the prieſt, and to al the
multitude of the children of Iſrael. but the reſt of the imple-
mentes they caried to the campe in the champion countries
of Moab, beſide Iordan againſt Iericho. † And Moyſes and 13
Eleazar the prieſt went forth, and al the princes of the ſyna-
gogue to meete them without the campe. † And Moyſes 14
being angrie with the princes of the hoſte, the tribunes, and
the centurions that were come from the battle, † ſaid: 15
§ Theſe wemen bringing imagies of Beelphogor, cauſed the Iſraelites to offer ſacrifice to him, before they ſhould committe fornication with them. Why haue you reſerued the wemen? † Are not theſe they, 16
that deceiued the children of Iſrael at the ſuggeſtion of Ba-
laam, and made you preuaricate againſt our Lord vpon :: the
ſinne of Phogor, whereupon alſo the people was ſtroken?
† Therfore kil al whatſoeuer is of the male ſexe, among :: the 17
litle ones alſo: and the wemen, that haue knowne men in
carnal copulation, ſlea ye: † but the gyrles and al the 18
wemen that are virgins reſerue to you: † and tarying with- 19
out the campe ſeuen dayes. He that hath killed a man, or
touched him that is killed, ſhal be expiated the third day and
the ſeuenth. † And of al the praye, whether it be garment, 20
or veſſel, and ſome thing prepared for implementes, of
goates skinnes, and heare, and wood shal be expiated. † Elea- 21
zar alſo the prieſt ſpake to the hoſte, that had fought, in this
maner: This is the precept of the law, which our Lord hath
commanded Moyſes: † Gold, and ſiluer, and braſſe, and 22
yron, and leade, and tinne, † and al that may paſſe through 23
the fyre, ſhal be purged by fyre, but whatſoeuer can not
abide

:: In more deteſtation of the parents ſinne, God cōmanded to kil theſe children & ſo they were preuented, from committing the like

abide the fire, shal be ſanctified with the water of expiation: crimes. But
24 † and you shal wash your garmentes the ſeuenth day, and ordinarily, wemen & chil
being purified, afterward you shal enter into the campe. dren ought
25 26 † And our Lord ſaid to Moyſes: † Take the ſumme of thoſe not to be
thinges, that were taken from man vnto beaſt, thou and ſlaine after the
27 Eleazar the prieſt and the princes of the multitude: † and victorie. *Deut.*
thou shalt diuide the praye equally betwene them, that *20. 7. 14.*
fought & went forth to the warre, and betwen the reſt of the
28 multitude. † and thou shalt ſeparate a portion to the Lord
from them, that fought and were in the battle, one ſoule of
fiue hundred as wel of mankind as of oxen and aſſes and
29 sheepe, † and thou shalt geue it to Eleazar the prieſt, be-
30 cauſe they are the firſt fruites of the Lord. † Out of the halfe
part alſo of the children of Iſrael thou shalt take the fiftith
head of mankind, and of oxen, and aſſes, and sheepe, and of
al beaſtes, and thou shalt geue them to the Leuites, that
31 watch in the cuſtodies of the tabernacle of the Lord. † And
32 Moyſes and Eleazar did, as our Lord commanded. † And
the praye which the hoſte had taken, was of sheepe ſix hun-
33 dred ſeuentie fiue thouſand, † of oxen ſeuentie two thou-
34 35 ſand, † of aſſes ſixtie one thouſand. † The ſoules of the
folkes of the female ſexe, that had not knowne men, thirtie
36 two thouſand. † And the halfe part was geuen to them, that
had bene in the battle, of sheepe three hundred thirtie ſeuen
37 thouſand fiue hundred: † of the which for the portion of
our Lord were reckened sheepe ſix hundred ſeuentie fiue.
38 † And of the thirtie ſix thouſand oxen, oxen ſeuentie and
39 two: † of the thirtie thouſand fiue hundred aſſes, aſſes ſixtie
40 one: † of the ſoules of mankind ſixtene thouſand, there
41 fel to the portion of our Lord thirtie two ſoules. † And
Moyſes deliuered the number of the firſt fruites of our Lord
42 to Eleazar the prieſt, as it had bene commanded him, † of
the halfe part of the children of Iſrael, which he had ſepa-
43 rated to them, that had bene in the battle, † But of the halfe
part that had chanced to the reſt of the multitude, that is to
ſay, of the three hundred thirtie ſeuen thouſand fiue hundred
44 45 sheepe, † and of the thirtie ſix thouſand oxen, † and of the
46 thirtie thouſand fiue hundred aſſes, † and of the ſixtene
47 thouſand of mankind, † Moyſes tooke the fiftith head, and
gaue it to the Leuites, that watched in the tabernacle of our
48 Lord, as our Lord had commanded. † And when the princes

of the hoſte were come to Moyſes, and the tribunes, and centurions, they ſaid: † We thy ſeruantes haue reckened the 49
number of the warryers, which we had vnder our hand: and not ſo much as one verily was lacking. † For this cauſe we 50
offer in the donaries of our Lord euerie one that which we could finde in the praye of gold, garters and rablettes, ringes and braceletes, and cheynes, that thou maieſt pray to our Lord for vs. † And Moyſes and Eleazar the prieſt receiued al 51
the gold in diuerſe formes, † in weight ſixtene thouſand, 52
ſeuen hundred fiftie ſicles of the tribunes and of the centurions. † For that which euerie one had ſpoiled in the praye, 53
was his owne. † And that which was receiued they brought 54
into the tabernacle of teſtimonie, for a monument of the children of Iſrael before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to haue inheritance on that ſide Iordan, where they yet are, 7. Moyſes iuſtly rebuketh them; 16. yet vpon condition that they wil march firſt ouer Iordan, and remaine the firſt in battle, til the land be ſubdued to the children of Iſrael, 28. he granteth to them, and the halfe tribe of Manaſſes, that which they requeſt.

AND the children of Ruben and Gad had much cattel, 1
and they had in beaſtes an infinite ſubſtance. And when they had ſeene Iazer and Galaad fitte countries for to feede cattel, † they came to Moyſes and Eleazar the prieſt, 2
and the princes of the multitude, and ſaid: † Ataroth, and 3
Dibon, and Iazer, and Nemra, Heſebon, and Eleale, and Sabam, and Nebo, and Beon, † the land, which our Lord 4
ſmote in the ſight of the children of Iſrael, is of a verie plentiful ſoile for the feeding of beaſtes: and we thy ſeruantes haue very much cattel: † and we pray thee if we haue 5
found grace before thee, that thou geue vs thy ſeruantes the ſame in poſſeſſion, and ⁂ make vs not paſſe ouer Iordan † To 6
whom Moyſes anſwered: Why ſhal your brethren goe to fight, and wil you ſitte here? † Why ſubuert you the mindes 7
of the children of Iſrael, that they may not be bold to paſſe into the place, which our Lord wil geue them? † Did not 8
your fathers ſo, when I ſent from Cadesbarne to view the Land? † And when they were come as farre as the Valley of 9
cluſter, hauing viewed al the countrie, they ſubuerted the hart of the children of Iſrael, that they ſhould not enter the

⁂ A right figure of thoſe that would poſſeſſe heauen without labour or danger. *But none ſhal be crowned vnles he ſtriue lawfully. 2. Tim. 2.*

coaſtes,

10 coaſtes, which our Lord gaue them. † Who being wrath
11 ſware, ſaying: † If theſe men, that came vp out of Ægypt, from twentie yeares and vpward, shal ſee the land, which vnder othe I promiſed to Abraham, Iſaac, and Iacob: and
12 they would not folow me, † except Caleb the ſonne of Iephone the Cenezeite, and Ioſue the ſonne of Nun: theſe
13 haue fulfilled my wil. † And our Lord being wrath agaynſt Iſrael, led him about through the deſert fourtie yeares, vntil the whole generation was conſumed, that had done euil in
14 his ſight. † And behold, quoth he, you are riſen vp in ſteed of your fathers, the offspring and diſciples of ſinful men,
15 to augment the furie of our Lord agaynſt Iſrael. † But if you wil not folow him, he wil leaue the people in the wil-
16 derneſſe, and you shal be the cauſe of the death of al. † But they coming nere, ſaid: We wil make shepcottes, and ſtal-
17 les for our cattel, for our litle ones alſo fenſed cities: † and we our ſelues armed and girded wil march on to battle before the children of Iſrael, vntil we bring them in vnto their places. Our litle ones and whatſoeuer we can haue, shal be in walled cities, becauſe of the lying of wayte of the inhabi-
18 tantes. † We wil not returne into our houſes, vntil the chil-
19 dren of Iſrael poſſeſſe their inheritance: † neither wil we ſeeke any thing beyound Iordan, becauſe already we haue
20 our poſſeſſion on the eaſt ſide therof. † To whom Moyſes ſaid: If you doe that you promiſſe, march on wel appointed
21 before our Lord to fight: † and let euerie man of warre
22 paſſe ouer Iordan, vntil our Lord ſubuert his enemies, † and al the Land be ſubdued to him: then shal you be blameleſſe before our Lord and before Iſrael, and you shal obteyne the
23 countries that you would in the ſight of our Lord. † But if you doe not, that which you ſay, no man can doubt but you ſinne againſt God: and know ye that your ſinne shal ap-
24 prehend you. † Build therfore cities for your litle ones, and sheepecotes and ſtalles for your sheepe and cattel: and
25 accomplish that which you haue promiſed. † And the children of Gad and Ruben ſaid to Moyſes: We are thy ſeruan-
26 tes, we wil do that which our lord commandeth. † We wil leaue our litle ones, and our wiues, and sheepe, and cattel in
27 the cities of Galaad: † and we thy ſeruantes al wel appoynted wil march on to the warre, as thou my lord speakeſt.
28 † Moyſes therfore commanded Eleazar the prieſt, and Ioſue

the ſonne of Nun, and the princes of the families by the tribes of Iſrael, and he ſaid to them: † If the children of Gad, 29
and the children of Ruben paſſe with you ouer Iordan al armed to the warre before our Lord, and the Land be ſubdued
to you: geue them Galaad in poſſeſſion. † But if they wil 30
not paſſe armed with you into the Land of Chanaan, let
them take places to dwel in among you. † And the chil- 31
dren of Gad, and the children of Ruben anſwered: As our
lord hath ſpoken to his ſeruantes, ſo wil we doe: † our 32
ſelues armed wil march before our Lord into the Land of
Chanaan, and we confeſſe that we haue already receiued our
poſſeſſion beyond Iordan. † Moyſes therfore gaue to the 33
children of Gad and Ruben, and to the halfe tribe of Manaſſes the ſonne of Ioſeph, the kingdome of Sehon king of
the Amorrheite, and the kingdome of Og king of Baſan, and
their land and the cities therof round about. † Therfore 34
the ſonnes of Gad built Dibon, and Ataroth, and Aroer,
† and Etroth, and Sophan, and Iazar, and Iegbaa, † and 35 36
Bethnemra, and Betharan, cities fenſed, and sheepecotes for
their sheepe. † But the children of Ruben builded Heſe- 37
bon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 38
changing their names, Sabama alſo: geuing names to the
cities, which they had built. † Moreouer the children of 39
Machir, the ſonne of Manaſſes went into Galaad, and waſted
it killing the Amorrheite the inhabiter therof. † Moyſes 40
therfore gaue the land of Galaad to Machir the ſonne of Manaſſes, who dwelt in it. † And Iair the ſonne of Manaſſes 41
went, and tooke the villages therof, which he called Hauoth
Iair, that is tho ſay, the Villages of Iair. † Nobe alſo went, 42
and tooke Canath with the villages therof: and he called it
by his owne name Nobe.

CHAP. XXXIII.

The 42. manſions of The children of Iſrael between Ægypt and the Land of promiſe are recited. 50. they are commanded to kil al the inhabitents, to purge the land of idolatrie, and diuide it among them.

THESE are :: the manſions of the children of Iſrael, that 1
went out of Ægypt by their troupes in the hand of
" Moyſes and Aaron, † which Moyſes deſcribed according to 2
the places of the campe, which by our Lords commandement
they changed. † The children of Iſrael therfore departing 3
from

:: These remouings, and camping places ſignifie by what degrees

from Rameſſes the firſt moneth, the fifteenth day of the firſt moneth, the morow after they made the Phaſe, in a mightie
4 hand, al the Ægyptians ſeeing them, † and burying their firſt borne, which our Lord had ſtrooken (yea and on their
5 goddes alſo he had exerciſed vengeance) † they camped in
6 Soccoth. † And from Soccoth they came into Etham, which
7 is in the vttermoſt borders of the wilderneſſe. † Departing thence they came ouer againſt Phihahiroth, which looketh
8 toward Beelſephon, and camped before Magdal. † And departing from Phihahiroth, they paſſed through the middes of the ſea into the wilderneſſe: and walking three dayes
9 through the deſert Etham, they camped in Mara. † And departing from Mara, they came into Elim, where there were the twelue fountaines of waters, and the ſeuentie
10 palme trees: and there they camped † But departing thence alſo, they pitched their tentes vpon the Redde ſea. And de-
11 parting from the Redde ſea, † they camped in the deſert Sin.
12 13 † From whence departing, they came into Daphca. † And
14 departing from Daphca, they camped in Alus. † And departing from Alus, they pitched their tentes in Raphidim,
15 where the people wanted water to drinke. † And departing
16 from Raphidim, they camped in the deſert of Sinai. † But departing alſo from the deſert Sinai, they came to the Se-
17 pulchres of concupiſcence, † And departing from the Se-
18 pulchres of concupiſcence, they camped in Haſeroth. † And
19 from Haſeroth they came into Rethma. † And departing
20 from Rethma, they camped in Remmonphares. † Whence
21 departing they came into Lebna. † From Lebna they cam-
22 ped in Reſſa. † And departing from Reſſa, they came into
23 Ceelatha. † Whence departing, they camped in the moun-
24 tayne Sepher. † Departing from the mountayne Sepher,
25 they came into Harada. † Thence departing, they camped
26 in Maceloth. † And departing from Maceloth, they came
27 into Thahath. † From Thahath they camped in Thare.
28 † Whence departing, they pitched their tentes in Methca.
29 30 † And from Methca they camped in Heſmona. † And de-
31 parting from Heſmona, they came into Moſeroth. † And
32 from Moſeroth they camped in Beneiaacan. † And departing from Beneiaacan, they came into the mount Gadgad.
33 34 † Whence departing, they camped in Ietebatha. † And
35 from Ietebatha they came into Hebrona. † And departing from

chriſtians leauing ſinnes, and folowing Chriſt (our guide) may come to perfect pietie. *s. Hierom. de manſ. 42. ad Fabiol.*

from Hebrona, they camped in Asiongaber. † Thence de- 36
parting, they came into the desert Sin, this is Cades. † And 37
departing from Cades, they camped in the mount Hor, in
the vttermost borders of the Land of Edom. † And Aaron 38
the priest went vp into the mountayne Hor at the comman-
dement of our Lord: and there he died the fourtith yeare of
the coming forth af the children of Israel out of Ægypt, the
fifth moneth, the first day of the moneth, † when he was an 39
hundred three and twentie yeares old. † And the Chananeite 40
king of Arad, who dwelt toward the south. heard that the
children of Israel were come into the Land of Chanaan.
† And departing from the mountayne Hor, they camped in 41
Salmona, † Whence departing, they came into Phunon. 42
† And departing from Phunon, they camped in Oboth. 43
† And from Oboth they came into Iieabarim, which is in 44
the borders of the Moabites. † And departing from Iieaba- 45
rim they pitched their tentes in Dibongad. † Whence depar- 46
ting, they camped in Helmondeblathaim. † And departing 47
from Helmondeblathaim, they came to the mountaynes
Abarim against Nabo. † And departing from the mountaines 48
Abarim, they passed to the champion countries of Moab,
von Iordan, against Iericho. † And there they camped 49
from Bethsimoth vnto Abelsatim in the plainer places of the
Moabites, † where our Lord spake to Moyses: † Com- 50 51
mand the children of Israel, and say to them: When you shal
haue passed Iordan, entring the Land of Chanaan, † destroy 52
al the inhabitants of that Land: breake their titles, and burst
to fitters their statues, and wast al their excelses, † cleansing 53
the Land, and dwelling in it. for I haue geuen it you in posses-
sion, † which you shal diuide among you by lotte. To the
moe you shal geue the larger, and to the fewer the straiter.
To euerie one as the lotte shal fall, so shal the inheritance
be geuen. By the tribes and the families the possession shal
be diuided. † But :: if you wil not kil the inhabitantes of the 55
Land: they that remaine, shal be vnto you as it were nailes in
your eyes, and speares in your sides, and they shal be your ad-
uersaries in the Land of your habitation: † and whatsoeuer 56
I had thought to do to them, I wil do to you.

:: Danger to those that destroy not infidelitie, and al enormious sinnes, which dwelt in their soules before their conuersion.

ANNOT.

ANNOTATIONS.

CHAP. XXXIII.

1 *Moyſes and Aaron.*] Moyſes by whom the Law was geuen, and Aaron in whom Prieſthood was eſtabliſhed, ſignified good workes, and the right worſhip of God. Of which (ſaieth S. Hierom) each one needeth the other. For neither doth it profite thee to exerciſe vertues vnles thou knoweſt thy Creator: nor the worſhiping of God auaileth thee to ſaluation, vnles thou fulfil the precepts of thy Maker. By theſe two handes, as with two Seraphims we breake out into confeſſion of the holie Trinitie, ſaying: Holie, holie, holie Lord God of noaſtes. *Epiſt. ad Fabiol de 42. Manſ.*

Two handes which worke ſaluation.

CHAP. XXXIIII.

The ſituation and limites of Chanaan, towards the South, the VVeaſt, the North, and the Eaſt. 13. Which muſt be diuided by lotte among nine tribes and a halfe (the other two and a half hauing their partes ouer Iordan) 16. With the names of the perſons that ſhal make the diuiſion.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Command the children of Iſrael, and thou ſhalt ſay to them: When you are entred into the Land of Chanaan, and it ſhal be fallen vnto you by lotte in poſſeſſion, it ſhal be limited by theſe
3 borders: † The ſouthſide ſhal beginne from the wilderneſſe Sin, which is beſide Edom: and it ſhal haue toward the Eaſt
4 :: the moſt ſalt ſea for the limites. † The which ſhal compaſſe the ſouth ſide by the aſcending of :: the Scorpion, ſo that they ſhal paſſe into Senna, and reach toward the South as farre as Cadesbarne, from whence the frontiers ſhal goe forth to the towne named Adar, and ſhal reach as farre as
5 Aſemona. † And the border ſhal goe round about from Aſemona to the Torrent of Ægypt, and ſhal end in the ſhore
6 of the :: great ſea. † And the weſt ſide ſhal beginne from the
7 great ſea, and the ſame ſhal be the limite therof. † Moreouer toward the North part the borders ſhal beginne from the greate ſea, reaching vnto the :: moſt high mountaine,
8 † from he which they ſhal come vnto Emath as farre as the
9 borders of Sedada: † and the frontiers ſhal goe as farre as Sephorna, and the towne Enan. Theſe ſhal be the borders
10 in the North part. † From thence they ſhal marke out the boundes toward the Eaſt ſide from the village Enan vnto
11 Sephama, † and from Sephama the boundes ſhal goe downe vnto Rebla againſt the fountaine Daphnim: from thence
12 they ſhal come eaſtward to the ſea Cenereth, † and ſhal

:: Otherwiſe called *the dead ſea*, where Sodom and Gomort had ſtood.

:: A mountaine ſo called of the multitude of ſcorpions, which were in it.

:: Mediterraneal ſea, called great in reſpect of the lakes in the holie Land.

:: Mount of Libanus.

reach as farre as Iordan, and at the laſt shal be cloſed in by the moſt ſalt ſea. This you shal haue for your Land by the boundes therof round about. † And Moyſes commanded 13
the children of Iſrael, ſaying: This shal be the Land, which you shal poſſeſſe by lotte, and which our Lord hath commanded to be geuen to the nine tribes, and to the halfe tribe.
† For the tribe of the children of Ruben by their families, 14
and the tribe of the children of Gad according to the number of their kinredes, the halfe alſo of the tribe of Manaſſes,
† that is, two tribes and an halfe, haue taken their portion 15
beyond Iordan againſt Iericho at the eaſt ſide. † And our 16
Lord ſaid to Moyſes: † Theſe are the names of the men, that 17
ſhal diuide the Land vnto you, Eleazar the prieſt, and Ioſue the ſonne of Nun, † and one prince of euerie tribe, † whoſe 18 19
names are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephone. † Of the tribe of Simeon, Samuel the ſonne of 20
Ammiud. † Of the tribe of Beniamin Elidad the ſonne of 21
Chaſelon. † Of the tribe of the children of Dan, Bocci the 22
ſonne of Iogli. † Of the children of Ioſeph of the tribe of 23
Manaſſes, Haniel the ſonne of Ephod. † Of the tribe of E- 24
phraim, Camuel the ſonne of Sephthan. † Of the tribe of Za- 25
bulon, Eliſaphan the ſonne of Pharnach. † Of the tribe of 26
Iſſachar, duke Phaltiel the ſonne of Ozan. † Of the tribe of 27
Aſer, Ahiud the ſonne of Salomi. † Of the tribe of Neph- 28
thali: Phedael the ſonne of Ammiud. † Theſe are they whom 29
our Lord commanded to diuide the Land of Chanaan to the children of Iſrael.

CHAP. XXXV.

Cities and ſuburbes are appointed for the Leuites, among the other tribes. 6. Of which ſix shal be for refuge of ſuch as vnwittingly kil anie man, 22. Where, keping them ſelues til the death of the high Prieſt, they shal be ſafe. 30. Wilful murtherers conuicted (ſo it be by more then one Witnes) muſt die forthwith.

THESE thinges alſo ſpake our Lord to Moyſes in the 1
champion countries of Moab vpon Iordan, againſt Iericho: † Command the children of Iſrael that they geue 2
vnto the Leuites of their poſſeſſions † cities to dwel in, 3
and their ſuburbes round about: that them ſelues may abide in the townes, and the ſuburbes may be for their cattel and beaſtes: † which from the walles of the cities outward, 4
round

round about, ſhal reach the ſpace of a thouſand paces.
5 † Toward the Eaſt ſhal be two thouſand cubites: and toward the South in like manner ſhal be two thouſand: toward the ſea alſo, which looketh to the Weſt, ſhal be the ſame meaſure: and the North part ſhal be limitted with equal boundes. And the cities ſhal be in the middes, and the ſuburbes
6 without. † And of the ſame townes, which you ſhal geue to the Leuites, ſix ſhal be ſeparated for the ayde of fugitiues, that he may flee to them which hath shed bloud: and beſide
7 theſe other fourtie two townes, † that is, in al fourtie eight
8 with their ſuburbes. † And thoſe cities, that shal be geuen of the poſſeſſions of the children of Iſrael, from them that haue more, moe shal be taken away: and that haue leſſe, fewer. Eache shal geue townes to the Leuites according to the
9 meaſure of their inheritance. † Our Lord ſaid to Moyſes:
10 † Speake to the children of Iſrael, & thou shalt ſay to them: When you shal haue paſſed ouer Iordan into the Land of
11 Chanaan, † determine what cities shal be for the ſuccour
12 of fugitiues, that haue not voluntaryly shed bloud: † in which when the fugitiue shal be, the kinſeman of him that is killed can not kil him, vntil he ſtand in the ſight of the
13 multitude, and his cauſe be iudged. † And of thoſe cities,
14 that are ſeparated for refuge of the fugitiues, † three shal
15 be beyond Iordan, and three in the Land of Chanaan, † as wel for the children of Iſrael as for ſtrangers and ſoiouners, that he may flee to them, which hath not voluntaryly shed
16 bloud. † If any man ſtrike with yron, and he die that was ſtrooken, he shal be guiltie of murder, and him ſelf shal die.
17 † If he caſt a ſtone, and he that is ſtrooken die: he ſhal be
18 punished in like manner. † If he that is ſtrooken with wood
19 die, he ſhal be reuenged by the ſtrikers bloud. † The kinſman of him that is ſlaine, shal kil the murderer, :: as ſowne
20 as he apprehendeth him, he shal kil him. † If through hatred one push a man, or caſt any thing at him by ſtratageme:
21 † or being his enemie, ſtrike him with his hand, and he die: the ſtriker shal be guiltie of murder. the kinſeman of him
22 that is ſlaine as ſowne as he findeth him, shal kil him. † But
23 if by chance medlie, and without hatred, † and enemitie, he
24 do any of theſe thinges, † and this be proued in the hearing of the people, and the queſtion debated betwen him that
25 ſtroke, & the next of bloud: † the innocent shal be deliuered

:: Yet not before ſentence of death. v. 12. & 24. S. Aug. q. 65. in Num.

from the hand of the reuenger,& by ſentence ſhal be brought backe into the citie, to which he had fled, and he ſhal tarie there, :: vntil the High prieſt, that is anointed with the holie oile, do die. † If the murderer be found without the limites of the cities, that are deputed to the banished, † and be ſtrooken of him that is the reuenger of bloud: he ſhal be guiltles that killed him. † For the fugitiue ought to haue ſtayed in the citie vntil the death of the High prieſt. And after he is dead, then ſhal the murderer returne into his countrie. † Theſe thinges ſhal be perpetual, and for an ordinance in al your habitations. † The murderer ſhal be punished by witneſſes: none ſhal be condemned, at the teſtimonie of one man. † You ſhal not take a price of him, that is guiltie of bloud, he alſo ſhal die forthwith. † The banished and fugitiues before the death of the High prieſt may by no meanes returne into their owne cities. † Pollute not the land of your habitation, which is polluted with the bloud of innocentes: neither can it otherwiſe be expiated, but by his bloud, that ſhedeth an other mans bloud. † And ſo ſhal your poſſeſſion be cleanſed my ſelf abyding with you. For I am the Lord that dwel among the children of Iſrael.

:: Myſtically this ſignified, that the way to true life was not open before Chriſts death *Theodor. q. 51. in Num. S. Greg. ho. 6. in Ezechielem.*

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to an other, al muſt marrie within their owne tribes.

AND the princes alſo of the families of Galaad, the ſonne of Machir, the ſonne of Manaſſes of the ſtocke of the children of Ioſeph came: and ſpake to Moyſes before the princes of Iſrael, and ſaid: † Our Lord hath commanded thee our lord that thou ſhouldeſt by lotte diuide the Land to the children of Iſrael, and that to the daughters of Salphaad our brother thou ſhouldeſt geue the poſſeſſion dew to their father: † Whom if men of an other tribe take to wiues, their poſſeſſion ſhal folow, and being tranſlated to an other tribe, it ſhal be a diminishing of our inheritance. † And ſo it ſhal come to paſſe, that when the Iubilee, that is the fiftith yeare of remiſſion is come, the " diſtribution of the lottes ſhal be confounded, and the poſſeſſion of one ſhal paſſe to others. † Moyſes anſwered the children of Iſrael, and as our Lord commanded, ſaid: The tribe of the children of Ioſeph hath ſpoken rightly. † And this law is promulgated of our Lord touching

1 2 3 4 5 6

touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne
7 tribe: † leſt the poſſeſſion of the children of Iſrael be mingled from tribe into tribe. For :: al men ſhal marrie wiues of
8 their owne tribe and kinred: † and al wemen ſhal take huſbandes of the ſame tribe: that the inheritance may remaine
9 in the families, † and that the tribes be not mingled among
10 themſelues, but remaine ſo † as they were ſeparated by our Lord. And the daughters of Salphaad did as it had beene
11 commanded: † and Maala, and Therſa, and Hegla, and Melcha, and Noa were married to the ſonnes of their vncle
12 by their father † of the familie of Manaſſes, who was the ſonne of Ioſeph: and the poſſeſſion, that had beene allotted to them, remained in the tribe and familie of their father.
13 † Theſe are the commandementes and iudgementes, which our Lord commanded by the hand of Moyſes to the children of Iſrael, in the champion countries of Moab vpon Iordan againſt Iericho.

:: Al were not bound by this law to marie; but al that would marrie muſt contract within their owne tribe.

ANNOTATIONS.
CHAP. XXXVI.

4. *Diſtribution of lottes*] By reaſon of two former lawes, the one (*Leuit.* 25.) prouiding that inheritance of landes ſhould not be ſold, nor otherwiſe alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num.* 27.) ordaining that for lack of a ſonne, daughters ſhould enherite; this difficultie did riſe; in caſe an enheretrixe did marrie a man of an other tribe, her landes by that meanes ſhould paſſe from tribe to tribe, and not be reſtored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none ſhal marrie out of their owne tribe.

Reſtrant in Mariages alſo for a temporal cauſe.

Neuertheleſſe the tribe of Leui made mariages with the tribe of Iuda: as appeareth by that Zacharie the prieſt married Elizabeth coſin to our B. Ladie of the tribe of Iuda; though in the old Teſtament there is no ſuch expreſſe diſpenſation, nor explication of the law, but by tradition was holden for lawful and practiſed by ſo holie a man as Zacharie. And not without myſterie (as S. Auguſtin noteth *li.* 2. *c.* 2. *de conſen. Euang.*) for that Chriſt the Annointed of God, was prefigured by the annointing of Kings, and Prieſts, and borne of the royal and prieſtlie tribes, being both a King and a Prieſt.

Tradition.

Chriſt a King and a Prieſt.

THE ARGVMENT OF DEVTERONOMIE.

This booke is a repetition, explication, and suplement of the Law.

DEVTERONOMI, *in English* The second law, *so called not that there be two lawes of Moyses, but because the same which was first geuen in Mount Sinai, fiftie dayes after the children of Israel parted from Ægypt, is here repeted, in the eleuenth moneth of the fourtith yeare of their abode in the desert. In which repetition albeit Moyses explicateth the same law, adding also diuers things not expressed before: yet is it but an Abbridgement conceiued and vttered in fewer wordes. Wherevpon S. Bede* (*in princ. Leuit.*) *compareth this booke with the foure precedent, as one made of them al. For* Wheras the former foure prefigured the foure Gospels, this signified the whole Gospel, *contained in al foure. Likewise S. Hierom calleth it* A prefiguration of the Euangelical law: so iterating former things, that al become new of old. (*Epist ad Paulin. ca.* 7. *& de Mans.* 42.) *But touching the literal sense, Moyses here compriseth foure general things: vnto which after his death the fifth is added; and so the whole conteineth fiue partes. First, he briefly reciteth Gods special benefites bestowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. in the three first chapters. Secondly he repeteth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and Leuites. from the* 4. *chap. to the* 27. *Thirdly he denounceth Gods promises of manie blessings, and thretes of punishments, for keeping or breaking his commandments. from the* 27 *chap. to* 31 *Fourthly he exhorteth them to serue and loue God, but withal foretelleth, that they wil often fal to great sinnes, and for the same shal be punished, and at last forsaking Christ, shal be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shal be called in their place. chap.* 31. 32. *and* 33 *Fiftly, in the last chapter, Iosue writeth the death, burial, and singular commendation of Moyses.*

It prefigured the Gospel.

Conteineth fiue partes.

THE

THE BOOKE OF DEVTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyſes beginneth, the firſt day of the eleuenth moneth and fourtith yeare after the children of Iſrael parted from Ægypt, to repete and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiors care ouer them, their ingratitude, incredulitie, murmuring, 34. and punishment for the ſame.

The firſt part. A repetition of Gods benefites, the peoples ingratitude, and puniſhment.

1 THESE are the wordes, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Read ſea, betwen Pharan and Thophel and Laban and Haſeroth, where there is verie much gold:
2 † eleuen daies from Horeb by the way of mount Seir to Cadesbarne. † The
3 fourtith yeare, the eleuenth moneth, the firſt day of the moneth Moyſes ſpake to the children of Iſrael al thinges that
4 our Lord had commanded him to ſay vnto them: † after that he had ſtroke Sehon king of the Amorrheites, which dwelt in Heſebon: and Og the king of Baſan which abode in Aſe-
5 roth, and in Edrai, † beyond Iordan in the Land of Moab.
6 And Moyſes began to expound the law, and to ſay: † The Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient
7 for you that you haue ſtayed in this mountaine: † returne, and come to the mountaine of the Amorrheites, and to the reſt that are next to it champion and hillie and lower places againſt the South, and beſide the shore of the ſea, the Land of the Chananeites, and of Libanus vnto the greate riuer
8 Euphrates. † Behold (quoth he) I haue deliuered it to you: enter in and poſſeſſe it, vpon the which our Lord ſware to your fa-

your fathers Abraham, Iſaac, and Iacob, that he would geue
it to them, and to their ſeede after them. † And I ſaid to 9
you at that time: † I alone can not ſuſteyne you: becauſe 10
the Lord your God hath multiplied you, and you are this day
as the ſtarres of heauen, verie manie. † (The Lord God of 11
your fathers adde to this number manie thouſandes, and
bleſſe you as he hath ſpoken.) † I alone am not able to ſu- 12
ſteyne your buſineſſes, and the charge of you and your qua-
reles. † Geue from among you wiſe and skilful men, and 13
ſuch whoſe conuerſation is approued in your tribes, that I
may appoint them your princes. † Then you anſwered 14
me: The thing is good which thou meaneſt to do. † And 15
I tooke of your tribes men wiſe and noble, and appointed
them princes, tribunes, and centurions, and quinquagena-
rians, and deanes, that might teach you al thinges. † And 16
I commanded them, ſaying: Heare them, and iudge that
which is iuſt: whether he be the ſame countrie man, or a
ſtranger. † There shal be no difference of perſons, ſo shal you 17
heare the litle as the great: neither shal you accept any mans
perſon, becauſe it is the iudgement of God. And if any thing
ſeme hard to you, referre it to me, and I wil heare it. † And 18
I commanded al thinges that you ought to do. † And depar- 19
ting from Horeb, we paſſed through the terrible and huge
wilderneſſe, which you ſaw, by the way of the mountaine of
the Amorrheite, as the Lord our God had commanded vs.
And when we were come into Cadesbarne, † I ſaid to you: 20
You are come to the mountaine of the Amorrheite, which
the Lord our God wil geue to vs. † See the Land which the 21
Lord thy God geueth thee: goe vp and poſſeſſe it, as the Lord
our God hath ſpoken to thy fathers: feare not, neither dread
you any thing. † And you came al vnto me, and ſaid: Let vs 22
ſend men that may view the Land: and may bring vs word
what way we shal aſcend, and to what cities to goe. † And 23
becauſe the ſaying pleaſed me, I ſent of you twelue men, one
of euerie tribe. † Who when they had gone, and were aſ- 24
cended into the mountaines, they came as farre as the Valley
of cluſter: and the Land being viewed, † taking of the frui- 25
tes therof, to shew the fruitfulneſſe, they brought vnto vs,
and ſaid: The Land is good, which the Lord our God wil
geue vs. † And you would not goe vp, but being incredulous 26
at the word of the Lord our God, † you murmured in your 27
tabernacles,

tabernacles, and ſaid: Our Lord hateth vs, and therfore hath
brought vs out of the Land of Ægypt, that he might deliuer
28 vs into the hand of the Amorrheite, and deſtroy vs. † Whither
ſhal we goe vp? the meſſengers haue feared our hart, ſaying:
The multitude is verie great, and taller of ſtature then we:
the cities greate, and fenſed euen vnto heauen, the ſonnes of
29 the Enacims we haue ſeene there. † And I ſaid to you:
30 :: Feare not, neither be ye afrayd of them: † Our Lord God, :: God ſo hel-
which is your conductour, him ſelf wil fight for you, as he peth his ſer-
31 did in Ægypt in the ſight of al. † And in the wilderneſſe uantes, that
(thy ſelfe haſte ſeene) the Lord thy God hath caried thee, they alſo muſt
as a man is wont to beare his litle ſonne, al the way, that you cooperate. s.
32 haue walked, vntil you came to this place. † And neither *Aug. q. 1. in*
33 ſo did you beleue the Lord your God, † who went before *Deut.*
you in the way, and marked out the place, wherein you
ſhould pitch your tentes, in the night ſhewing you the way
34 by fyre, and in the day by the piller of a clowde. † And
when our Lord had heard the voice of your wordes, being
35 wrath he ſware and ſaid: † There shal not any of the men of
this wicked generation ſee the good Land, which by oath I
36 promiſed to your fathers: † beſide Caleb the ſonne of Ie-
phone. For he shal ſee it, and to him I wil geue the Land,
that he hath troden, and to his children, becauſe he hath fo-
37 lowed the Lord. † Neither is :: his indignation againſt the :: Difference
people to be merueiled at, wheras our Lord being :: angrie of ſinnes.
with me alſo for you, ſaid: Neither ſhalt thou enter in thither. :: God is alſo
38 † But Ioſue the ſonne of Nun thy miniſter, he ſhal enter for angrie with
thee: exhort and ſtrenghen him, and he shal by lotte diuide his good ſer-
39 the Land to Iſrael. † Your litle ones, of whom you ſaid that uantes, and
they should be ledde captiues, and your ſonnes that this day puniſheth the
know not the difference of good and euil, they shal enter in: temporally,
and to them I wil geue the Land, and they shal poſſeſſe it. for ſmal ſin-
40 † But returne you and goe into the wilderneſſe by the way nes. s. *Aug. q.*
41 of the Reddeſea. † And you anſwered me: We haue ſinned *1. in Ioſue.*
to our Lord: we wil goe vp and fight, as the Lord our God
hath commanded. † And when you readie armed went vnto
42 the mountaine, † our Lord ſaid to me: Say to them: Goe
not vp, and fight not, for I am not with you: leſt you fal be-
43 fore your enemies. † I ſpake, and you heard not: but reſi-
ſting the commandement of our Lord, and ſwelling with
44 pride you went vp into the mountaine. † Therfore the

Amorrheite that dwelt in the mountaines issuing forth, and coming to meete you, pursewed you, as bees are wont to pursew: and smote you from Seir as farre as Horma. † And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. † You abode therfore in Cadesbarne a great time. 45 46

CHAP. II.

With commemoration of Gods continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites. 24. But against Sehon King of Hesebon they should fight, kil him and al his, and possesse his land.

AND departing thence we came into the wildernesse, 1
that leadeth to the Redde sea, as our Lord had said to
me: and we compassed the mountaine Seir a long time. 2
† And our Lord said to me: † It is sufficient for you to haue 3
compassed this mountaine: goe toward the North. † And 4
command thou the people, saying: You shal passe by the
borders of your brethren the children of Esau, which dwel
in Seir, and they wil be affraid of you. † Looke diligently 5
therfore that you sturre not against them: For I wil not geue
you of their land so much as the steppe of one foote can
treade, because I haue geuen the mountaine Seir to be the
possession of Esau. † Meates you shal bie of them with mo- 6
ney, and shal eate: bought water shal you draw, and drinke.
† The Lord thy God hath blessed thee in euerie worke of thy 7
handes: he knoweth thy iourney, how thou hast passed this
great wildernesse, for fourtie yeares the Lord thy God dwel-
ling with thee, & thou hast wanted nothing. † And when we 8
had passed by our brethren the children of Esau, that dwelt
in Seir, by the champion way from Elath & from Asiongaber,
we came to the way, that leadeth into the desert of Moab.
† And our Lord said to me: Fight not against the Moabites, 9
neither make battel against them: for I wil not geue thee
any of their land, because I haue geuen Ar to the children of
Lot in possession. † Emim first were the inhabiters therof, 10
a great people, and valiant, and so tall that :: they were
thought, † as it were giantes, of the Enacims stocke, & were 11
like the children of the Enacims. Morequer the Moabites
cal them Emim. † But in Seir before dwelt the Horrins: who 12
being expelled and destroyed, the children of Esau did inha-
bite it,

:: Theſe were men of very great ſtature, but not equal to the giantes before the ſtould.

bite it, as Iſrael did in the land of his poſſeſſion, which our
13 Lord gaue him. † Ryſing vp therfore to paſſe the Torrent
14 Zared, we came to it. † And the time, that we walked from
Cadeſbarne vnto the paſſage of the torrent Zared, was thirtie
and eight yeares: vntil al the generation of the men that were
warriers was conſumed out of the campe, as our Lord had
15 ſworne: † whoſe hand was againſt them, that they ſhould
16 perish from among the campe. † And after al the warryers
17 18 were dead, † our Lord ſpake to me, ſaying: † Thou ſhalt
paſſe this day the borders of Moab, the citie named Ar:
19 † and approching vnto the frontiers of the children of Am-
mon, beware thou fight not againſt them, neither once moue
to battel: for I wil not geue thee of the land of the children
of Ammon, becauſe I haue geuen it to the children of Lot
20 in poſſeſſion. † It was reputed the land of giantes: and
giantes in old time dwelt in it, whom the Ammonites cal
21 Zomzommim, † a great and huge people, and of long ſtature,
as the Enacims whom our Lord deſtroyed before their face:
22 and he made them to dwel in their ſteede, † as he had done
to the children of Eſau, that dwelt in Seir, deſtroying the
Horrheites, and deliuering their land to them, which they
23 poſſeſſe vntil this preſent. † The Heueites alſo, that dwelt in
Haſerim as farre as Gaza, the Capadocians expelled: who
iſſuing out of Capadocia, deſtroyed them, and dwelt in their
24 ſteede. † Ariſe ye, and paſſe the torrent Arnon: behold I
haue deliuered in thy hand Sehon king of Heſebon the
Amorrheite, and beginne to poſſeſſe his land, and :: make
25 warre againſt him. † This day wil I beginne to ſend thy
terrour and feare vpon the peoples, that dwel vnder the
whole heauen: that hearing thy name they may quake, and
tremble after the manner of women in trauel, and be pin-
26 ched with ſorow. † I ſent therfore meſſengers from the
wildernes of Cademoth to Sehon the king of Heſebon with
27 peaceable wordes, ſaying: † We wil paſſe through thy land,
we wil goe the common high way: we wil not decline nei-
28 ther to the right hand, nor to the left. † Sel vs meates for
money, that we may eate: Geue vs water for money, and ſo
we wil drinke. Onlie this that thou wilt graunt vs paſſage,
29 † as :: the children of Eſau haue done, that dwel in Seir, and
the Moabites, that abide in Ar: vntil we come to Iordan,
and paſſe to the Land, which the Lord our God wil geue vs.

:: By this we are inſtructed to fight againſt infideles, but not without ſpecial cauſe againſt chriſtians, ſignified by the childrē of Lot and Eſau.

:: The Idumeans once denied them paſſage *Num.* 20. v. 20. but afterward granted therto.

† And Sehon the king of Heſebon would not geue vs paſ- 30
:: God permitted him for his former ſinnes, to indurate him ſelfe. See Exod. 7. v. 3.
ſage: becauſe the Lord thy God had :: indurated his ſpirit, and hardened his hart, that he might be deliuered into thy handes, as now thou ſeeſt. † And our Lord ſaid to me: Be- 31
hold I haue begunne to deliuer Sehon vnto thee, and his land, beginne to poſſeſſe it. † And Sehon came forth to meete vs 32
with al his people to battel in Iaſa. † And the Lord our God 33
deliuered him to vs: and we ſmote him with his ſonnes and al his people. † And al his cities we tooke at that time, killing 34
the inhabiters therof, men and wemen and litle ones. we left nothing among them. † Except the cattel, which came 35
to their portion that tooke prayes: and the ſpoyles of the cities, which we tooke † from Aroer, which is vpon the 36
banke of the torrent Arnon, a towne that is ſituated in a valley, as farre as Galaad. There was not a village or citie, that eſcaped our handes: the Lord our God deliuered al vnto vs. † Except the land of the children of Ammon, to the 37
which we approched not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

CHAP. III.

The victorie againſt Og king of Baſan of the giants ſtock is repeted, 12. *Ruben Gad and halfe tribe of Manaſſes haue poſſeſſion on the other ſide Iordan from their brethren.* 23. *Moyſes praying that he may goe ouer Iordan, for the ſinnes of the people is denied.*

THEREFORE turning we went vp by the way of Baſan: 1
and Og the king of Baſan came forth to meete vs with his people to fight in Edrai. † And our Lord ſaid to me: Feare 2
him not: becauſe he is deliuered into thy hand with al his people and his land: and thou ſhalt doe to him as thou haſt done to Sehon king of the Amorrheites, that dwelt in Heſebon. † Therfore the Lord our God deliuered into our 3
handes Og alſo the king of Baſan, and al his people: and we ſtroke them to vtter deſtruction, † waſting al his cities at 4
one time. there was not a towne that eſcaped vs: ſixtie cities, al the countrie of Argob the kingdome of Og in Baſan. † Al 5
the cities were fenſed with verie high walles, and with gates and barres, beſide innumerable townes that had no walles. † And we deſtroyed them, as we had done to Sehon the king 6
of Heſebon, deſtroying euerie citie, and men and wemen

and

7 and children: † but the cattel, and the ſpoyles of the cities
8 we tooke for our praye. † And we tooke at that time the
land out of the hand of two kinges of the Amorrheites, that
were beyond Iordan: from the torrent Arnon vnto the
9 mountaine Hermon, † which the Sidonians cal Sarion, and
10 the Amorrheites Sanir: † al the cities, that are ſituated in
the plaine, and al the Land of Galaad and Baſan as farre as
Selcha, and Edrai cities of the kingdome of Og in Baſan.
11 † For onlie Og the king of Baſan remayned of the ſtocke
of giantes. his bed of yron is ſhewed, which is in Rabbath
of the children of Ammon, hauing nine cubites in length,
and foure in breadth after the meaſure of :: the cubite of a
12 mans hand. † And we poſſeſſed the Land at that time from
Aroer, which is vpon the banke of the torrent Arnon, vnto
the halfe part of mount Galaad: and the cities therof I gaue
13 to Ruben and Gad. † And the other part of Galaad, and al
Baſan of the kingdome of Og, I deliuered to the halfe tribe
of Manaſſes, al the countrie of Argob: and al Baſan is called
14 the Land of giantes. † Iair the ſonne of Manaſſes poſſeſſed
al the countrie of Argob vnto the borders of Geſſuri, and
Machati. And he called Baſan by his owne name, Hauoth
Iair, that is to ſay, the townes of Iair, :: vntil this preſent
15 16 day. † To Machir alſo I gaue Galaad. † And to the tribes
of Ruben and Gad I gaue of the Land of Galaad as farre as
the Torrent Arnon, halfe of the torrent, and the confines
vnto the torrent Ieboc, which is the border of the children of
17 Ammon: † and the plaine of the wilderneſſe, and Iordan, and
the borders of Cenereth vnto the ſea of the deſert, which is
18 moſt ſalt, at the foote of mount Phaſga againſt the eaſt. † And
I commãded you at that time, ſaying: The Lord your God ge-
ueth you this land for an inheritance, goe wel appointed be-
fore your brethren the children of Iſrael al you ſtrong men:
19 † except your wiues, and litle ones and your cattel. For I
know you haue much cattel, & they muſt remaine in the ci-
20 ties, which I haue deliuered you, † vntil our Lord geue reſt to
your brethren, as he hath geuen to you: and they alſo poſſeſſe
the Land, which he wil geue them beyond Iordan: then shal
euerie man returne to his poſſeſſion, which I haue geuen you.
21 † Ioſue alſo at that time I commanded, ſaying: Thyne eyes
haue ſeene what the Lord your God hath done to theſe two
kinges: ſo wil he doe to al the kingdomes, to the which thou

:: Longer ſorte of cubites are a foote and 9. inches: ſo this bed was 15. foote and nine inches long, and 7. foote brode. *Vitruuius Agricola.*

:: Eſdras adding theſe wordes, and often times the like, did not againſt the law, becauſe ſuch additions are agreable and not contrarie to that which was written before.

ſhalt paſſe. † Feare them not: for the Lord your God wil fight 22
for you. † And I prayed our Lord at that time, ſaying: † Lord 23 24
God thou haſt begonne to ſhew vnto thy ſeruant thy great-
nes, and moſt mightie hand. for neither is there other God
either in heauen, or in earth, that is able to doe thy workes,
and to be compared to thy ſtrength. † I wil paſſe ouer 25
therfore, and wil ſee this excellent Land beyond Iordan,
:: See Num. 20. v. 12. and this goodlie mountaine, and Libanus. † And our 26
Lord was angrie with me :: for you, and heard me not,
but ſaid to me: It ſufficeth thee: ſpeake no more to me of
this matter. † Goe vp to the toppe of Phaſga, and caſt thine 27
eies round about to the weſt, and to the north, and the ſouth,
and the eaſt, and behold it. for thou ſhalt not paſſe this Iordan.
† Command Ioſue, and encourage and ſtrenghen him: for 28
he ſhal goe before this people, and ſhal diuide vnto them
the Land, which thou ſhalt ſee. † And we abode in the valley
againſt the temple of Phogor.

CHAP. IIII.

Moyſes exhorteth the people to kepe Gods commandments. 15. Namely that they make no ſimilitude nor image of man, nor of beaſt, bird, fiſh, ſunne, moone, nor of anie creature to ſerue the ſame for the Creator. He foretelleth his owne death, 23. threatneth them if they forſake God. 41. and appointeth three cities of refuge, on the ſame ſide Iordan.

The ſecond part. A repetition & explication of the law.

AND now Iſrael heare the preceptes and iudgementes, 1
which I teach thee: that doing them, thou mayeſt liue,
and entring in mayeſt poſſeſſe the Land, which the Lord the
God of your fathers wil geue you. † You " shal not adde to 2
the word, that I ſpeake to you, neither shal you take away
from it: keepe the commandment of the Lord your God
which I command you. † Your eyes haue ſeene al thinges 3
that our Lord hath done againſt Beelphegor, how he hath
deſtroyed al his worshippers out of the middes of you. † But 4
you that cleaue to the Lord your God, liue al vntil this preſent
day. † You know that I haue taught you preceptes and 5
iuſtices, as the Lord my God hath commanded me: ſo shal
you do them in the Land, which you shal poſſeſſe: † and 6
:: To kepe Gods cõmandments is counted by al nations the moſt excellent wiſdome. you shal obſerue, and fulfil them in worke. For :: this is your
wiſedome, and vnderſtanding before peoples, that hearing
al theſe preceptes, may ſay: Behold a people ful of wiſedome
and vnderſtanding, a great nation. † Neither is there other 7

nation

nation ſo great, that hath goddes approching vnto them, as
8 our God is preſent at al our petitions. † For what other
nation is there ſo renowmed that hath the ceremonies, and
iuſt iudgementes, and the whole law, which I wil ſette
9 forth this day before your eyes. † Keepe thy ſelfe therfore,
and thy ſoule carefully. Forget not the wordes, that thyne
eyes haue ſeene, and let them not fal out of thy hart al
the daies of thy life. Thou shalt teach them thy ſonnes and
10 thy nephewes, † the day wherin thou didſt ſtand before
the Lord thy God in Horeb, when our Lord ſpake to me,
ſaying: Aſſemble vnto me the people, that they may heare
my wordes, and may learne to feare me al the time that they
11 liue on the earth, and may teach their children. † And you
came to the foote of the mount, which burned euen vnto
heauen: and there was in it darkenes, and a clould and miſt.
12 † And our Lord ſpake to you from the middes of the fyre.
The voice of his wordes you heard, and forme you ſaw not
13 at al. † And he shewed you his couenant, which he com-
manded you to do, and the :: tenne wordes, that he wrote in
14 two tables of ſtone. † And he cõmanded me at that time that
I should teach you the ceremonies and iudgementes, which
15 you should doe in the Land, that you shal poſſeſſe. † Keepe
therfore your ſoules carefully. You ſaw not any ſimilitude
in the day, that our Lord ſpake to you in Horeb from the
16 middes of the fire: † leſt perhaps deceiued you might make
17 you a grauen ſimilitude, or image of male or female, † the
ſimilitude of al cattel, that are vpon the earth, or of birdes,
18 that flie vnder heauen, † and of creeping beaſtes, that moue
on the earth, or of fishes, that vnder the earth abide in the
19 waters: † leſt perhapes lifting vp thyne eies to heauen, thou
ſee the Sunne and the Moone, and al the ſtarres of heauen,
and deceiued by errour thou adore and ſerue them, which
the Lord thy God created to ſerue al nations, that are vnder
20 heauen. † But you our Lord hath taken, and brought out
of the yron furnace of Ægypt, to haue you his people by in-
21 heritance, as it is this preſent day. † And our Lord was an-
grie with me for your wordes, and he ſware :: that I ſhould
not paſſe ouer Iordan, nor enter into the excellent Land,
22 which he wil geue you. † Behold I die :: in this ground,
I shal not paſſe ouer Iordan: you shal paſſe, and poſſeſſe the
23 goodlie Land. † Beware leſt at any time thou forget the
couenant

:: Here and in other places it is manifeſt that the commandments, called the *Decalogue*, are iuſt tenne.

:: Venial and leaſt ſinnes paſſe not with out temporal puniſhment.

:: This was alſo a Myſterie, that the old law, ſigni-

fied by Moyſes, could not bring to heauen, the true land of promiſe, but the law of Chriſt, ſignified by Ioſue. *Theodoret, q. 43. in Deut.*

couenant of the Lord thy God, which he hath made with thee: and make to thee a grauen ſimilitude of thoſe thinges, which our Lord hath prohibited to be made: † becauſe the 24
Lord thy God is a conſuming fyre, ielouſe God. † If you shal 25
begette ſonnes and nephewes, and abide in the Land, and being deceiued make to you ſome ſimilitude, committing euil before the Lord your God, to prouoke him to wrath: † I cal this day heauen and earth witneſſes, that you shal 26
quikly perish from out of the Land, which being paſſed ouer Iordan you shal poſſeſſe. You shal not dwel therin long time, but our Lord wil deſtroy you, † and diſperſe you into al na- 27
tions, and you shal remaine a few among the nations, to the which our Lord wil lead you. † and there you shal ſerue 28
goddes, that were framed with mens hand, wood and ſtone that ſee not, nor heare, nor eate, nor ſmel. † And when 29
thou shalt ſeeke there the Lord thy God, thou shalt finde him: yet ſo, if thou ſeeke him with al thy hart, and al tribulation of thy ſoule. † After that al the thinges aforeſaid 30
:: Conuerſion of the Iewes in the end of the world.
shal finde thee, and in :: the latter time thou shalt returne to the Lord thy God, and shalt heare his voice. † Becauſe the 31
Lord thy God is a merciful God: he wil not leaue thee, nor altogether deſtroy thee, nor forget the conenant, wherein he ſware to thy fathers. † Aske of the dayes of old, that haue 32
bene before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath beene knowen at any time, † that a people should heare the voice of 33
God ſpeaking out of the middes of fyre, as thou haſt heard, and liued: † if God ſo did that he went in, and tooke vnto 34
him a Nation out of the middes of nations, by temptations, ſignes, and wonders, by fight and ſtrong hand, and ſtretched out arme, and horrible viſions according to al thinges, that the Lord your God did for you in Ægypt, thine eies ſeeing it: † that thou mighteſt know that our Lord, he is God, and 35
there is none other beſide him, † from heauen he made 36
thee to heare his voice, that he might teach thee. And in earth he shewed thee his fyre, verie greate, and thou didſt heare his wordes out of the middes of the fyre, † becauſe he 37
loued thy fathers, and choſe their ſeede after them. And he brought thee out of Ægypt, going before thee in his great power, † to deſtroy verie great nations and ſtronger then 38

thou

thou at thy entring in, and to bring thee in, and geue thee
39 their land in poſſeſſion, as thou ſeeſt this preſent day. † Know therfore this day, and thinke in thy hart that our Lord he is God in heauen aboue, and in the earth beneth, and there
40 is none other. † Keepe his preceptes and commandementes, which I command thee: that it may be wel with thee, and thy children after thee, and thou mayeſt remayne a long time vpon the Land, which the Lord thy God wil geue thee.
41 † Then Moyſes ſeparated three cities beyond Iordan at the
42 eaſt ſide, † that he might flee to them which ſhould kil his neighbour not voluntarily, neither was his enemie a day or two before, and he might ſcape to ſome of theſe cities:
43 † Boſor in the wilderneſſe, which is ſituated in the champion countrie of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Baſan, which
44 is in the tribe of manaſſes. † This is the law, that Moyſes
45 ſette before the children of Iſrael, † and theſe are the teſtimonies and ceremonies and iudgementes, which he ſpake to the children of Iſrael, when they came out of Ægypt,
46 † beyond Iordan in the valley againſt the temple of Phogor in the land of Sehon king of the Ammorrheite, that dwelt in Heſebon, whom Moyſes ſtroke. The children of Iſrael
47 alſo comming out of Ægypt † poſſeſſed his land, and the land of Og the king of Baſan, the two kinges of the Amorrheites, which were beyond Iordan toward the ryſing of the
48 ſunne: † from Aroer, which is ſituated vpon the banke of the torrent Arnon, vnto the mountaine Sion, which is alſo
49 Hermon, † al the plaine beyond Iordan at the eaſt ſide, vnto the ſea of the wilderneſſe, and vnto the foote of mount Phaſga.

ANNOTATIONS.

CHAP. IIII.

2. *Yow ſhal not adde.*] Moyſes can not meane, that no more ſhould be written, nor commanded; for then the laſt chapter of this booke, and the reſt of the Bible ſhould not haue benne written after his death; neither ought the Prieſtes or Prophetes to haue commanded anie thing not expreſſed in the law. And wheras Proteſtantes ſay that al other Scriptures are included in the lawe, or pertaine to the explicatiõ or performance therof: we alſo anſwer that vnwritten Traditiõs both in the old and new Teſtament are likewiſe implied, included, or perteine to the explication or performance of the law. For euen as the written doctrin of the Prophetes, yea and of Chriſt, and his Apoſtles

As other Scriptures are included in the law, ſo alſo Traditiõs are conteined in the Scriptures.

Apoſtles, in general is conteined in the law of Moyſes, ſo alſo are certaine faſtes, feaſtes, rites, ceremonies and other traditions proued and confirmed by general ſpeaches and axiomes written in holie Scriptures, as by our Sauiours wordes to his Apoſtles Luc. 10. *He that heareth you, heareth me.* S. Paules to other Chriſtians (1. Cor. 10.) *other things vvhen I come I vvil diſpoſe* (2. Theſſ. 2.) *Hold the traditions vvhich you haue lerned*: and the like. VVherupon S. Auguſtin *Li. 1. cont. Creſcon. c. 33.* geueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the ſame Scriptures is holden by vs, vvhen vve do that pleaſeth the vvhole Church, vvhich the authoritie of Scriptures commendeth.* The ſame he teacheth. *Epiſt.* 80. and in manie other places. So do S. Epiphanius *in compend. fidei Cathol.* S Hierom Dialog. cont. Lucifer. c. 4. S. Chryſoſt. *ho. 4. in 1. Theſſal* 4. S. Baſil. *de Spiritu Sancto, c. 39.* S. Ireneus *li. 3. c. 4.*

The Church, commended by Scriptures, approueth Traditions.

CHAP. V.

The tenne commandements are repeted and explaned. 23. with commemoration of their dread and feare, when they heard the voice from the clowde, and ſaw the mountaine burne.

AND Moyſes called al Iſrael, and ſaid to them: Heare 1
Iſrael the ceremonies & iudgements, which I ſpeake in
your eares this day: lerne them, and :: fulfil them in worke.
† The Lord our God made a couenant with vs in Horeb. 2
† Not with our fathers did he make the couenant, but with 3
vs at this preſent, and doe liue. † Face to face did he ſpeake 4
to vs in the mount out of the middes of the fyre. † I was 5
arbiter and :: mediatour betwixt our Lord and you at that
time, to ſhew you his wordes, for you feared the fire, and
went not vp into the mount, and he ſaid: † I the Lord thy 6
God, that brought thee out of the Land of Ægypt out of the
houſe of ſeruitude. † Thou ſhalt not haue ſtrange goddes in 7
my ſight. † " Thou ſhalt not make to thee a thing grauen, 8
nor the ſimilitude of any thinges, that are in heauen aboue,
and that are in the earth beneath, and that abide in the waters
vnder the earth. † Thou ſhalt not adore them, and thou 9
ſhalt not ſerue them. For I am the Lord thy God, a Icalouſe
God, rendering the iniquitie of the fathers vpon the children
vnto the third and fourth generation to them that hate me,
† and doing mercie vpon manie thouſandes to them that 10
loue me, and keepe my preceptes. † Thou ſhalt not vſurpe 11
the name of the Lord thy God in vaine: for he ſhal not be
vnpunished that taketh his name vpon a vaine thing. † Ob- 12
ſerue the day of the Sabbath, to ſanctifie it, as the Lord
thy God hath commanded thee. † Six dayes ſhalt thou worke, 13
and shalt doe al thy workes. † The ſeuenth is the day of the 14
Sabbath,

:: It is not ynough to beleue only, or to know the commandments, but neceſſarie alſo to *fulfil them in vvorke.*

": The title of mediator lawfully aſcribed to Gods lieutenant in earth.

Sabbath, that is, the reſt of the Lord thy God. Thou ſhalt not doe any worke therin, thou, and thy ſonne and daughter, man ſeruant and woman ſeruant, and oxe, and aſſe, and al thy cattel, and the ſtranger that is within thy gates: that thy man ſeruant may reſt, and thy woman ſeruant, euen as thy
15 ſelfe. † Remember that thou alſo dideſt ſerue in Ægypt, and the Lord thy God brought thee out from thence in a ſtrong hand, and ſtretched out arme. Therfore hath he com-
16 manded thee that thou ſhouldeſt obſerue the Sabbath. † Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayſt liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue
17 18thee. † Thou ſhalt not murder. † Neither ſhalt thou com-
19 20mitte aduoutrie. † And thou ſhal not ſteale. † Neither ſhalt thou ſpeake againſt thy neighbour falſe teſtimonie.
21 † Thou ſhalt not couet thy neighbours wife: :: Nor houſe, nor field, nor man ſeruant, nor woman ſeruant, nor oxe,
22 nor aſſe, and al thinges that are his. † Theſe wordes ſpake our Lord to al your multitude in the mount, out of the middes of the fire and the cloude, and the darkenes, with a loude voice, adding nothing more: and he wrote them in the two
23 tables of ſtone, which he deliuered vnto me. † And you after you heard the voice out of the middes of the darkenes, and ſaw the mount burne, came to me al the princes of the
24 tribes and the elders, and you ſaid: † Behold the Lord our God hath shewed vs his maieſtie and greatnes, for we haue heard his voice out of the middes of the fire, and haue proued
25 this day that God ſpeaking with man, man hath liued. † Why shal we die therfore, and this exceding great fire deuoure vs? For if we heare the voice of the Lord our God any
26 more, we shal die. † What is al flesh, that it should heare the voice of the liuing God, who ſpeaketh out of the middes
27 of the fire as we haue heard, and may liue? † Approche thou rather: and heare al thinges that the Lord our God shal ſay to thee: and thou shalt ſpeake to vs, and we hearing wil
28 doe them. † Which when our Lord had heard, he ſaid to me: I haue heard the voice of the wordes of this people, which
29 they ſpake to thee: they haue ſpoken al thinges wel. † Who shal geue them to haue ſuch a minde, that they would feare me, and keepe al my commandementes at al time, that it may be wel with them and with their children for euer?

:: Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior actes of adultry and of theft. And ſo theſe two commandments are as diſtinct as the former two.

† Goe and say to them: Returne into your tentes. † But 30 31
thou stand here with me, and I wil speake to thee al my
commandementes, and ceremonies and iudgementes: which
thou shalt teach them, that they may doe them in the Land,
which I wil geue them in possession. † Keepe therfore and 32
doe the thinges which our Lord God hath commanded you:
you shal not decline neither to the right hand, nor to the
left: † but the way that the Lord your God hath comman- 33
ded shal you walke, that you may liue, and it may be wel
with you, and your daies may be prolonged in the land of
your possession.

ANNOTATIONS.

CHAP. V.

8: *Thou shalt not make.*] If our aduersaries would quietly consider the coherence of the holie text, they might easely see, that this prohibition of making, and worshipping the similitude of anie creature, perteyneth to the former sentence: *Thou shalt not haue strange goddes:* more particularly forbidding either to make Idoles, or to worship such as others make; and that with commination, because our Lord is a ielous God, and wil not suffer his honour to be geuen to anie creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Saincts are lawful and profitable among Christians, as before is noted. *Exod.* 20.

Images of Idols forbid, but not of other things.

CHAP. VI.

God is diligently to be serued, and loued with thy whole hart, thy whole soule, and whole strength. Al his precepts, ceremonies and iudgements must be carefully kept, and commended to posteritie.

THESE are the preceptes, and ceremonies, and iudge- 1
mentes, which the Lord your God commanded that I
should teach you, and you should doe them in the Land,
whereunto you passe ouer to possesse it: † that thou mayest 2
feare the Lord thy God, and keepe his commandementes and
preceptes, which I command thee, and thy sonnes, and ne-
phewes, al the dayes of thy life, that thy dayes may be pro-
longed. † Heare Israel, and obserue that thou doe the 3
thinges which our Lord hath commanded thee, and it may
be wel with thee, and thou mayest be greately multiplied, as
the Lord God of thy fathers hath promised thee a land flowig
with milke and honie. † Heare Israel, The Lord our God, is 4
one Lord. † Thou shalt loue the Lord thy God with thy 5
whole hart, and with thy whole soule, and with thy whole
strength.

6 ſtrength. † And theſe wordes, which I command thee
7 this day, shal be in thy hart: † and thou shalt tel them to
thy children, and thou shalt meditate ſitting in thy houſe,
8 and walking on thy iourney, ſleeping, and ryſing. † And
thou shalt bind them as a ſigne on thy hand, and they shal be
9 & shal moue betwen thine eies, † and thou shalt write them
10 in the entrie, and on the doores of thy houſe. † And when
the Lord thy God shal haue brought thee into the Land, for
the which he ſware to thy fathers Abraham, Iſaac, and Iacob:
and shal haue geuen thee great and goodlie cities, which
11 thou didſt not build, † houſes ful of al riches, which thou
didſt not erect, ceſternes which thou didſt not digge, vine-
12 yardes and oliueyardes, which thou didſt not plant, † and
13 thou shalt haue eaten and be ful: † take heede diligently
leſt thou forget our Lord, that brought thee out of the Land
of Ægypt, out of the houſe of ſeruitude. Thou shalt feare the
Lord thy God, and :: him onelie shalt thou ſerue, and by his
14 name shalt thou ſweare. † You shal not goe after the ſtrange
15 goddes of al Nations, that are round about you: † becauſe
the Lord thy God is a Iealouſe God in the middes of thee:
leſt ſometime the furie of the Lord thy God be wrath againſt
16 thee, and take thee away from the face of the earth. † Thou
shalt not tempt the Lord thy God, as thou didſt tempt him
17 in the place of tentation. † Keepe the preceptes of the Lord
thy God, and the teſtimonies and ceremonies, which he
18 hath commanded thee: † And doe that which is pleaſant
and good in the ſight of our Lord, that it may be wel with
thee: and entring in thou mayeſt poſſeſſe the goodlie Land,
19 wherof our Lord ſware to thy fathers, † that he would de-
20 ſtroy al thy enemies before thee, as he hath ſpoken. † And
when thy ſonne shal aske thee to morrow, ſaying: What
meane theſe teſtimonies, and ceremonies, and iudgementes,
21 which the Lord our God hath commanded vs? † thou shalt
ſay to him: We were the bondmen of Pharao in Ægypt, and
22 our Lord brought vs out of Ægypt in a ſtrong hand: † and
he did ſignes & wonders great and verie ſore in Ægypt againſt
23 Pharao, and al his houſe, in our ſight, † and he brought vs
out from thence, that being brought in he might geue vs the
24 Land, wherupon he ſware to our fathers. † And our Lord
commanded that we should doe al theſe ordinances, and
should feare the Lord our God, that it might be wel with vs

:: Some adoration agreeth to creatures, but ſeruice of Latria to God onlie. *s. Aug. q. 61. in Gen.*

al the daies of our life, as it is at this day. † And he wil be 25
merciful to vs, if we keepe and doe al his preceptes before
the Lord our God, as he commanded vs.

CHAP. VII.

No league nor felowſhip to be had with the Gentiles: 5. but their altares, groues, and al their idoles to be deſtroyed. 17. God promiſeth victories to his people, willing them to truſt in him, and ſerue him.

VVHEN the Lord thy God shal haue brought thee 1
into the land, which thou doeſt enter in to poſ-
ſeſſe, and shal haue deſtroyed manie Nations before thee,
the Hetheite, and the Gergezeite, and the Amorrheite, and
the Chananeite, and the Pherezeite, and the Heueite, and the
Iebuſeite, ſeuen nations of much greater number then thou
art, and ſtronger then thou: † and the Lord thy God shal 2
haue deliuered them to thee, thou ſhalt ſtrike them vnto vtter
deſtruction. Thou shalt not make league with them, nor
pitie them, † nor make mariages with them. Thy daughter 3
thou ſhalt not geue to his ſonne, nor take his daughter for
thy ſonne: † for he wil ſeduce thy ſonne, that he folow not 4
me, and that he rather ſerue ſtrange goddes, and the furie of
our Lord wil be wrath, and shal quickly deſtroy thee. † But 5
theſe thinges rather you shal doe to them: Ouerthrow their
altares, and breake their ſtatuees, and cutte downe their
groues, and burne their ſculptiles. † Becauſe thou art a 6
holie people to the Lord thy God. The Lord thy God hath
choſen thee, to be his peculiar people of al peoples, that are
vpon the earth. † Not becauſe you paſſed al nations in 7
number, is our Lord ioyned vnto you, and hath choſen you,
wheras you are fewer then al peoples: † but becauſe our 8
Lord hath loued you, and hath kept the oath, which he ſware
to your fathers: and hath brought you forth in a ſtrong hand,
and redemed you from the houſe of ſeruitude, out of the
hand of Pharao the king of Ægypt. † And thou shalt know 9
that the Lord thy God, he is a ſtrong and faithful God, keping
his couenant and mercie to them that loue him, and to them
that keepe his preceptes, vnto a thouſand generations: † and 10
rendring forthwith to them that hate him, ſo that he de-
ſtroyeth them, and differreth no longer, :: immediatly rende-
ring to them that they deſerue. † Keepe therfore the pre- 11
ceptes and ceremonies and iudgementes, which I command
thee

Not withſtanding this commination, God oftentimes differreth puniſhment, expecting the ſinners repentance.

12 thee this day to doe them. † :: If after thou haſt heard theſe iudgementes, thou keepe and doe them, the Lord alſo thy God wil keepe the couenant vnto thee, and the mercie which
13 he ſware to thy fathers: † and he wil loue and multiplie thee, and wil bleſſe the fruite of thy wombe, and the fruite of thy land, thy corne, and vintage, oile, and heardes, the flockes of thy ſheepe vpon the Land, for the which he ſware
14 to thy fathers that he would geue it thee. † Bleſſed ſhalt thou be among al peoples. There ſhal be none barren with
15 thee of neither ſexe, as wel in men as in thy flockes. † Our Lord wil take away from thee al diſeaſe: and the ſore infirmities of Ægypt, which thou knoweſt, he wil not bring
16 vpon thee, but vpon al thyne enemies. † Thou ſhalt deuoure al the peoples, which the Lord thy God wil gene thee. Thyn eye ſhal not ſpare them, neither ſhalt thou ſerue their goddes,
17 leſt they be the ruine of thee. † If thou ſay in thy hart: Theſe nations are moe then I, how ſhal I be able to deſtroy them?
18 † Feare not, but remember what the Lord thy God did to
19 Pharao and to al the Ægyptians, † the exceding great plagues, which thyne eies ſaw, and the ſignes and wonders, and the ſtrong hand, and the ſtretched out arme, that the Lord thy God might bring thee forth: ſo wil he doe to al peoples,
20 whom thou feareſt. † Moreouer hornettes alſo wil the Lord thy God ſend vpon them, vntil he deſtroy and conſume al that
21 eſcaped thee, and can hide them ſelues. † Thou ſhalt not feare them, becauſe the Lord thy God is in the middes of thee, a
22 mightie God and terrible: † he wil conſume theſe nations in thy ſight by litle and litle and by partes. Thou mayeſt not deſtroy them al together: leſt perhappes the beaſtes of the earth
23 multiplie againſt thee. † And the Lord thy God wil geue them in thy ſight: and wil kil them vntil they be vtterly deſtroyed.
24 † And he wil deliuer their kinges into thy handes, and thou ſhalt deſtroy their names vnder heauen: no man ſhal be able
25 to reſiſt thee, vntil thou deſtroy them. † Their ſculptiles thou ſhalt burne with fyre: thou ſhalt not couet the ſiluer and gold, wherof they were made, neither ſhalt thou take to thee any thing therof, leſt thou offend, becauſe it is the abomination
26 of the Lord thy God. † Neither ſhalt thou bring in ought of the Idol into thy houſe, leſt thou become anathema, as alſo that is. As filthines thou ſhalt deteſt it, and as vncleannes and filth thou ſhalt account it abominable, becauſe it is anathema.

:: Gods promiſes cõditional, if his people ſerue him.

CHAP.

CHAP. VIII.

The people is put in mind of afflictions which happened in the deſerte, and of benefites as wel paſt, as promiſed; 11. to the end they loue and ſerue God more effectually.

EVERIE commandement, that I command thee this 1
day, take diligent heede that thou doe it: that you may
liue, and be multiplied, and entring in may poſſeſſe the Land,
for the which our Lord ſware to your fathers. † And thou 2
ſhalt remember al the iourney, through the which the Lord
thy God hath brought thee fourtie yeares by the deſert, that
he might afflict and proue thee, and that the thinges that
were in thy hart might be made knowen, whether thou
wouldeſt keepe his commandementes or not. † He afflicted 3
thee with penurie, and gaue thee for meate Manna, which
thou kneweſt not nor thy fathers: for to shew vnto thee that
:: God is able to make foode of what he pleaſe, or to ſuſtaine men without meate. :: not in bread onlie a man liue, but in euerie word that pro-
cedeth from the mouth of God. † Thy rayment, wherwith 4
thou waſt couered, hath not decayed for age, and thy foote is
not worne, loe this is the fourtith yeare. † That thou mayeſt 5
recount in thy hart, that as a man diſciplineth his ſonne,
ſo the Lord thy God hath diſciplined thee, † that thou ſhoul- 6
deſt keepe the cõmandementes of the Lord thy God, & walke
in his wayes, and feare him. † For the Lord thy God wil 7
bring thee in vnto a good land, a land of riuers & waters and
of fountaynes: in the plains wherof and mountaynes deepe
floudes gush out: † a land of wheate, of barley & vineyardes, 8
wherein figge trees and pomegranates, and oliueyardes doe
grow: a land of oyle and honie. † Where without any 9
penurie thou shalt eate thy bread, and enioy abundance
of al thinges: whoſe ſtones are yron, and out of the moun-
taynes therof are digged metalles of braſſe: † that when 10
thou haſt eaten, and art ful, thou mayeſt bleſſe the Lord thy
God for the excellent land, which he hath geuen thee.
† Obſerue, and beware leſt at any time thou forget the Lord 11
thy God, and neglect his commandementes and iudgementes
and ceremonies, which I command thee this day: † leſt 12
after thou haſt eaten and art filled, haſt built goodlie houſes,
and dwelled in them, † and ſhalt haue heardes of oxen and 13
flockes of sheepe, of gold and ſiluer, and of al thinges plentie,
† thy hart be lifted vp, and thou remember not the Lord 14
thy

thy God, that brought thee out of the Land of Ægypt, out
15 of the houſe of ſeruitude: † and was thy conductor in the huge and terrible wilderneſſe, wherein was the ſerpent burning with his breath, and the ſcorpion and :: the dipſas, and no waters at al: who brought forth riuers out of the hardeſt
16 rocke, † and fed thee with Manna in the wilderneſſe, which thy fathers knew not. And after he had afflicted and proued
17 thee, at the laſt he had mercie vpon thee, † leſt thou ſhouldeſt ſay in thy hart: Myne owne force, and the ſtrength of myne owne hand, haue atchieued al theſe thinges for me.
18 † But remember the Lord thy God, that he hath geuen thee ſtrength, that he might fulfil his couenant, concerning which he ſware to thy fathers, as this preſent day ſheweth.
19 † But if forgetting the Lord thy God, thou ſhalt folow ſtrange goddes, and ſhalt ſerue and adore them: behold now
20 I foretel thee that thou ſhalt perith vtterly. † As the Nations, which our Lord deſtroyed at thyne entrie, ſo ſhal you alſo perish, if you be diſobedient to the voice of the Lord your God.

:: A ſerpente leſſe then a ſcorpion, making thoſe whom he byteth to die of thirſt *Solinus in polyhiſt. cap. de Africa.*

CHAP. IX.

Leſt they ſhould impute the victories (which they ſhal haue) to them ſelues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatrie, 22. by murmuring, by concupiſcence, by contempt, and other ſinnes. 25. for which they ſhould haue bene deſtroyed, but God ſpared them for his promiſe made to Abraham Iſaac and Iacob.

1 HEARE Iſrael: Thou ſhalt goe ouer Iordan this day; to poſſeſſe verie greate nations and ſtronger then thy
2 ſelfe, huge cities, and walled :: euen vnto heauen, † a great people and tal, the ſonnes of the Enacims, whom thou haſt ſeene, and heard, againſt whom no man is able to reſiſt.
3 † Thou ſhalt know therfore this day that the Lord thy God him ſelfe wil paſſe ouer before thee, a deuouring and conſuming fyre, who ſhal deſtroy and abolish and bring them to nothing before thy face quickly, as he hath ſpoken to thee.
4 † Say not in thy hart, when the Lord thy God ſhal haue deſtroyed them in thy ſight: For my iuſtice hath our Lord brought me in to poſſeſſe this land, wheras theſe nations were
5 deſtroyed for their impieties. † For not becauſe of thy iuſtices, and equitie of thy hart doeſt thou enter in to poſſeſſe their landes: but becauſe they haue done impiouſly, at thy

:: Holie Scripture vſeth the figure *Hyperbola*, folowing the vulgar maner of ſpeakīg as wel to helpe the vnderſtanding, as to moue affectiō in great and extraordinarie things.

entring in they are deſtroyed: and that our Lord might accomplish his word, which by oath he promiſed to thy fathers Abraham, Iſaac, and Iacob. † Know therfore that not for 6
thy iuſtices hath the Lord thy God geuen thee this excellent land in poſſeſſion, wheras thou art a verie ſtiffe necked people. † Remember, and forget not how thou didſt pro- 7
uoke the Lord thy God to wrath in the wilderneſſe. From the ſame day, that thou cameſt out of Ægypt vnto this place, thou haſt alwayes contended againſt our Lord. † For in 8
Horeb alſo thou didſt prouoke him, and being wrath he would haue deſtroyed thee, † when I went vp into the 9
mounte, to receiue the tables of ſtone, of the couenant which our Lord made with you: and I continewed in the mounte fourtie daies and nightes, not eating bread, nor drinking water. † And our Lord gaue me two tables of ſtone 10
written with the finger of God, and conteyning al the wordes that he ſpake to you in the mounte from the middes of the fyre, when the aſſemblie of the people was gathered. † And 11
when fourtie dayes were paſſed, and as manie nightes, our Lord gaue me the two tables of ſtone, the tables of couenant, † and he ſaid to me, Ariſe, and goe downe from hence 12
quickly: for thy people, which thou didſt bring out of Ægypt, haue quickly forſaken the way, that thou haſt ſhewed them, and haue made them :: a molten idol. † And againe 13
our Lord ſaid to me: I ſee that this people is ſtiffe necked: † ſuffer me that I may deſtroy them, and abolish their name 14
from vnder heauen, and may ſet thee ouer a Nation, that is greater and ſtronger then this. † And when I came downe 15
from the burning mounte, and held the two tables of couenant with both handes, † and ſaw that you had ſinned to 16
the Lord your God, and had made you a molten calfe, and had quickly forſaken his way, which he had shewed you: † I caſt the tables out of my handes, and brake them in your 17
ſight. † And I fel downe before our Lord as before, fourtie 18
dayes and nightes not eating bread, nor drinking water, for al your ſinnes, which you committed againſt our Lord, and prouoked him to wrath: † for I feared his indignation and 19
anger, wherwith being moued againſt you, he would haue deſtroyed you. And our Lord heard me this time alſo. 20
† Againſt Aaron alſo being exceeding angrie, he would haue deſtroyed him, and for him, in like maner did I

pray.

:: The ſimilitude of a calfe and called it their god. *Exod. 32.*

21 pray. † And your ſinne that you had committed, that is, the
calfe, I tooke, and burnt it with fyre, and breaking it into
peeces, and bringing it wholy into duſt, I threw it into the
22 torrent, that deſcendeth from the mount. † In the burning
alſo and in the tentation, and in the Sepulchres of concupi-
23 ſcence you prouoked our Lord: † and when he ſent you
from Cadeſbarne, ſaying. Goe vp, and poſſeſſe the Land,
that I haue geuen you, and you contemned the commande-
ment of your Lord God, and did not beleue him, neither
24 would you heare his voice: † but were alwaies rebellious
25 from the day that I beganne to know you. † And I lay be-
fore our Lord fourtie dayes and nightes, in the which I hum-
bly beſought him, that he would not deſtroy you as he had
26 threatened: † and praying I ſaid: Lord God, deſtroy not
thy people, and thyne inheritance, which thou haſt redemed
in thy greatnes, whom thou didſt bring out of Ægypt in a
27 ſtrong hand. † Remember thy ſeruantes Abraham, Iſaac,
and Iacob: regard not the ſtubbournes of this people, and
28 his impietie and ſinnes: † leſt perhappes the inhabitantes of
the land, out of which thou haſt brought vs, ſay; The Lord
could not bring them in vnto the Land, that he promiſed
them, and he hated them: therfore did he bring them forth,
29 that he might kil them in the wildernes. † Which are thy
people and thyne inheritance, whom thou didſt bring forth
in thy great ſtrength, and in thy ſtretched out arme.

CHAP. X.

Moyſes receiuing the ſecond tables of the tenne commandments, and making an arke put them therin. 6. with mention of certaine places where the children of Iſrael had camped, of Aarons death, and to the Leuites offices, and poſſeſſions, 12. he inculcateth the feare and loue of God, and the keping of his precepts. 16. namely to circumciſe the hart. 19. to loue ſtrangers 20. and not to ſeruc, nor ſweare by falſe goddes.

1 AT that time our Lord ſaid to me: Hewe thee two tables
of ſtone, as the former were, and come vp to me into
2 the mounte: and thou ſhalt make an arke of wood, † and
I wil write in the tables the wordes that were in them, which
before thou didſt breake, and thou ſhalt put them in the
3 arke. † I made therfore an arke of the wood Settim. And
when I had hewed two tables of ſtone like to the former, I
4 went vp into the mount, hauing them in my handes. † And

he wrote in the tables, according as he had written before, the ten wordes, which our Lord ſpake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. † And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this preſent, as our Lord commanded me. † And the children of Iſrael remoued their campe from Beroth of the children of Iacan into :: Moſera, where Aaron died and was buried, for whom, Eleazar his ſoone did the function of prieſthood. † Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrentes. † At that time he ſeparated the tribe of Leui, to carie the arke of the couenant of our Lord, and to ſtand before him in the miniſterie, and to bleſſe in his name vntil this preſent day. † For the which cauſe Leui had no part, nor poſſeſſion with his brethren: becauſe our Lord him ſelf is his poſſeſſion, as the Lord thy God promiſed him. † And I ſtoode in the mount, as before, fourtie daies and nightes: and our Lord heard me this time alſo, and would not deſtroy thee. † And he ſaid to me: Goe, and march before the people, that they may enter, and poſſeſſe the Land, which I ſware to their fathers that I would deliuer to them. † And now Iſrael, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his waies, and loue him, and ſerue the Lord thy God with al thy hart, and with al thy ſoule: † and keepe the commandementes of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee? † Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al thinges that are in it. † And yet to thy fathers was our Lord ioyned, and he loued them, and choſe their ſeede after them, that is to ſay you, from al Nations, as this day it is proued. † Circumciſe therfore the prepuce of your harr, and your necke indurate no more: † becauſe the Lord your God he is the God of goddes, and the Lord of lordes, a great God and mightie, and terrible, that accepteth not perſon nor giftes. † He doth iudgement to the pupil and the widowe, loueth the ſtranger, and geueth him victual & rayment. † And do you therfore loue ſtrangers becauſe you alſo were ſtrangers in the Land of Ægypt. † Thou ſhalt feare the Lord thy God, and ſerue him only: to him thou

:: This Moſera where Aaron died, is more commonly called *Hor. Num.* 20. & 33.

21 shalt cleaue, and :: shalt sweare in his name. † He is thy praise, and thy God, that hath done for thee these greate and terrible
22 thinges, which thyne eies haue seene. † In seuentie soules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the starres of heauen.

:: When iust cause requireth an oath, it must be made in the name of God, not of false goddes.

CHAP. XI.

For the benefites of God (whereof some are repeted, and others promised) the Israelites are bound to loue him. 16. but if they forsake him he threatneth punishmentes. 26. proposing benediction and malediction as they shal deserue.

1 LOVE therfore the Lord thy God, and obserue his precептes and ceremonies, his iudgementes and command-
2 mentes at al time. † Know this day the thinges that your children know not, who saw not the discipline of the Lord your God, his great doinges and strong hand, and stretched
3 out arme, † the signes and workes which he did in the
4 middes of Ægypt to Pharao the king, and to al his land, † and to al the hoste of the Ægyptians, and to their horses and charriottes: how the waters of the red sea couered them, when they pursewed you, and how our Lord destroyed them
5 vntil this present day: † and to you what thinges he hath
6 done in the wildernes, til you came to this place: † and to Dathan and Abiron the sonnes of Eliab, which was the sonne of Ruben: whom the earth opening her mouth swalowed vp with their houses and tabernacles, and al their substance,
7 which they had in the middes of Israel. † Your eies haue seene al the great workes of our Lord, that he hath done,
8 † that you may keepe al his commandementes, which I command you this day, and may enter in, and possesse the Land,
9 to the which you enter, † and may liue in it a great time: which our Lord by oath promised to your fathers, and to
10 their seede, flowing with milke and honie. † For the Land, which thou goest to possesse, is not as the Land of Ægypt, which thou camest out of, where when the seede is sowen, waters are brought in to water it after the maner of gardens.
11 † but it is hilly and champion, expecting raine from heauen.
12 † which the Lord thy God doth alwaies visite, and his eies are on it from the beginning of the yeare vnto the end therof.
13 † If then you obey my commandementes, which I command you this day, that you loue the Lord your God, and serue him

with al your hart, and with al your ſoule: † he wil geue rayne 14
:: Raine after ſeeding and before harueſt ſignifieth Gods grace firſt ſtirring vp the ſoule, and aſſiſting the ſame to the end.
to your Land :: the timely and the lateward, that you may gather your corne, and wine, and oile, † and haye out of the 15
fieldes to feede your cattel, and that your ſelues may eate and
be filled. † Beware leſt perhaps your hart be deceiued, and you 16
depart from our Lord, and ſerue ſtrange goddes, and adore
them: † and our Lord being wrath shutte vp heauen, and 17
the raine come not downe, nor the earth geue her ſpring,
and you perish quickly from the excellent Land, which our
Lord wil geue you † Put theſe my wordes in your hartes and 18
mindes, and hang them for a ſigne on your handes, and place
them betwen your eies. † Teach your children that they 19
meditate them, when thou ſitteſt in thy houſe, & walkeſt on
the way, and lieſt downe and ryſeſt vp. † Thou shalt write 20
them vpon the poſtes and gates of thy houſe: † that thy 21
daies may be multiplied, and the dayes of thy children in the
Land, which our Lord ſware to thy fathers, that he would
geue it them as long as the heauen hangeth ouer the earth.
The ſecond leſſon in Maſſe on Imber Saturday in Lent
† For if you keepe the commandementes which I command 22
you, and doe them, that you loue the Lord your God, and
walke in al his wayes, cleauing to him, † our Lord wil de- 23
ſtroy al theſe nations before your face, and you ſhal poſſeſſe
them, which are greater and ſtronger then you. † Euerie 24
place, that your foote shal treade, shal be yours. From the
deſert, and from Libanus, from the great riuer Euphrates vnto
the weſt ſea shal be your borders. † None shal ſtand againſt 25
you: your terrour and feare shal the Lord your God geue
vpon al the land that you shal treade, as he hath ſpoken to
:: God worketh, and we cooperate, for he taketh not away, but helpeth freewil. S. Aug. q. 15. in Deut.
you. † Behold I ſette forth in your ſight this day :: bene- 26
diction and malediction: † benediction, if you obey the com- 27
mandementes of the Lord your God, which I command you
this day: † malediction, if you obey not the commande- 28
mentes of the Lord your God, but reuolt from the way,
which now I doe shew you, and walke after ſtrange goddes,
which you know not. † And when the Lord thy God shal 29
haue brought thee into the Land, to the which thou goeſt to
inhabite, thou shalt put the benediction vpon mounte Ga-
rizim, the malediction vpon mounte Hebal: † which are 30
beyond Iordan behinde the way that bendeth to the going
downe of the ſunne in the Land of the Chananeite, which
dwelleth in the champion countrie againſt Galgala, which is

beſide

31 beſide the valle that reacheth and entreth farre. † For you
shal paſſe ouer Iordan, to poſſeſſe the Land, which the Lord
your God wil geue you, that you may haue and poſſeſſe it.
32 † See therfore that you fulfil the ceremonies and iudge-
mentes, which I shal ſette this day in your ſight.

CHAP. XII.

All idolatrie, and whatſoeuer apperteineth therto muſt be deſtroyed. 5. Sacrifices, tithes, and donaries muſt be offered in the ſpecial place, 15. Eating fleſh they muſt not eate the bloud. 29. In no caſe to imitate the idolatrie of gentiles.

1 THESE are the preceptes and iudgementes, that you
muſt do in the Land, which the Lord God of thy fathers
wil geue thee, to poſſeſſe it al the daies, that thou shalt goe
2 vpon the earth. † Subuert al places, wherein the nations,
which you shal poſſeſſe, worshipped their goddes vpon the
high mountaines, and hilles, and vnder euerie tree ful of
3 leaues. † Ouerthrow their altares, and breake their ſtatues,
their groues burne with fire, and their Idols hewe al to
4 peeces: deſtroy their names out of thoſe places. † You shal
5 not doe ſo to the Lord your God: † but :: to the place, which :: Peculiar
the Lord your God hath choſen of al your tribes, to put his place appro-
6 name there and to dwel in it, shal you come: † and shal offer priate to Gods
in that place your holocauſtes and victimes, the tithes and ſeruice.
firſt fruites of your handes, and your vowes and donaries,
7 the firſt borne of your oxen and sheepe. † And you shal eate
there in the ſight of the Lord your God: and you shal reioyce
in al thinges, whereunto you shal put your hand, you and
your houſe, wherein the Lord your God hath bleſſed you.
8 † You shal not doe there the thinges, that we doe here this
9 day :: euerie man that which ſeemeth good to him ſelf. † For ::In the deſert
vntil this preſent time you are not come to reſt, and to the they could
10 poſſeſſion, which the Lord your God wil geue you. † You not obſerue
shal paſſe ouer Iordan, and shal dwel in the Land, which the the ceremo-
Lord your God wil geue you, that you may haue reſt from al nies of the
11 enemies round about: and may dwel without al feare, † in Law: but com-
the place, which the Lord your God shal chooſe, that his ming to reſt
name may be therin. Thither shal you bring al the thinges, they were
that I command you, holocauſtes, and hoſtes, and tithes, and bound to kepe
the firſt fruites of your handes: and whatſoeuer is the prin- al one ſette
12 cipal in the giftes, that you shal vowe to our Lord. † There forme of holie
shal rites.

shal you feaſte before the Lord your God, you and your
ſonnes and daughters, men ſeruantes and wemen ſeruantes,
and the Leuite, that dwelleth in your cities. for he hath no
other part and poſſeſſion among you. † Beware thou offer 13
not thy holocauſtes in euerie place, that thou shalt ſee: † but 14
in that, which our Lord shal chooſe, in one of thy tribes
shalt thou offer hoſtes, and shalt doe what thinges ſoeuer I
command thee. † But if thou wilt eate, and the eating of 15
flesh delight thee, kil, and eate according to the bleſſing of
the Lord thy God, which he hath geuen thee in thy cities:
whether it be vncleane, that is to ſay, blemished and feeble:
or cleane, that is to ſay, ſound and without blemish, ſuch as
is lawful to be offered, as the doa and the hart, shalt thou
eate it, † only without eating of the bloud, which thou shalt 16
power out vpon the earth as water. † Thou canſt not eate 17
in thy townes the tithe of thy corne, and wine, and oyle, the
firſt borne of thy heardes and cattel, and al thinges that thou
voweſt, and that thou wilt offer voluntarily, and the firſt
fruites of thy handes: † but before the Lord thy God shalt 18
thou eate them in the place, which the Lord thy God shal
chooſe, thou and thy ſonne and thy daughter, and man ſer-
uant, and woman ſeruant, and the Leuite, that dwelleth in
thy cities: and thou shalt reioyce and be refreshed before
the Lord thy God in al thinges, whereunto thou shalt extend
thy hand. † Take heede thou forſake not the Leuite al the 19
time that thou liueſt in the land. † When the Lord thy God 20
shal haue dilated thy borders, as he hath ſpoken to thee, and
thou wilt eate the flesh, that thy ſoule deſireth: † and if the 21
place be farre of, which the Lord thy God shal chooſe, that
his name may be there, thou shalt kil of the heardes and
cattel, which thou haſt as I haue commanded thee, and shalt
eate in thy townes, as it pleaſeth thee. † As the doa is eaten 22
and the hart, ſo shalt thou eate them: both the cleane and
vncleane shal eate in common. † This onlie beware, that 23
thou eate not the bloud, for their bloud is for the ſoule: and
therfore thou muſt not eate the ſoule with the flesh: † but 24
vpon the earth thou shalt power it as water, † that it may 25
be wel with thee and thy children after thee, when thou
shalt doe that which pleaſeth in the ſight of our Lord. † But 26
the thinges which thou haſt ſanctified, and vowed to our
Lord, thou shalt take vp, and shalt come to the place, which
our

27 our Lord shal chooſe: † and shalt offer thy oblations the
flesh and the blond vpon the altar of the Lord thy God: the
bloud of thy hoſtes thou shalt power on the altar: and the
28 flesh thy self shalt eate. † Obſerue and heare al thinges that
I command thee, that it may be wel with thee and thy chil-
dren after thee for euer, when thou shalt doe that which is
29 good and pleaſing in the ſight of the Lord thy God. † When
the Lord thy God shal haue deſtroyed before thy face the
nations, that thou entreſt in to poſſeſſe, and thou shalt poſ-
30 ſeſſe them, and dwel in their land: † beware leſt thou imitate
them, after they be ſubuerted at thy entring in, and thou
require their ceremonies, ſaying: As theſe nations haue wor-
31 shipped their goddes, ſo wil I alſo worshippe. † Thou shalt
not doe in like maner to the Lord thy God. For al the abo-
minations, that our Lord doeth abhorre, haue they done to
their goddes, offering their ſonnes and daughters, and bur-
32 ning them with fyre. † What I command thee, " that onlie
doe to our Lord: neither adde any thing, nor diminish.

ANNOTATIONS.

CHAP. XII.

32 *That only do to our Lord.*] VVheras the Gentiles offered their ſonnes and daughters (v. 31.) and other abominable ſacrifices to Idols, God commandeth his people to offer thoſe things only, which are preſcribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the ſame law for ſacrifice. As for other preceptes, it is likewiſe forbid to adde or diminiſh anie thing that may corrupt the law: but was euer lawful for Superiors, to adde more preceptes agreable, and not contrarie to the former. So King Dauid eſtabliſhed a new law that ſuch as ſtayed with the baggage, ſhould haue like portion of the praye, with thoſe that fought in battel. 1. Reg. 30. And our Sauiour by his preſence (Ioan 10.) approued the feaſt of dedication, inſtituted long after Moyſes law. 1. Machab. 4.

No hoſtes lawful in ſacrifice but ſuch as the law appointed

New precepts may be added, not contrarie to the former.

CHAP. XIII.

False Prophets muſt be ſlaine, 6. how nere ſoeuer they be in kinred, or freindshipe. 12. The whole citie that shal permite falſe doctrin muſt be vtterly deſtroyed, men, beaſtes, and al moueables, and neuer be built againe.

1 IF there riſe in the middes of thee a prophete, or one that
ſaieth he hath ſeene a dreame, and foretel a ſigne and a
2 wonder, † and it come to paſſe which he ſpake, and he ſay
to thee: :: Let vs goe, and folow ſtrange goddes, which thou
3 knoweſt not, and let vs ſerue them: † thou shalt not heare

:: Nouelrie in Religion is a marke of idolatrie or hereſie.

the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your soule. † Folow the Lord your God, and feare him, and keepe his commandementes, and heare his voice: him you shal serue, and to him you shal cleaue. † And that prophete or forger of dreames shal be slaine: because he spake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redemed you from the house of seruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the euil out of the middes of thee. † If thy brother the sonne of thy mother, or thy sonne or daughter, or thy wife that is in thy bosome, or thy freind, whom thou loueſt as thy soule, wil perswade thee secretly, saying: Let vs goe, and serue strange goddes, which thou knoweſt not, nor thy fathers, † of al nations round about, that be nigh or farre, from the beginning vnto the end of the earth, † consent not to him, nor heare him, neither let thyne eie spare him to pitie and hide him, † but :: forthwith thou shalt kil him. let thy hand be first vpon him, and after thee al the people lay hand on him. † With stones shal he be stoned to death: because he would haue withdrawen thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the house of seruitude: † that al Israel hearing may feare, and may doe no more any thing like to this. † If in one of thy cities, which the Lord thy God shal geue thee to inhabite, thou heare some say: † There are gone forth :: children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue said: Let vs goe, and serue strange goddes which you know not: † inquire carefully, and diligently, the truth of the thing being looked into, if thou finde it certaine that is said, and that this abomination is in act committed, † thou shalt forthwith strike the inhabitantes of that citie in the edge of the sworde, and shalt destroy it and al thinges that are in it, vnto the very beastes. † What stuffe also soeuer there is, thou shalt gather together in the middes of the streates therof, and shalt burne it with the citie it selfe, so that thou consume al thinges to the Lord thy God, and it be a heape for euer: it shal be built no more, † and there shal nothing sticke in thy hand of that anathema;

4 5 6 7 8 9 10 11 12 13 14 15 16 17

:: Euerie priuat man is not commanded, nor warrented by this to kil: but euerie one is bound to informe the Magistrate, and so by order of iustice to procede against the wicked.

:: Such as wil not indure discipline are called *children of Belial*, that is, *Without yoke*.

:: that

:: that our Lord may be turned from the wrath of his furie,
and may haue mercie on thee, and multiplie thee as he ſware
18 to thy fathers, † when thou ſhalt heare the voice of the Lord
thy God, keeping al his preceptes, which I command thee this
day, that thou mayeſt doe that which is pleaſing in the ſight
of the Lord thy God.

CHAP. XIIII.

Gentiles maner of mourning for the dead is prohibited. 3. *Likewiſe to eate things vncleane, with mention of certaine cleane and vncleane beaſtes,* 9. *fiſhes,* 11. *and birdes.* 21. *Alſo preceptes of pietie, clemencie, paying tithes, firſt fruites,* 27. *nouriſhing of Leuites, ſtrangers, orphanes, and widowes.*

1 BE YE the children of the Lord your God: you ſhal not
2 cutte your ſelues, nor make bauldnes for the dead. † be-
cauſe thou art a holie people to the Lord thy God: and he
choſe thee to be his peculiar people of al nations, that are
3 vpon the earth. † Eate not the thinges that are vncleane.
4 † This is the beaſt, that you ought to eate, The oxe, and the
5 sheepe, and the goate, † the hart and the doa, the buffle,
the chamois, the pygargue, the wilde beefe, the cameloparde.
6 † Euerie beaſt, that diuideth the hoofe in two partes, and
7 cheweth the cudde, shal you eate. † But of them, that chew
the cudde, and diuide not the hoofe, theſe you shal not eate,
as the camel, the hare, the cherogril: becauſe they chew the
cudde, and diuide not the hoofe, they shal be vncleane to you.
8 † The ſwine alſo becauſe it diuideth the hoof, and cheweth
not the cudde, shal be vncleane, their flesh you shal not eate,
9 and their carcaſſes you shal not touche. † Theſe shal you
eate of al that abide in the waters; Such as haue finnes and
10 ſcales, eate: † them that are without finnes and ſcales, eate
11 not, becauſe they are vncleane. † Al birdes that are cleane
12 eate. † The vncleane eate not: to witte, the eagle, and the
13 grype, and the oſprey, † the ringtaile, and the vulture and
14 kite according to their kinde: † and al of the rauens kinde,
15 † and the oſtriche, and the owle, and the ſterne, and the
16 hawke according to his kinde: † the herodian and the
17 ſwanne, and the ſtorke, † and the diuer, the porphyrion,
18 and nightcrow, † the onocratal, and the charadrion, euerie
19 one in their kinde: the lapwing alſo and the batte. † And
20 al that creepeth and hath litle winges, shal be vncleane, and
21 shal not be eaten: †. Al that is cleane, eate. † But what-

::If theſe thigs were vncleane by nature they were not lawful for anie nation to eate, but being only forbid to the Iewes ſheweth, that this prohibition was ceremonial, only for that time and people.

:: Al ſhew of crueltie to be auoided. Myſtically this prefigured, that Chriſt (for the ſimilitude of ſinful fleſh ſignified by a kidde) ſhould not be ſlaine in his infancie. *S. Tho. 1. 2. q. 102. a. 6. ad 4.*

ſoeuer is dead of it ſelfe, eate not therof. :: To the ſtranger, that is within thy gates, geue it to eate, or ſel it to him: becauſe thou art the holie people of our Lord thy God. Thou ſhalt :: not boyle a kidde in the milke of his damme. † The tenth part thou ſhalt ſeperate of al thy fruites that ſpring in the earth euerie yeare, † and thou ſhalt eate in the ſight of our Lord thy God in the place, which he ſhal chooſe, that his name may be inuocated therin, the tithe of thy corne, and wine, and oile, and the firſt borne of thy heardes and sheepe: that thou mayeſt lerne to feare our Lord thy God at al time. † But when the way, and the place which our Lord thy God ſhal chooſe, are farre, and he hath bleſſed thee, and thou canſt not carie al theſe thinges thither, † thou ſhalt ſel, and bring al into a price, and ſhalt carie it in thy hand, and ſhalt goe to the place, which our Lord thy God ſhal chooſe: † and thou ſhalt buy with the ſame money whatſoeuer pleaſeth thee, either of heardes, or of sheepe, wine alſo and ſicere, and al that thy ſoule deſireth: and thou ſhalt eate before our Lord thy God, and ſhalt feaſt, thou and thy houſe: † and the Leuite that is within thy gates, beware thou forſake him not, becauſe he hath no other part in thy poſſeſſion. † The third yeare thou ſhalt ſeparate an other tenth of al thinges, that growe to thee at that time: and ſhalt lay it vp within thy gates. † And the Leuite ſhal come that hath no other part nor poſſeſſion with thee, and the ſtranger and pupil and widow, that are within thy gates, and ſhal eate and be filled: that our Lord thy God may bleſſe thee in al the workes of thy handes that thou ſhalt doe.

12 22 23 24 25 26 27 28 29

CHAP. XV.

Remiſsion of debtes in the ſeuenth yeare to the Iſraelites, but not to ſtrangers. 4. Albeit there wil alwayes be ſome poore, yet they muſt ſo lend to their needie bretheren, that none be forced to begge. 12. A bought ſeruant that is an hebrew muſt be ſet free in the ſeuenth yeare, 16. except he deſire to ſerue ſtil. 19. The firſtborne in al cattel muſt be conſecrated to God, without making priuate profite therof.

IN the ſeuenth yeare thou ſhalt make a remiſſion, † which ſhal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, becauſe it is the yeare of remiſſion of our Lord. † Of the ſeiourner and ſtranger thou ſhalt exact: of thy countrie

1 2 7

countrie man and neighbour thou shalt not haue power to
4 require it. † And :: needie perſon and begger there shal be
none among you: thar our Lord thy God may bleſſe thee in
5 the land, which he wil geue thee in poſſeſſion. † Yet ſo if thou
heare the voice of our Lord thy God, and keepe al thinges
that he hath bid, and which I command thee this day, he wil
6 bleſſe thee, as he hath promiſed. † Thou shalt lend to manie
nations, and thy ſelfe shalt borrow of no man. Thou shalt
haue dominion ouer verie manie nations, and no man shal
7 haue dominion ouer thee. † If one of thy brethren that abi-
deth within the gates of thy citie in the land, which our
Lord thy God wil geue thee, come to pouertie: thou shalt not
8 harden thy hart, nor cloſe thy hand, † but shalt open it to the
poore man, and shalt lend him, that which thou perceiueſt he
9 hath neede of. † Beware leſt perhaps an impious cogitation
ſteale in vpon thee, and thou ſay in thy hart: The ſeuenth
yeare of remiſſion draweth nigh; & turne away thy eies from
thy poore brother denying to lend him that which he asketh:
leſt he crie againſt thee to our Lord, and :: it become a ſinne
10 vnto thee. † But thou shalt geue to him: neither shalt thou
doe any thing craftely in releuing his neceſſities: that our
Lord thy God may bleſſe thee at al times, and in al thinges
11 whereunto thou shalt put thy hand. † There shal not want
poore in the land of thy habitation: therfore I command thee
that thou open thy hand to thy needie and poore brother,
12 that liueth in the Land. † When thy brother an Hebrew
man, or Hebrew woman is ſold to thee, and hath ſerued thee
ſix yeares, in the ſeuenth yeare, thou shalt let him goe free:
13 † and to whom thou geueſt freedom, thou ſhalt in no caſe
14 ſuffer him to depart emptie: † but geue him his wayfare of
thy flockes, and of thy barne floore, and thy preſſe, wher-
15 with our Lord thy God ſhal bleſſe thee. † Remember that
thy ſelf alſo didſt ſerue in the Land of Ægypt, and our Lord
thy God made thee free, and therfore doe I now command
16 thee. † But if he ſay: I wil not depart: becauſe he loueth
thee, and thy houſe, and feeleth that he is wel with thee:
17 † thou ſhalt take an awle, and bore through his eare in the
dore of thy houſe, and he ſhal ſerue thee for euer. to thy wo-
18 man ſeruant alſo thou ſhalt doe in like maner. † Turne not
away thine eies from them, when thou makeſt them free:
becauſe he hath ſerued thee ſix yeares after the wages of an

:: The Iſraelites were boūd to do their endeuour that none ſhould be needie among them: notwithſtanding for exerciſe of loue & charitie Gods prouidence ſuffered ſome to be poore. 7. 7. & 11.

:: He that can and wil not feede his neighboure in extremitie, killeth him. *S. Amb. li. 2. de offic. c. 7.*

hireling: that our Lord thy God may bleſſe thee in al the
workes that thou doeſt. † Of the firſt borne, that come 19
forth in thy heardes and ſheepe, whatſoeuer is of the male
ſexe, thou ſhalt ſanctifie to our Lord thy God. Thou shalt
not worke with the firſt borne of an oxe, and thou shalt not
sheare the firſt borne of thy ſheepe. † In the ſight of our 20
Lord thy God shalt thou eate them euerie yeare in the place,
that our Lord shal chooſe, thou and thy houſe. † But if it 21
haue blemish, and be either lame, or blind, or in any part dif-
figured or feeble, it shal not be immolated to our Lord thy
God. † but within the gates of thy citie shalt thou eate it: 22
as wel the cleane as the vncleane in like maner shal eate them
as the doa, and the hart. † This onlie shalt thou obſerue, 23
that their bloud thou eate not, but power it out on the earth
as water.

CHAP. XVI.

Three more ſolemne feaſtes to be kept euerie yeare, Paſch, 9. Pentecoſt, 13. and the feaſt of tabernacles, 18. Iuſt Iudges to be appointed in euerie citie. 21. Al occaſions of Idolatrie to be auoyded.

The reſt of the feaſtes are mentioned *Leuit.* 23. *Num.* 28. & 29. :: Here only three of the principal.

OBSERVE the moneth of new corne, and the firſt 1
of the ſpring time, that thou mayeſt make the Phaſe to
our Lord thy God: becauſe in this moneth our Lord thy God,
brought thee out of Ægypt by night. † And thou shalt im- 2
molate the Phaſe to our Lord thy God, of sheepe, and of
oxen in the place, which our Lord thy God shal chooſe, that
his name may dwel there. † Thou shalt not eate in it leue- 3
ned bread: Seuen daies shalt thou eate without leuen, the
bread of affliction, becauſe in feare didſt thou come out of
Ægypt: that thou mayeſt remember the day of thy comming
out of Ægypt, al the dayes of thy life. † Leuened shal not ap- 4
peare in al thy coaſtes for ſeuen daies, and there shal not re-
mayne of the flesh of that which was immolated at euen the
firſt day vntil morning. † Thou canſt not immolate the 5
Phaſe in euerie one of thy cities, which our Lord thy God
wil geue thee; † but in the place, which our Lord thy God 6
shal chooſe, that his name may dwel there: thou shalt immo-
late the Phaſe at euen at the going downe of the ſunne, when
thou cameſt out of Ægypt. † And thou shalt boyle, and eate 7
it in the place, which our Lord thy God shal chooſe, and in
the morning ryſing vp thou shalt goe into thy tentes. † Six 8

daies

daies shalt thou eate azymes: and in the seuenth day, becauſe it is the collection of our Lord thy God, thou shalt doe no
9 worke. † Seuen weekes shalt thou number thee from that
10 day wherein thou didſt put the sickle to the corne, † and thou shalt celebrate the festiual day of weekes to our Lord thy God, a voluntarie oblation of thy hand, which thou shalt
11 offer according to the bleſſing of our Lord thy God: † and thou shalt feaſt before our Lord thy God, thou, & thy sonne, and thy daughter, and thy man seruant, and thy woman seruant, and the Leuite that is within thy gates, and the ſtranger and pupil and widow, which abide with you: in the place which our Lord thy God shal chooſe, that his name may
12 dwel there: † and thou shalt remember that thou waſt a ſeruant in Ægypt: and thou shalt keepe and doe the thinges
13 that are commanded. † The ſolemnitie alſo of Tabernacles thou ſhalt celebrate ſeuen daies, when thou haſt gathered thy
14 fruite of the barne floore and the preſſe: † and thou shalt feaſt in the feſtiuitie, thou, thy ſonne, and thy daughter, thy man ſeruant and woman ſeruant, the Leuite alſo and ſtranger, and pupil and widow that are within thy gates.
15 † Seuen daies shalt thou celebrate the feaſtes to our Lord thy God in the place, which our Lord shal chooſe: and our Lord thy God wil bleſſe thee in al thy fruites, and in euerie
16 worke of thy handes, and thou shalt be in ioye. † Three times in a yeare shal al thy male appeare in the ſight of our Lord thy God in the place which he shal chooſe: in the ſolemnitie of Azymes, in the ſolemnitie of weekes, and in the ſolemnitie of Tabernacles. There shal not appeare before
17 our Lord any emptie: † but euerie one shal offer according to that he hath, according to the bleſſing of our Lord his
18 God, which he shal geue him. † Iudges and maiſters shalt thou appoynt in al thy gates, which our Lord thy God shal geue thee, in euerie of thy tribes: that they may iudge the
19 people with iuſt iudgement, † and not decline to either part. Thou shalt not accept perſon, nor giftes: becauſe that giftes blinde the eies of the wiſe, and change the wordes of the
20 iuſt. † :: Iuſtly shalt thou purſew that which is iuſt: that thou mayeſt liue and poſſeſſe the Land, which our Lord thy
21 God shal geue thee. † Thou shalt plante no groue, nor any
22 tree neere the altar of our Lord thy God. † Neither ſhalt thou make nor ſette to thy ſelf a ſtatue: which thing our Lord thy God hateth.

2. Pentecoſt.

3. Feaſt of Tabernacles.

:: It is not ynough to doe that is iuſt except it be donne iuſtly, to a good end, for loue of iuſtice.

CHAP. XVII.

Perfect hoſtes, not mamed nor defectiue, muſt be offered to God, Idolaters ſtoned to death. 8. When inferior iudges differ, the cauſe muſt be decided, by the High Prieſt in conſiſtorie. Who is warranted not to erre therin, and al are bound to obey his ſentence. 14. The dutie alſo of a king (whom in future time God wil condeſcend to geue them) is deſcribed, with ſpecial charge to receiue the law of God at the Prieſtes handes.

THOV ſhalt not immolate to our Lord thy God a 1
ſheepe, and an oxe, wherein there is blemish, or any
fault: becauſe it is abomination to our Lord thy God.
† When there ſhal be found with thee within one of 2
thy gates, which our Lord thy God ſhal geue thee,
man or woman that do euil in the ſight of our Lord thy God,
and tranſgreſſe his couenant, † that they goe and ſerue 3
ſtrange goddes, and adore them, the ſunne and the moone,
and al the hoſte of heauen, which thinges I commanded
not: † and this is told thee, and hearing it thou haſt inquired 4
diligently, and found it to be true, and the abomination is
committed in Iſrael: † thou ſhalt bring forth the man and 5
the woman, that haue committed that moſt heynous thing,
to the gates of thy citie, and they ſhal be ſtoned. † At the 6
mouth of two, or three witneſſes ſhal he perish that is to be
ſlaine. Let no man be killed, one onlie geuing teſtimonie a-
gainſt him. † The hand of the witneſſes ſhal be firſt to kil 7
him, and the hand of thereſt of the people shal be layd on
laſt: that thou mayeſt take away the euil out of the middes
of thee. † " If thou perceiue that the iudgement with thee 8
be hard and doubtful betwen bloud and bloud, cauſe and
cauſe, leproſie and not leproſie: and thou ſee that the wor-
des of the iudges within thy gates doe varye: ariſe, and goe
vp to the place, which our Lord thy God ſhal chooſe. † And 9
thou ſhalt come to the prieſtes of the Leuitical ſtocke, and to
:: the iudge, that ſhal be at that time: and thou ſhalt aske of
them, " who ſhal ſhew thee the truth of the iudgment.
† And thou ſhalt do whatſoeuer they, that are :: preſidentes
of the place, which our Lord ſhal chooſe, ſhal ſay and
teach thee, † according to his law; and thou ſhalt folow 11
their ſentence: neither ſhalt thou decline to the right hand
nor to the left hand. † But " he that ſhal be proude, refuſing 12
to obey the commandement of the Prieſt, which at that time
miniſtreth

:: In the counſel of Prieſtes one ſupreme Iudge, which was the High Prieſt. v. 12.

:: There were not manie preſidentes at once, but in ſucceſſion, one after an other.

miniſtreth to our Lord thy God, and the decree of the iudge,
that man shal die, and thou shalt take away the euil out of
13 Iſrael: † and the whole people hearing shal feare, that none
14 afterward swel in pride. † When thou art entred the Land,
which our Lord thy God wil geue thee, and doeſt poſſeſſe
it, and dwelleſt in it, and sayeſt: I wil ſette a king ouer me, as
15 al nations haue round about: † him shalt thou ſette, whom
our Lord thy God shal chooſe of the number of thy brethren.
A man of an other nation that is not thy brother, thou canſt
16 not make king. † And when he is made, he shal not mul-
tiplie to him ſelfe horſes, nor lead backe the people into
Ægypt, taking high courage for the number of his horſemen,
eſpecially whereas our Lord hath commanded you that in no
17 caſe you returne any more the ſame way. † He :: shal not
haue manie wiues, that may allure his minde, nor huge
18 weightes of ſiluer and gold. † And after he shal ſitte in the
throne of his kingdome, he shal copie to him ſelfe the
Deuteronomie of this Law in a volume, :: taking the copie
19 of the prieſtes of the Leuitical tribe, † and he shal haue it
with him, and shal reade it al the dayes of his life, that he
may learne to feare our Lord his God, and keepe his wordes
20 and ceremonies, that are commanded in the law. † And that
his hart be not lifted vp into pride ouer his brethren, nor
decline to the right ſide or the left ſide, that he may reigne a
long time, and his ſonnes ouer Iſrael.

:: Pluralitie of wiue is not here forbid; for king Dauid tranſgreſſed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. *S. Aug. q. 27. in Deut.*

:: Temporal good Princes take the law, and word of God, at the Prieſts handes.

ANNOTATIONS.

CHAP. XVII.

8. *If the iudgement be hard.*] For a ful and aſſured deciſion of al controuerſies, God here inſtituted to his people a ſupreme Tribunal, that in caſe inferior Iudges varied in iudgement, recourſe might be had to the Councel of Prieſtes, where one chiefe Iudge, the High Prieſt, was appointed to geue ſentence, and al others commanded to receiue and obey the ſame.

Supreme Iuge of controuerſies.

9. *vvho shal shevv the truth.*] God ſo aſſiſted this conſiſtorie with his ſpirite of truth, that their ſentence was infallible: though otherwiſe they might erre, either in life, or in priuate opinion. VVherfore, our Saulour diſtinguiſhing betwen their publique doctrin, and their workes, taught the people, that for ſo much as the Scribes and Phariſees ſate in Moyſes chaire, and yet tranſgreſſed Gods commandmentes, euerie one should *obſerue and doe as they ſaide: but not doe according to their vvorkes. Mat.* 23. And S. Iohn aſcribeth the true ſentence geuen by Caiphas in the councel, to his office of High Prieſt, ſaying: (Ioan. 11.) *He ſaid not this of him ſelfe, but being the high prieſt of that yeare, he prophecied that* IESVS *should die for the nation and to gather into one the children of God.*

Sentence of the Iewes conſiſtorie infallible.

The high prieſt was chief Iudge.

of God. VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant not vnderstood. And this happened when the Law and Priesthood of the Iewes was to decline & geue place to Christs new ordinance, and therfore no doubt God euer directed the sentence of the high Priest: and most specially now Christ preserueth the Apostolique See from error in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphas. And therfore the Protestantes euasion is friuolous, limiting the priests sentence to binde the subiectes, *so long as he is the true minister of God, and pronounceth according to his vvord.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting them selues to his sentence, the controuersie should be endles, and this consistorie nothing worth: but stil be new examinations, and new iudgementes, whether the former were according to Gods word or no.

Protestantes friuolous euasion.

En Bil 1.6

Pride in priuate opinion punished with death.

12. *He that shal be proude.*] This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, that *refused to obey the commandment of the Priest, vvhich at that time ministred to our Lord;* and for his disobedience punishing him with death.

CHAP. XVIII.

In steed of other inheritance Priestes and Leuites haue prouision by Sacrifices and oblations. 9. *Al superstition to be auoided.* 15. *Perpetuitie of prophetes, and finally one special* PROPHET (*to wit,* CHRIST) *is promised.* 20. *False prophetes must be slaine.*

THE priestes and Leuites, and al that are of the same tribe, shal haue no part nor inheritance with the rest of Israel, because they shal eate the sacrifices of our Lord, and his oblations, † and nothing els shal they receiue of the possession of their brethren: for our Lord him selfe is their inheritance, as he hath spoken to them. † This shal be the right of the priestes from the people, and from them that offer victimes: whether they immolate oxe, or sheepe, they shal geue to the priest the shoulder and the mawe: † the first fruites of corne, of wine, and oile, and a part of the woolle of their sheepe shearing. † For him hath our Lord chosen of al thy tribes, that he might stand, and minister to our Lord he and his sonnes for euer. † If a Leuite goe out of one of thy cities of al Israel in the which he dwelleth, and would come desiring the place which our Lord shal choose, † he shal minister in the name of our Lord his God, as al his brethren the Leuites, that shal stand at that time before our Lord. † He shal receiue the same portion of meates, that the rest doe: beside that, which in his owne citie is dew to him by succession from his fathers. † When thou art entred the Land, which our Lord thy God shal geue thee, beware

thou

thou be not willing to imitate the abominations of those
10 nations. † Neither let there be found in thee any that shal
expiate his sonne, or daughter, making them to passe through
the fyre: or that demandeth of southsayers, and obserueth
11 dreames and diuinations, neither let there be a sorcerer, † nor
inchanter, nor that consulteth with pithone, or diuiners,
12 and seeketh the truth of the dead. † for al these thinges our
Lord abhorreth, and for these abominations wil he destroy
13 them at thy entring in. † thou shalt be perfect, and without
14 spotte with our Lord thy God. † These nations, whose land
thou shalt possesse, heare southsayers and diuiners: but thou
15 art otherwise instructed of our Lord thy God. † "A PRO-
PHET of thy nation and of thy brethren like vnto me, wil
16 our Lord thy God raise vp to thee: him thou shalt heare, † as
thou didst request of our Lord thy God in Horeb, when the
assemblie was gathered, and saidst: I wil no more heare the
voice of our Lord my God, and this exceding great fire I wil
17 see no more, lest I die. † And our Lord said to mie; They
18 haue spoken al thinges wel. † A prophete wil I rayse vp to
them out of the middes of their brethren like to thee: and
I wil put my wordes in his mouth, and he shal speake al
19 thinges that I shal command him. † but he that wil not heare
his wordes, which he shal speake in my name, I wil be the
20 reuenger. † And the prophet that being depraued with ar-
rogancie wil speake in my name, the thinges :: that I did not
command him to say, :: or in the name of strange goddes,
21 shal be slaine. † And if in secrete cogitation thou answer:
How shal I vnderstand the word, that our Lord spake not?
22 † This signe thou shalt haue: That which the same prophete
foretelleth, in the name of the Lord and cometh not to passe:
that our Lord hath not spoken, but by the arrogancie of
his minde the prophet hath forged it: and therfore thou
shalt not feare him.

:: This sorte of false prophets signified Heretikes, that preach false things in Christs name.

:: These prefigured Apostataes, which renouncing Christ, expresly professe false goddes.

ANNOTATIONS.

CHAP. XVIII.

15. *A* PROPHET *of thy nation.*] Amongst other places this plainly proueth that the same wordes in holie Scripture may haue diuers literal senses. For first the coherence of the text sheweth, that God here promised to geue his people an other extraordinarie prophet, after Moyses death, of their owne nation: as wel to take away occasion of seeking to southsayers, diuiners, and other prophane prophetes of false goddes, strictly forbidden in the wordes

The same wordes may haue diuers literal senses.

going immediatly before; as in approbation of their conuenient desire, mentioned in the wordes folowing, to heare Gods wil, not by himself, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeding next after Moyses in gouernment. And as neede required God ceassed not to send more prophetes besides their ordinarie Priests. Againe this place is also vnderstood of Christ our Sauiour, chief Prophete, and master of al prophetes; S. Peter so expounding it; *Act.* 3. *v.* 22. *&* 23.

CHAP. XIX.

Certaine cities of refuge must be assigned for casual manslaughter. 11. *Wilful murther punished by death without remission,* 15. *so it be conuinced by two or three witnesses.* 16. *False witnesses punished with the paine, which the crime obiected deserueth.*

WHEN our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses therof: 1
† three cities shalt thou separate to thee in the middes of the Land, which our Lord thy God wil geue thee in possession, 2
† :: preparing diligently the way: and thou shalt diuide the whole prouince of thy Land equally into three partes: that he which for murder is a fugitiue, may haue neere at hand, whither to escape. † This shal be the law of the murderer that fleeth, whose life is to be saued: He that striketh his neighbour vnwitting, and that is proued yesterday and the day before to haue had no hatred against him: † but to haue gone with him simply vnto the wood to cutte wood, and in cutting the wood of axe slipped out of his hand, and the yron falling from the handle strooke his freind, and killed him: he shal flee to one of the cities aforesaid, and liue: † lest perhaps the next kinseman of him, whose bloud was shed, pricked with sorow, pursew, and apprehend him if the way be too long, and stricke his life, that is not guiltie of death, becausse he is proued to haue had no hatred before, against him that was slaine. † Therfore I command thee, that thou separat three cities of equal distance one from an other. † And when our Lord thy God shal haue dilated thy borders, as he sware to thy fathers, and shal geue thee al the Land, that he promised them, († yet so, if thou keepe his commandementes, and do the thinges which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at al time) thou shalt adde to thee other three cities, and shalt duble the number of the three cities aforesaid: † that innocent 3 4 5 6 7 8 9 10

:: The way to the cities of refuge were paued, and markes set for direction, that he which fled might not erre in his way.

cent bloud be not shed in the middes of the Land, which
our Lord thy God wil geue thee to possesse, lest thou be guiltie
11 of bloud. † But if any man hating his neighbour, lie in wayte
for his life, and rise and strike him, and he die, and he flee to
12 one of the cities aforesaid, † the ancientes of his citie shal
send, and take him out of the place of refuge, and shal deliuer
him into the hand of the kinsman of him, whose bloud was
13 shed, and he shal die. † :: Thou shalt not pitie him, and thou
shalt take away the guiltie bloud out of Israel, that it may be
14 wel with thee. † Thou shalt not take, and transferre thy
neighbours boundes, which thy predecessours did sette in
thy possession, which our Lord thy God wil geue thee in the
15 Land, that thou shalt receiue to possesse. † One witnesse
shal not stand against any man, whatsoeuer sinne, or wicked-
nesse it be: but in the mouth of two or three witnesses shal
16 euerie word stand. † If a lying witnesse stand against a man,
17 accusing him of preuarication, † both of them, whose the
cause is, shal stand before our Lord in the sight of the priestes
18 and the iudges that shal be in those daies. † And when sear-
ching most diligently, they shal finde that the false witnes
19 hath said a lie against his brother: † they shal render to him
as he meant to doe to his brother, and thou shalt take away
20 the euil out of the middes of thee: † that others hearing
may haue feare, and may not be bold to doe such things.
21 † :: Thou shalt not pitie him, but life for life, eie for eie,
tooth for tooth, hand for hand, foote for foote shalt thou
exacte.

:: This was sayd to the whole people who must not intreate for the murderers pardon: but the kinsmen of him that was slaine, might remitte the punishment.

:: This pertained to the Iudge: who without partialitie must do iustice.

CHAP. XX.

Lawful warres are to be vndertaken with corege and confidence. 5. Such as for special causes may be discoreged, must be dismissed from the field, 10. What to be obserued towardes the enimie. 19. What trees may not be cut downe, and what sorte may be, for the vse of warres.

1 IF thou goe forth to warre against thyne enemies, and see
the horse men and chariottes, and the multitude of the ad-
uersaries hoste greater then thou hast, thou shalt not feare
them: because the Lord thy God is with thee, which brought
2 thee out of the Land of Ægypt. † And when the battel is
now at hand, the priest shal stand before the armie, and shal
3 speake to the people thus: † Heare Israel, you this day ioyne
battel against your enemies, let not your hart feare, be not

affrayd, retire not, neither dread them: † becauſe our Lord your God is in the middes of you, and wil fight for you againſt your aduerſaries, to deliuer you from danger. † The Captaines alſo through euerie bande in the hearing of the hoſte ſhal proclaime: :: what man is there, that hath built a new houſe, and hath not dedicated it? let him goe, and returne into his houſe, leſt perhaps he die in the battel, and an other dedicate it. † What man is there that hath planted a vineyard, and hath not as yet made it to be common, wherof al men may lawfully eate? let him goe, and returne into his houſe: leſt perhaps he die in the battel, and an other man execute his office. † What man is there, that hath deſpouſed a wife, and not taken her? let him goe, and returne into his houſe, leſt perhaps he die in the warre, and an other take her. † Theſe thinges being ſaid they ſhal adde the reſt, and ſhal ſpeake to the people: What man is there feareful, and fainte harted? let him goe, and returne into his houſe, leſt he make the hartes of his brethren to feare, as him ſelfe is frighted with feare. † And when the Captaines of the hoſt ſhal hold their peace, and make an end of ſpeaking, euerie man ſhal prepare their bandes to fight. † If at anie time thou come to winne a citie, thou ſhalt firſt offer peace. † If they receiue it, and open the gates to thee, al the people that is therein, ſhal be ſaued, and ſhal ſerue thee vnder tribute. † But if they wil not make peace, and ſhal beginne battel againſt thee, thou ſhalt aſſalt it. † And when our Lord thy God ſhal deliuer it into thy hand, thou ſhalt ſtrike al, that is therein of the male ſexe, in the edge of the ſword, † excepting wemen and children, the cattel and other thinges, that are in the citie. Al the praye thou ſhalt diuide to the armie, and thou ſhalt eate of the ſpoiles of thine enemies, which our Lord thy God ſhal geue thee. † So ſhalt thou doe to al cities, that be verie farre from thee, and be not of theſe cities, which thou ſhalt receiue in poſſeſſion. † But of thoſe cities, that ſhal be geuen thee, thou ſhalt ſuffer none at al to liue: † but ſhalt kil them in the edge of the ſword, to witte, the Hetheite, and Amorrheite, and Chananeite, the Pherezeite, and Heueite, and Iebuſeite, as our Lord thy God hath commanded thee: † leſt perhaps they teach you to doe al the abominations, which them ſelues did worke to their goddes: and you ſinne againſt our Lord your God. † When thou haſt beſieged

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

:: Men poſſeſſed with ſuch deſires haue not like valure to good ſouldiars. And by worde or example often diſcorege others. So in ſpiritual warfare, we muſt not be addicted to worldlie profites, or pleaſures.

beſieged a citie a long time, and haſt compaſſed it with munition to winne it, thou ſhalt not cutte downe the trees, that may be eaten of, neither ſhalt thou ſpoile the countrie round about with axes: becauſe it is a tree, and not a man, neither
20 can it increaſe the number of warryers againſt thee. † But if there be any trees not fruitful, but wilde, and apt for other vſes, cutte them downe, and make engines, vntil thou take the citie, which fighteth againſt thee.

CHAP. XXI.

How to ſeeke out a ſecrete murtherer. 10. *Women taken in battel may be maried, and afterwardes can not be ſold nor made bondwomen.* 15. *The eldeſt ſonne may not be depriued of his birthright for hatred of his mother.* 18. *A ſtubburne ſonne muſt be ſtoned to death.* 22. *When one is hanged on a gibbet, he muſt be taken downe the ſame day, and buried.*

1 WHEN there ſhal be found in the Land, which our Lord thy God wil geue thee, the corps of a man ſlaine, and he that is guiltie of the murder is not knowne
2 † thy ancientes, and iudges ſhal goe forth, and meaſure from the place of the corps the diſtance of euerie citie round a-
3 bout: † and which they ſhal perceiue to be neerer then the reſt, the ancientes of that citie ſhal take an heifer out of the heard, that hath not drawen yoke, nor ploughed the ground,
4 † and ſhal bring her to a rough and ſtonie valley, that neuer was ploughed, nor receiued ſeede: and in it they ſhal ſtrike
5 of the necke of the heifer: † and the prieſtes the ſonnes of Leui ſhal come, whom our Lord thy God hath choſen to miniſter to him, and to bleſſe in his name, and at their word euerie matter dependeth, and whatſoeuer is cleane or vncleane muſt be iudged. † And the ancientes of that citie ſhal
6 come to the ſlaine perſon, and ſhal wash their handes ouer
7 the heifer, that was ſtrooken in the valley, † and ſhal ſay: Our handes did not ſheede this bloud, :: nor our eies ſeee it.
8 † be merciful to thy people Iſrael, whom thou haſt redemed o Lord, and impute not innocent bloud in the middes of thy people Iſrael. And the guilte of bloud ſhal be taken from
9 them: † and thou ſhalt be free from the innocents bloud, that was ſhed, when thou ſhalt haue done that which our Lord
10 hath commanded thee. † If thou goe forth to fight againſt thyne enemies, and our Lord thy God deliuer them in thy
11 hande and thou leade them away captiue, † and ſeeſt in the

:: By this ceremonie and abiuration they purged them ſelues, that they were not negligent in doing iuſtice.

the number of the captiues a beautiful woman, and loueſt
her, and wilt haue her to wife, † thou ſhalt bring her into 12
thy houſe: who ſhal ſhaue of her hare, and payre her nailes,
† and put of the rayment, wherein she was taken: and ſitting 13
in thy houſe, shal mourne her father and mother one moneth:
and afterward thou shalt enter vnto her, and ſhalt ſleepe
with her, and ſhe ſhal be thy wife. † But if afterward she 14
content not thy mynde, thou shalt let her goe free, neither
canſt thou ſel her for money, nor oppreſſe her by might: be-
cauſe thou haſt humbled her. † If a man haue two wiues, 15
one beloued, and the other hated, and they haue begotten
children by him, and the ſonne of the hated be the firſtborne,
† and he meaneth to diuide his ſubſtance among his ſonnes: 16
he can not make the ſonne of the beloued the firſt borne, and
preferre him before the ſonne of the hated, † but the ſonne 17
of the hated he shal acknowledge for the firſt borne, and
shal geue to him of thoſe thinges, which he hath, al duble:
for this is the beginning of his children, & to this are dew the
firſt brith rightes. † If a man begette a ſtubbourne and fro- 18
ward ſonne, that wil not heare the commandementes of his
father and mother, and being chaſtened, contemneth to be
obedient: † they shal take him, and bring him to the an- 19
cientes of his citie, and to the gate of iudgement, † and 20
shal ſay to them: This our ſonne is froward and ſtubborne,
he contemneth to heare our admonitions, he geueth himſelf
to comeſſation, and to ryote and banketinges: † the people 21
of the citie shal ſtone him: and he shal die, that you may
take away the euil out of the middes of you, and al Iſrael
hearing it may be afrayde. † When a man hath offended ſo 22
that he is to be punished by death, and being condemned to
die is hanged on a gybbet: † his bodie shal not remaine vpon 23
the tree, but the ſame day shal be buried: becauſe he is :: ac-
curſed of God that hangeth on a tree: and thou shalt not
contaminate thy Land, which our Lord thy God geueth thee
in poſſeſſion.

:: Myſtically, he is curſed that perſiſteth in ſinne, as it were hanging on the tree, by which our firſt parents ſinned

CHAP. XXII.

Pietie towardes neighboures. 5. neither ſexe may vſe the apparel of the other. 6. crueltie to be auoided euen towardes birdes, 8. batlement about the rooſe of a houſe. 9. Things of diuers kindes not to be mixed. 12. cordes in the hemes of a cloke. 13. Trial and punishment of adulterie and of deflowring Virgines. 30. the ſonne may not marie his ſtepmother.

THOV

1 THOV ſhalt not ſee thy brothers oxe, or ſheepe ſtraying,
and paſſe by: but ſhalt bring it backe to thy brother,
2 † although thy brother be not nigh, and thou know him
not: thou ſhalt bring them vnto thy houſe, and they ſhal be
with thee vntil thy brother ſeeke them, and receiue them.
3 † In like manner ſhalt thou doe with his aſſe, and with his
rayment, and with euerie thing of thy brothers, that shal be
loſt: if thou finde it, neglect it nor as perteyning to an other.
4 † If thou ſee thy brothers aſſe or oxe to be fallen in the way,
thou ſhalt not contemne it, but ſhalt liſt it vp with him.
5 † A woman ſhal not be clothed with mans apparel, neither
ſhal a man vſe womans apparel: for he is abominable before
6 God that doeth theſe thinges. † If walking by the way
thou finde a birdes neſt in a tree or on the ground, and the
damme ſitting vpon the young or the egges: thou ſhalt not
7 hold her with her young, † but ſhalt let her goe, taking the
young and holding them: that it may be wel with thee, and
8 thou mayeſt liue a long time. † When thou buildeſt a new
houſe, thou ſhalt make :: a batlement to the roofe round
about: leſt bloud be ſhed in thy houſe, and thou be guiltie
9 an other ſlipping, and falling headlong. † Thou ſhalt not
ſowe thy vineyard with diuerſe ſeede: leſt both the ſeede
which thou didſt ſow, and the thinges that grow of the vine-
10 yard, :: be ſanctified together. † Thou ſhalt not plough
11 with an oxe and aſſe together. † Thou ſhalt not weare a
12 garment that is wouen of wolle and linnen. † Thou ſhalt
make litle cordes in the hemme at the foure corners of thy
13 cloke, wherwith thou ſhalt be couered. † If a man marrie
14 a wife, and afterward hate her, † and ſeeke occaſions to put
her away, obiecting vnto her a verie il name, and ſay: I tooke
this wife, and compayning with her: I found her not
15 a virgin: † her father and mother ſhal take her, and ſhal
carie with them the ſignes of her virginitie to the ancientes
16 of the citie that are in the gate: † and the father ſhal ſay:
I gaue my daughter vnto this man to wife: whom becauſe he
17 hateth, † he layeth vnto her a verie il name, ſo that he ſayeth:
I found not thy daughter a virgin: and behold theſe are the
ſignes of my daughters virginitie. they ſhal ſpread the veſture
18 before the ancientes of the citie: † and the ancientes of that
19 citie ſhal take the man, and beate him, † condemning him
beſides in a hundred ſicles of ſiluer, which he ſhal geue to

:: Their houſes had flat roofes as manie of our churches, pallaces, and caſtles, where battlements are neceſſarie for danger of falling when, anie walke theron.

:: For correction of ſo couetous a mind the whole fruicte muſt be offered to pious vſes. *Theodoret. q. 23. in Deut.*

the wenches father, becauſe he hath infamouſely ſpred a verie il name vpon a virgin of Iſrael: and he shal haue her to wife, and can not put her away al the daies of his life.
† But if it be true which he obiected, and virginitie be not found in the wench: † they shal caſt her forth without the doores of her fathers houſe, and the men of her citie shal ſtone her to death, and she ſhal die: becauſe ſhe hath done wickednes in Iſrael, to fornicate in her fathers houſe: and thou shalt take away the euil out of the middes of thee. † If a man lie with an others mans wife, both shal die, that is to ſay, the aduouterer and the aduoutereſſe: and thou shalt take away the euil out of Iſrael. † If a man haue deſpouſed a maide that is a virgine, and ſome man finde her in the citie, and lie with her, † thou shalt bring forh both of them to the gate of that citie, and they shal be ſtoned: the maide, becauſe she cried not, being in the citie: the man, becauſe he hath humbled his neighbours wife. and thou shalt take away the euil from the middes of thee. † But if the man finde the maide that is deſpouſed, in the field, and taking her, lie with her, he alone shal die: † the maide shal ſuffer nothing, neither is she guiltie of death: for as a theefe ryſeth againſt his brother, and taketh away his life, ſo alſo did the maide ſuffer. † she was alone in the field: she cried, and there was no man to deliuer her. † If a man finde a maide that is a virgin, which hath not a ſpouſe, and taking her lie with her, and the matter come into iudgement: † he that lay with her, shal geue to the father of the maide fiftie ſicles of ſiluer, and shal haue her to wife, becauſe he hath humbled her: he can not put her away al the daies of his life. † No man shal take his fathers wife, nor reuele his couering.

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

CHAP. XXIII.

Eunuches, baſtardes, Moabites, & Ammonites may not enter into the Church. 7. Idumeans, and Ægyptians may be admitted. 9. Obſeruation of ſpiritual and corporal cleannes. 15. other preceptes concerning fugitiues, 17. fornication, 19. Vſurie. 21. Vowes, 24. and eating other mens grapes or corne.

:: Such as are barrē in good workes can not enter into Gods houſe. *Theod. q. 25. in Deut.*

AN :: eunuch that hath his ſtones broken, or cutte of, & his yeard cutte away, shal not enter into the church of our Lord. † Mamzer, that is to ſay, one borne of a common woman, shal not enter into the church of our Lord, vntil the tenth generation. † The :: Ammonite, and the

1 2 3

:: Theſe natiõs not able to

Moabite

Moabite yea after the tenth generation shal not enter into
4 the church of our Lord, for euer: † becauſe they would not
meete you with bread and water in the way, when you came
out of Ægypt: and becauſe they hyred againſt thee Balaam,
the ſonne of Beor of Meſopotamia in Syria, to curſe thee:
5 † and our Lord thy God would not heare Balaam, and he
turned his curſing into thy bleſſing, for that he loued thee.
6 † Thou shalt not make peace with them, neither doe thou
7 ſeeke their good al the daies of thy life for euer. † Thou
shalt not abhorre the Idumeite, becauſe he is thy brother:
nor the Ægyptian, becauſe thou waſt a ſtranger in his land.
8 † They that are borne of them, in the third generation shal
9 enter into the church of our Lord. † When thou goeſt forth
againſt thyne enemies to battel, thou shalt keepe thy ſelf
10 from al euil thing. † If there be among you a man, that is
polluted in a dreame by night, he shal goe forth without the
11 campe, † and shal not returne, before he be washed with
water at euen: and after ſunne ſette he shal returne into the
12 campe. † Thou shalt haue a place without the campe, whi-
13 ther thou mayeſt goe to the neceſſities of nature, † carying
on thy girdle a piked inſtrument. & when thou ſitteſt downe,
thou shalt digge round about, and with the earth that is dig-
14 ged vp shal couer † that which thou art eaſed of (for our
Lord thy God walketh in the middes of thy campe, to deliuer
thee, and to geue thyne enemies vnto thee) and let thy campe
be holie, and let no filthines appeare therein, leſt he forſake
15 thee. † Thou shalt not deliuer the ſeruant to his Maiſter,
16 that is fled to thee. † he shal dwel with thee in the place,
that shal pleaſe him, and in one of thy cities shal he reſt: vexe
17 him not. † There shal be no whoore of the daughters of
18 Iſrael, nor whooremonger of the ſonnes of Iſrael. † Thou
shalt not offer the hire of a ſtrompet, nor the price of a dogge,
in the houſe of our Lord thy God, whatſoeuer it be that thou
haſt vowed: becauſe both is abomination before our Lord thy
19 God. † Thou shalt not lend to thy brother money to vſurie,
20 nor corne, nor any other thing: † but :: to the ſtrãger. And to
thy brother thou shalt lend, that which he needeth without
vſurie: that our Lord thy God may bleſſe thee in al thy worke
21 in the Land, which thou shalt enter to poſſeſſe. † When
thou haſt vowed a vow to our Lord thy God, thou shalt not
ſlacke to pay it: becauſe our Lord thy God wil require it.

hurt the chil-
dren of Iſrael,
neither by de-
nying ordina-
rie curteſies,
nor by force,
nor by hyring
Balaã to curſe
them, yet in-
uegling them
with carnal
ſinnes, ſigni-
fied obſtinate
peruerſe ſin-
ners, that ne-
uer amending
can neuer be
rightly recei-
ued into the
Church of
God.

::Onlie lawful
enemies are
here called
ſtrangers:
where ther-
fore is iuſt
cauſe of war-
re, there only
it is lawful to
exerciſe vſu-
rie. *S. Amb. li.*
de Tobia. c.15.

:Vowes binde where otherwise was no obligation.

and if thou delay, it shal be reputed to thee for sinne. † :: If thou wilt not promise, thou shalt be without sinne. † But that which is once gone out of thy lippes, thou shalt obserue, and shalt doe as thou hast promised to our Lord thy God, and hast spoken with thy proper wil and thyne owne mouth. † Entring into thy neighbours vineyarde, eate grapes as much as shal please thee: but carrie none out with thee. † If thou enter into thy freindes corne, thou shalt breake the eares, and rubbe them in rhy hand: but with a sikcle thou shalt not reape.

CHAP. XXIIII.

Diuorce permitted to auoide greater euil. 5. The newly maried must not goe to warre. 7. He that traterously selleth a man must be slaine. 8. disobedience to Priestes incurreth leprosie. 10. Such things may not be taken to pledge, as can not be well spared. 14. Poore laborers must be presently payed. 16 not one punished for an others fault, but right iudgement to al, 18. and liberal almes to the poore.

IF a man take a wife, and haue her, and she finde not grace before his eies for some lothsomenes: he shal write a bil of diuorce, and shal geue it in her hand, and " dimisse her out of his house. † And being departed when she shal haue maried an other husband, † and he also hateth her, and hath geuen her a bil of diuorce, and hath dimissed her out of his house, or is deade: † the former husband can not take her againe to wife: becawse she is polluted, and is made abominable before our Lord: lest thou make thy Land to sinne, which our Lord thy God shal deliuer thee to possesse. † When a man hath lately taken a wife, he shal not goe forth to battel, neither shal any publique necessitie be inioyned him, but he shal attend to his owne house without fault, that one yeare he may reioyce with his wife. † Thou shalt not take for a pledge the nether, or the vpper milstone: because :: he hath pledged his life to thee. † If any man be taken soliciting his brother of the children of Israel, and selling him take a price, he shal be slaine, and thou shalt take away the euil from the middes of thee. † Obserue diligently that thou incurre not the plague of leprosie, but thou shalt doe whatsoeuer the prieste of the Leuitical stocke shal teach thee, according to that, which I haue commanded them, and fulfil thou it carefully. † Remember what our Lord your God

::This hebrew phrase signifieth, that pledging the thing wherin the meanes of life consisteth is as if he pledged his life.

God did to Marie, in the way when you came out of Ægypt.
10 † When thou ſhalt require of thy neighbour any thing, that
he oweth thee, thou ſhalt not enter into his houſe to take a-
11 way a pledge: † but thou ſhalt ſtand without, and he shal
12 bring forth to thee that which he hath. † but if he be poore,
13 the pledge shal not lodge with thee that night, † but forth-
with thou shalt reſtore it to him before the going downe of
the ſunne: that ſleeping in his rayment, he may bleſſe thee,
14 & thou mayeſt haue iuſtice before our Lord thy God. † Thou
shalt not denie the hyre of the needie, and poore man thy
brother, or the ſtranger, that dwelleth with thee in the land,
15 and is within thy gates: † but the ſame day thou shalt pay
him the price of his labour, before the going downe of the
ſunne, :: becauſe he is poore, and therewithal ſuſteyneth his
life: leſt he crie againſt thee to our Lord, and it be reputed
16 to thee for a ſinne. † The fathers shal not be ſlaine for the
children, nor the children for the fathers, but euerie one shal
17 die for his owne ſinne. † Thou shalt not peruert the iudge-
ment of the ſtranger and the pupil, neither shalt thou take
18 away the widowes rayment for a pledge. † Remember that
thou didſt ſerue in Ægypt, and our Lord thy God deliuered
thee from thence Therfore I command thee that thou doe
19 this thing. † When thou haſt reaped the corne in thy field,
and forgetting haſt left a sheafe, thou shalt not returne to
take it away: but thou shalt ſuffer the ſtranger, and the pupil,
and the widow to take it away, that our Lord thy God may
20 bleſſe thee in al the worke of thy handes. † If thou haue
gathered the fruites of thy oliue trees, whatſoeuer remaineth
on the trees, thou shalt not returne to gather it: but shalt
21 leaue it to the ſtranger, the pupil, and the widow. † If thou
make vintage of thy vineyard, thou shalt not gather the
cluſters that remaine, but they shal goe to the vſes of the
22 ſtranger, the pupil, and the widow. † Remember that thou
alſo didſt ſerue in Ægypt, and therfore I command thee that
thou doe this thing.

:: In caſe the labourer ſuſteyneth his life by his dailie wages, then not to pay him is in effect to kil him. and ſuch ſinne crieth to God for reuenge.

ANNOTATIONS.

CHAP. XXIIII.

1. *Dimiſſe her*] VVhether this diuorce was tollerated as a leſſe ſinne, to auoide a greater, as S. Hierom. (*li 1. in Mat. c. 5. & li 3. in c. 19.*) S. Chryſoſtom. (*ho. 12. in Mat. 5.*) and others teach; or diſpenſed withal, and ſo made

VVhether the band of mariage could be looſed or no in the old law, amongſt Chriſtiãs it can not be diſſolued.

No not for adultrie.

lawful to the Iewes, which is alſo probable, for hat none of the holie Prophetes did euer reprehend it; ſure it is, that Chriſt either by correcting a fault, or by recalling a former diſpenſation, reſtored the inſolubilitie of mariage to the firſt inſtitution, ſaying: (*Mat.* 19.) *That vvhich God hath ioyned together, let not man ſeparate.* Further anſwering the Phareſes, concerning this law: that *Moyſes for the hardnes of your hart permitted you to dimiſſe your vviues: but from the beginning it vvas not ſo.* And albeit he alloweth ſeparation of man and wife for fornication, yet for no cauſe neither of them can marie againe, ſo long as the other liueth. As S. Auguſtin (*li.* 1. *de adulter. coniugij. c.* 11. *&* 12.) by conference of three Euangeliſtes wordes touching this point, plainly ſheweth, concluding that *for ſo much as holie Scripture calleth him* (that taketh a woman ſo dimiſſed) *not a husband, but an adulterer, ſhe is ſtil his vvife, by vvhom for fornication ſhe vvas dimiſſed.* Likewiſe he proueth by S. Paules doctrin. (*Rom.* 7. *&* 1. *Cor.* 7.) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apoſtle ſaieth: *a vvoman is vnder the lavv of her husband, ſo long as he liueth, if her husband be dead, ſhe is looſed from his lavv. Therfore her husband liuing, ſhe ſhal be called an aduoutreſſe, if ſhe be vvith an other man. If ſhe part let her remaine vnmaried, or be reconciled to her husband. A vvoman is bond to the lavv ſo long time, as her husband lieth,* &c. Theſe wordes of the Apoſtle (ſayeth he, *li.* 2. *c.* 4.) ſo often repeted, ſo often incultated, are true, are liuelie, are ſound, are plaine. A woman beginneth not to be the wife of a later huſband, except ſhe ceaſe to be the wife of the former And ſhe ceaſeth to be the wife of the former, if ſhe die, not if he (or ſhe) committe adultrie. Therfore a wife is lawfully dimiſſed for fornication, but the bond of the former remaineth, for which cauſe he is guiltie of adultrie, that marieth her that is dimiſſed, yea though it be for fornication. Thus and much more ſayeth. S. Auguſtin in the ſame, & in other bookes. And al the ancient fathers, and lerned ſchoolmen teach vniformly, that nothing but bodilie death can looſe the band of Mariage conſummate; nor of vnconſummate, but death, or ſolemne vow in an approued rule of religion.

Only before conſummatiõ Mariage is diſſolued by ſolemne vow in Religion.

CHAP. XXV.

Punishment afflicted according to the fault, but ſo that he which is beaten haue not aboue fourtie ſtripes. 4. *The oxes mouth not be mooſeled that treadeth corne.* 5. *A maried man dying vvithout iſſue, his brother muſt marie the vvidow.* 11. *The vvife that taketh her huſbands aduerſarie by priuities muſt looſe her hand.* 13. *no falſe weightes, nor meaſures to be kept.* 17. *Amelicites muſt be vtterly deſtroyed.*

IF there be a controuerſie betwen ſome, and they cal vpon 1
the iudges: whom they ſhal perceiue to be iuſt, to him they
ſhal geue the price of iuſtice: whom impious, him they ſhal
condemne of impietie. † And if they ſee that the offender be 2
worthie of ſtripes: they ſhal caſt him downe, & ſhal cauſe him
to be beaten before them. According to the meaſure of the
ſinne ſhal the meaſure alſo of the ſtripes be: † yet ſo, that they 3
exceede not the number of fourtie: leſt thy brother depart
fowly torne before thyne eies. † Thou ſhalt :: not mooſel the 4
mouth

:: S. Paul expoundeth this of the ſpiritual laborer in Gods Church;

mouth of the oxe that treadeth out thy corne in the flore.
5 † When brethren shal dwel together, & one of them die with-
out children, the wife of the deceased shal not marie to an o-
ther: but " his brother shal take her, and rayse vp the seede of
6 his brother: † and the first borne sonne of her he shal cal by
7 his name, that his name be not abolished out of Israel. † But if
he wil not take his brothers wife, that by law is dew to him,
the woman shal goe to the gate of the citie, and cal vpon the
ancientes, and say: My husbandes brother wil not rayse vp his
8 brothers seede in Israel: nor take me to his wife. † And
forthwith they shal cause him to be sent for, and shal aske
9 him. If he answer: I wil not take her to wife: † the woman
shal come to him before the ancientes, and shal take of his
shoe from his foote, and :: spitte in his face, and say: So shal
it be done to the man, that buildeth not his brothers house.
10 † And his name shal be called in Israel :: The house of the
11 vnshodde. † If two men fal at wordes betwixt them selues,
and one beginne to brawle against the other, and the wife of
the one willing to deliuer her husband out of the hand of the
14 stronger, put forth her hand, and take his priuities: † thou
shalt cutte of her hand, neither shalt thou be moued with
13 any pitie vpon her. † Thou shalt not haue diuerse weightes
14 in thy bagge, a greater and a lesse: † neither shal there be in
15 thy house a greater bushel and a lesse. † Thou shalt haue a
weight iust and true, and thy bushel shal be equal and true:
that thou mayest liue a long time vpon the Land, which our
16 Lord thy God shal geue thee. † For thy Lord abhorreth him,
17 that doth these thinges, and detesteth al iniustice. † Remem-
ber what :: Amalec did to thee in the way when thou camest
18 out of Ægypt: † how he mette thee: & stroke the hindemost
of thy armie, which being wearie rested them selues, when
thou wast spent with famine and labour, and he feared not
19 God. † Therfore when our Lord thy God shal geue thee
rest, and subdewe al nations round about in the Land, which
he hath promised thee: thou shalt destroy his name vnder
heauen. Beware thou forget it not.

that he must haue his maintenãce for his trauel. 1. *Cor.* 9. & 1. *Tim.* 5 It was also meant of oxen, so it hath two literal sẽses. *Theod. q* 31. *in Deut.*

:: He that disdaineth to honour his brother is iustly despised.

:: A lasie familie & vnprofitable to the cõmõwealth. Mystically, Pastors and Doctors must beget spiritual children to Ghrist, not to themselues; & so they are called Christians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to spiritual functiõ, & neglecteth his dutie, is worthie of reproch and infamie. *S. Aug. li.* 32. *c.* 10. *cont. Faust. Manich.*

:: Amalec first impugned Israel after they had passed the redsea. *Exo.* 17.

ANNOTATIONS.

CHAP. XXV.

5. *His brother shal take her.*] This proueth euidently that the prohibition, not to marie the brothers wife (*Leuit.* 18.) was a positiue law, binding only when

Mariage with the brothers wife, he dying without issue.

when the first brother dying left issue. For dying without issue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. so Booz maried Ruth. Neither was it contrarie, but agreable to the law of nature, to marie the brothers wife when he was dead without issue, as is before noted. *Gen. 38.* Ru &.

CHAP. XXVI.

First fruites must be offered in special place assigned to Gods seruice, professing of gratitude for the land possessed according to Gods promise. 12. Likewise tithes of the third yeare, 16. With conclusion, that the people promise to obserue al the preceptes of God, and so doing he wil protect and prosper them.

The third lesson in Masse on Imber Saturday in whitsunweke.

AND when thou art entred into the Land, which our Lord thy God wil geue thee to possesse, and hast obteyned it, and dwellest in it: † thou shalt take first of al thy fruites, and put them in a maunde, and shalt goe to the place, which our Lord thy God shal choose, that his name may be inuocated there: † and thou shalt goe to the priest, that shal be in those daies, and say to him: I professe this day before our Lord thy God, that I am entred into the Land, for the which he sware to our fathers, that he would geue it vs. † and the priest taking the maund at his hand, shal sette it before the altar of our Lord thy God: † and thou shalt speake in the sight of our Lord God: :: The Syrian persecuted my father, who descended into Ægypt, and seiourned there in a verie smale number and grew into a nation greate and strong and of an infinite multitude. † And the Ægyptians afflicted vs, and persecuted vs laying on most grieuous burdens: † and we cried to our Lord the God of our fathers: who heard vs, and respected our affliction, and labour, and distresse: † and brought vs out of Ægypt in a strong hand, a stretched out arme, in great terrour, in signes and wonders: † and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. † And therfore now I offer first fruites of the Land, which our Lord hath geuen me. And thou shalt leaue them in the sight of our Lord thy God, adoring our Lord thy God. † And thou shalt feast in al the good thinges, which our Lord thy God hath geuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee † When thou hast finished the tithe of al thy fruites, in :: the third yeare of tithes thou shalt geue to the Leuite, and the stranger,

:: Laban pursued Iacob, when he parted from Mesopothamia of Syria. *Gen. 27.*

The first lesson in Masse on Imber Saturday in Lent.

:: The people payed euerie

ſtranger, and the pupil, and the widow, that they may eate
13 within thy gates, and be filled: † and thou ſhalt ſpeake in the ſight of our Lord thy God: I haue brought that which is ſanctified out of my houſe, and haue geuen it to the Leuite and the ſtranger, and the pupil and the widow, as thou haſt commanded me: I haue not tranſgreſſed thy commandements
14 nor forgotten thy preceptes. † I haue not eaten of them in my mourning, nor ſeparated them in any vncleannes, nor ſpent of them any thing in funerals. I haue obeyed the voice of our Lord my God, and haue done al thinges as thou didſt
15 command me. † Looke from thy ſanctuarie, and thy high habitation of heauen, and bleſſe thy people Iſrael, and the Land, which thou haſt geuen vs, as thou ſwareſt to our fa-
16 thers, a land flowing with milke and honie. † This day our Lord thy God hath commanded thee to doe theſe commandmentes and iudgementes: that thou keepe and fulfil them
17 with al thy hart, and with al thy ſoule. † :: Thou haſt choſen our Lord this day, to be thy God, and to walke in his waies, and keepe his ceremonies, and preceptes and iudge-
18 mentes, and obey his commandement. † And our Lord hath choſen thee this day, that thou ſhouldeſt be his peculiar people, as he hath ſpoken to thee, and thou ſhouldeſt keepe
19 al his commandementes: † and make thee higher then al nations which he created, to his prayſe, and name, and glorie: that thou mayeſt be a holie people of our Lord thy God, as he hath ſpoken.

yeare two tithes: firſt to the Leuites: the ſecond for entertaining trauelers to & from Ieruſalē & euerie third yeare, a third tith for relief of the poore inhabitantes.

:: Mutual pact betwen God & his people; that they ſeruing him, he wil reward them.

CHAP. XXVII.

Gods commandmentes muſt be written in plaſtred ſtones. An Altar erected, and ſacrifices offered. 12. *Obſeruers of the commandments muſt be bleſſed, and tranſgreſſors curſed.* 14. *With the forme of curſing idolaters, and diuers other enormious ſinners.*

The third part Gods promiſes & threates, for keeping or breaking his commandments.

1 AND Moyſes and the ancientes of Iſrael commanded the people, ſaying: Keepe euerie commandment that
2 I command you this day. † And when you are paſſed ouer Iordan into the Land, which our Lord thy God wil geue thee, thou ſhalt erect great ſtones, and ſhalt polish them
3 with plaſter, † that thou mayeſt write on them al the wordes of this law, when thou haſt paſſed ouer Iordan: that thou mayeſt enter into the Land, which our Lord thy God wil geue thee, a land flowing with milke and honie, as he ſware to thy

fathers. † When therfore you are paſſed Iordan, erect the 4
ſtones which I command you this day in mount Hebal, and
thou ſhalt poliſh them with plaſter: † and thou ſhalt build 5
there an altar to our Lord thy God of ſtones, which yron hath
not touched, † and of ſtones not fashioned nor polished: 6
and thou shalt put vpon it holocauſtes to our Lord thy God,
† and shalt immolate pacifique hoſtes, and eate there, and 7
feaſte there before our Lord thy God. † And thou shalt write 8
vpon the ſtones al the wordes of this law plainely and cleerly. † And Moyſes and the prieſtes of the Leuitical ſtocke 9
ſaid to al Iſrael: Attend, and heare Iſrael: This day thou art
made the people of our Lord thy God: † thou shalt heare his 10
voice, and doe the commandementes and iuſtices, which I
command thee. † And Moyſes commanded the people in 11
that day, ſaying: † :: Theſe shal ſtand to bleſſe the people, 12
vpon mount Garizim, when you are paſt Iordan: Simeon,
:: Leui, Iudas, Iſſachar, Ioſeph, and Beniamin. † And ouer 13
againſt them theſe shal ſtand to curſe on mount Hebal. Ruben, Gad, and Aſer, and Zabulon, Dan and Nephthali:
† And the :: Leuites shal pronounce, and ſay to al the men 14
of Iſrael with a high voice: † Curſed be the man that ma- 15
keth a grauen and molten thing, the abomination of our
Lord, the worke of the handes of artificers, and shal put it
:: in ſecrete, and al the people shal anſwer, and ſay: Amen.
† Curſed be he that honoureth not his father and mother. 16
and al the people shal ſay: Amen. † Curſed be he that remo- 17
ueth his neighbours boundes. and al the people shal ſay:
Amen. † Curſed be he that maketh the blinde to goe amiſſe 18
in his iourney. and al the people shal ſay: Amen. † Curſed 19
be he that peruerteth the iudgement of the ſtranger, of the
pupil and the widow. and al the people shal ſay: Amen.
† Curſed be he that ſleepeth with his fathers wife, and re- 20
mealeth the couer of his bedde. and al the people shal ſay:
Amen. † Curſed be he that lyeth with any beaſt. and al the 21
people shal ſay: Amen. † Curſed be he that ſleepeth with 22
his ſiſter, the daughter of his father, or of his mother. and al
the people shal ſay: Amen. † Curſed be he that ſleepeth 23
with his mother in law. and al the people shal ſay: Amen.
† Curſed be he that ſecretely ſtriketh his neighbour. and al 24
the people shal ſay: Amen. † Curſed be he that taketh giftes, 25
to kil the ſoule of innocent bloud. and al the people shal ſay:
Amen.

:: The ancientes of euerie tribe.
:: The Leuites proper office was to bleſſe.
:: But by occaſion of ſinne their office was alſo to pronounce curſes.
:: Though the ſinnes were ſecrete, yet the offenders were curſed: publique ſinnes were alſo publikely puniſhed.

26 Amen. † Curſed be he that obydeth not in the wordes of this law, and fulfilleth them not in worke. and al the people shal ſay: Amen.

CHAP. XXVIII.

Diuers bleſsings are promiſed to the obſeruers of Gods commandmentes. 15. and curſes threatned to tranſgreſſors.

1 BVT if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandementes, which I command thee this day, our Lord thy God wil make thee
2 higher then al nations, that be on the earth † And :: al theſe bleſſinges shal come vpon thee, and ouertake thee: yet ſo if
3 thou heare his preceptes. † Bleſſed shalt thou be in the citie,
4 and bleſſed in the field. † Bleſſed shal be the fruite of thy wombe, and the fruite of thy ground, and the fruite of thy cattel, the troupes of thy heardes, & the foldes of thy sheepe.
5 † Bleſſed shal thy barnes be, and bleſſed :: thy remaines.
6 † Bleſſed shalt thou be comming in and going out.
7 † Our Lord wil geue thyne enemies, that riſe vp againſt thee, to fal downe in thy ſight: one way they shal comme againſt
8 thee, and ſeuen wayes they shal flee from thy face. † Our Lord wil ſend forth bleſſing vpon thy cellars, and vpon al the workes of thy handes: and wil bleſſe thee in the land, that
9 thou shalt receiue. † Our Lord wil rayſe thee vp vnto him ſelf to be a holie people, as he ſware to thee: If thou keepe the commandmentes of our Lord thy God, and walke in his
10 waies. † And al the people of the earth shal ſee that the name of our Lord is inuocated vpon thee, and they shal feare thee.
11 † Our Lord wil make thee abound with al goodes, with the fruite of thy wombe, and the fruite of thy cattel, with the fruite of thy land, which our Lord ſware to thy fathers that
12 he would geue thee. † Our Lord wil open his moſt excellent treaſure, the heauen, that it may geue rayne to thy land in due ſeaſon: and wil bleſſe al the workes of thy handes. And thou shalt lend to many nations, and thy ſelf shalt take
13 lone of no man. † And our Lord ſhal make thee :: the heade, and not thr taile: and thou shalt be alwaies aboue, and not vnder: :: yet ſo, if thou wilt heare the commandmentes of our Lord thy God which I command thee this day, and keepe
14 and doe them, † and decline not from them neither to the right hand, nor to the left, nor folow ſtrange goddes, nor

:: Temporal bleſſings belonged to ſenſual people of the old teſtament: now the poore in ſpirite are bleſſed, that mourne, and ſuffer perſecution for truth and iuſtice.

:: The poore beig releeued of thy ſuperfluitie shal bleſſe thee.

:: Thou ſhalt rule ouer others & none ouer thee.

:: Yet alwaies with this condition: if thou ſerue God.

ſerue them. † But if thou wilt not heare the voice of our 15
Lord thy God, to keepe, and doe al his commandmentes and
ceremonies, which I command thee this day,:: al theſe curſes
shal come vpon thee, and ouertake thee. † Curſed shalt thou 16
bein the citie, curſed in the field. † Curſed shal thy barne 17
be, and curſed thy remaines. † Curſed shal be the fruite of 18
thy wombe, and the fruite of thy ground, the heardes of thy
oxen, and the flockes of thy sheepe. † Curſed shalt thou be 19
comming in, and curſed going out. † Our Lord shal ſend 20
vpon thee famine & hunger, and rebuke vpon al the
workes, which thou shalt doe: vntil he conſume, and deſtroy
thee quickly, for thy moſt wicked inuentions, wherein thou
haſt forſaken me. † Our Lord ſette the peſtilence vpon thee, 21
vtil he conſume thee out of the land, which thou shalt enter
in to poſſeſſe. † Our Lord ſtrike thee with pouertie, with 22
the feuer and cold, with burning and heate, and with corrupt
ayre and blaſting, and purſew thee til thou perish. † Be the 23
heauen, that is ouer thee, of braſſe: and the ground, that
thou treadeſt, of yron. † Our Lord geue duſt for rayne vpon 24
thy land, and ashes deſcend from heauen vpon thee, til thou
be conſumed. † Our Lord deliuer thee to fal downe before 25
thyne enemies. one way goe thou forth againſt them, and flee
ſeuen, and be thou diſperſed through out al the kingdomes
of the earth. † and be thy carcaſſe meate to al the fowles of 26
the ayre, and beaſtes of the earth, and be there none to driue
them away. † Our Lord ſtrike thee with the boile of Ægypt, 27
and the part of thy bodie, by the which dung is caſt out, with
ſcabbe alſo and itche: ſo that thou canſt not be cured: † Our 28
Lord ſtrike thee with madnes & blindnes and furie of minde,
† and grope thou at midday as the blinde is wont to grope 29
in the darke, and direct not thy wayes. And at al times ſu-
ſteyne thou wrong, and be thou oppreſſed with violence,
neither haue thou any to deliuer thee. † Take thou a wife, 30
and an other ſleepe with her. Build thou a houſe, and dwel
not therin. Plant thou a wineyard, and take not the vintage
there of. † Be thy oxe immolated before thee, and thou not 31
eate therof. Be thy aſſe taken away in thy ſight, and not re-
ſtored to thee. Be thy sheepe geuen to thyne enemies, and be
there none to helpe thee. † Be thy ſonnes and thy daughters 32
deliuered to an other people, thyne eies ſeing, and daſeling
at the ſight of them al the day, and be there no ſtrength in

thy

:: Thus moſt cõmonly ſinners were curſed in the old Teſtament, but ſuch as now ſerue not God rightly, and yet proſper in this world, shal in a moment deſcend into hel. *Iob. 21.*

33 thy hand. † The fruites of thy land, and al thy labours let
a people eate, which thou knoweſt not: and be thou alwaies
34 ſuſteyning calumnie, and oppreſſed al dayes, † and aſtoni-
shed at the terrour of thoſe thinges, which thyne eies shal
35 ſee. † Our Lord ſtrike thee with a verie ſore botche in the
knees and shankes, and be thou vncurable from the ſole of
36 the foote vnto the toppe of thy head. † Our Lord shal
bring thee, and thy King, whom thou shalt appoint ouer thee,
vnto a nation, which thou and thy fathers know not: and
there thou shalt ſerue ſtrange goddes, wood and ſtone.
37 † And thou shalt be deſtroyed for a prouerbe and fable to
38 al peoples, vnto whom our Lord shal bring thee in. † Thou
shalt caſt much ſeede into the ground, and gather litle: be-
39 cauſe the locuſtes shal deuoure al thinges. † Thou shalt plant
a vineyard, and digge, and the wine thou shalt not drinke,
nor gather any thing therof: becauſe it shal be waſted with
40 wormes. † Thou shalt haue oliues in al thy borders, and
shalt not be anointed with the oyle: becauſe they shal droppe
41 away, & perish. † Thou shalt begette ſonnes and daughters,
and shalt not enuoy them: becauſe they shal be ledde into
42 captiuitie. † Al thy trees and the fruites of thy ground the
43 blaſting shal conſume. † :: The ſtranger that liueth with
thee in the Land, shal aſcend ouer thee, and shal be higher:
44 and thou shalt deſcend downeward, and be inferior. † He
shal lend thee, and thou shalt not lend him. He shal be as
45 the head, and thou shalt be the tayle. † And al theſe curſes
shal come vpon thee, and purſewing shal ouertake thee, til
thou perish: becauſe thou heard not the voice of our Lord
thy God, nor kept his commandmentes and ceremonies
46 which he commanded thee. † And they shal be in thee as
47 ſignes and wonders, and in thy ſeede for euer: † becauſe
thou didſt not ſerue our Lord thy God in ioy, and gladnes of
48 hart, for the abundance of al thinges. † Thou shalt ſerue
thine enemie, whom our Lord wil ſend vpon thee, in hunger,
and thirſt, and nakednes, and al penurie: and he shal put an
49 yron yoke vpon thy necke, til he conſume thee. † Our Lord
wil bring vpon thee a Nation from a farre, and from the vt-
termoſt endes of the earth, in likenes of an eagle that flieth
with vehemencie: whoſe tongue thou canſt not vnderſtand:
50 † a verie malapert Nation, that wil attribute nothing to the
51 ancient, nor haue pitie on the litle one, † and wil deuoure

:: After manie other plagues and puniſhments, at laſt the Iewes refuſing and perſecutig Chriſt, were reiected, and Gentiles called into the Church, and aduanced aboue them. *Theod. q. 34. in Deut.*

the fruite of thy cattel, and the fruites of thy Land: vntil
thou perish, and wil not leaue thee wheate, wine, and oile,
heardes of oxen, and flockes of sheepe: vntil it deſtroy thee,
† and conſume thee in al thy cities, and thy ſtrong and highe 52
walles be deſtroyed, wherin that hadſt confidence in al thy
Land. Thou shalt be beſieged within thy gates in al thy Land,
which our Lord thy God wil geue thee: † and thou shalt 53
eate the fruite of thy wombe, and the flesh of thy ſonnes and
of thy daughters, which our Lord thy God ſhal geue thee,
in the diſtreſſe and vaſtation wherwith thyne enemie shal
oppreſſe thee. † The man that is delicate in thee, and very 54
riotious, shal much enuie his owne brother, and his wife,
that lieth in his boſome, † ſo that he shal not geue them of 55
the flesh of his children, which he wil eate: becauſe he hath
nothing els in the ſiege and penurie, wherwith thine ene-
mies shal waſte thee within al thy gates. † The tender and de- 56
licate woman, that could not goe vpon the ground, nor ſette
downe her foote for ouer much nicenes and tendernes, wil
enuie her husband, that lyeth in her boſome, vpon the flesh
of her ſonne, and daughter, † and the filthines of the after 57
birthes, that come forth from the middes of her thighes, and
vpon the children that are borne the ſame howre. for they
shal eate them ſecretely becauſe of the penurie of al thinges,
in the ſiege and vaſtation, wherwith thine enemie shal op-
preſſe thee within thy gates. † Vnleſſe thou keepe, and doe 58
al the wordes of this law, that be written in this volume,
and feare his name glorious and terrible, that is. Our
Lord thy God: † our Lord shal increaſe thy plagues, and 59
the plagues of thy ſeede, greate plagues and continuing,
ſore infirmities and perpetual. † and he shal turne vpon thee 60
al the afflictions of Ægypt, which thou didſt feare, and they
shal cleaue to thee. † Moreouer alſo al the diſeaſes, and pla- 61
gues, that be not written in the volume of this law, our Lord
wil bring vpon thee, til he conſume thee: † and you shal re- 62
maine few in number, which before was as the ſtarres of hea-
uen for multitude, becauſe thou heardſt not the voice of our
Lord thy God. † And as before our Lord reioyced vpon you, 63
doing good to you, and multiplying you: ſo he shal reioyſe
deſtroying and ſubuerting you, ſo that you may be taken
away from the Land, which thou shalt enter to poſſeſſe.
† Our Lord shal diſperſe thee into al peoples, from the far- 64
theſt

theſt partes of the earth to the endes therof: and there thou
shalt ſerue ſtrange goddes, which thou art ignorant of and
65 thy fathers, woode and ſtone. † In thoſe nations alſo thou
shalt not be quiet, neither shal there be reſting for the ſteppe
of thy foote. For our Lord wil geue thee a feareful hart, and
66 daſeling eies, and a ſoule conſumed with penſifenes: † and
thy life shal be as it were hanging before thee. Thou shalt
67 feare night and day, and thou shalt not truſt in thy life. † In
the morning thou shalt ſay: Who wil graunt me euening? and
at euening: Who wil grant me morning? for the feareſulnes
of thy hart, wherwith thou shalt be terrified, and for thoſe
68 thinges, which thou shalt ſee with thine eies. † Our Lord
shal bring thee againe with shippes into Ægypt by the way,
wherof he ſaid to thee that thou shouldeſt ſee it no more.
There shalt thou be ſould to thine enemies for bondmen and
bondweomen, and no man shal bye you.

CHAP. XXIX.

A couenant and oath is made betwen God and his people (with commemoration of ſundrie benefites by them receiued) that keping his law they shal be more bleſſed: and breaking the ſame shal ſuſteine the threatned punishmentes.

1 THESE are the wordes of the couenant which our Lord
commanded Moyſes to make with the children of Iſ-
rael in the Land of Moab: beſide that couenant which he
2 made with them in Horeb. † And Moyſes called al Iſrael,
and ſaid to them: you ſaw al thinges, that our Lord did be-
fore you in the Land of Ægypt to Pharao, and to al his ſeruan-
3 tes, and to his whole land, † the great tentations, which
thine eies haue ſeene, thoſe mightie ſignes, and wonders,
4 † and our Lord :: hath not geuen you a hart to vnderſtand,
and eies to ſee, and eares that can heare, vnto this preſent
5 day. † He hath brought you fourtie yeares by the deſert: your
garmentes are not worne out, neither are the shoes of your
6 feete conſumed with age. † Breade you haue not eaten, wine
and ſicer you haue not drunke: that you might know that I
7 am the Lord your God. † And you came to this place: and
there came forth Sehon the King of Heſebon, and Og the
King of Baſan, meeting vs to fight. And we ſtroke them,
8 † and tooke their land, and deliuered it in poſſeſſion to Ru-
9 ben and Gad, and the half tribe of Manaſſes. † Keepe ther-
fore

:: For ſinnes paſt God letteth ſome runne into reprobate ſenſe, permitting them to their owne freewil, who being voide of grace wilfully obdurate them ſelues. *Theod. q. 37. in Deut.*

fore the wordes of this couenant, and fulfil them: that you
may vnderſtand al thinges that you doe. † You ſtand this 10
day al before our Lord your God, your princes, and tribes,
and ancientes, and doctors, al the people of Iſrael, † your 11
children and your wiues, and the ſtrangers that abide with
thee in the campe, beſides the cutters of wood, and them,
that carie water: † that thou mayeſt paſſe in the couenant 12
of our Lord thy God, and in the oath which in this day our
Lord thy God maketh with thee: † that he may rayſe thee 13
vp a people to him ſelfe, and he be thy God as he hath ſpoken
to thee, and as he ſware to thy fathers, Abraham, Iſaac, and
Iacob. † Neither with you onlie doe I make this couenant, 14
and confirme theſe oathes, † but with al that be preſent and 15
abſent. † For you know how we dwelt in the Land of Ægypt, 16
and how we haue paſſed through the middes of nations,
which paſſing through † you haue ſeene their abominations 17
and filth, that is to ſay, their Idols, wood and ſtone, ſiluer and
gold, which they worshipped. † Leſt perhaps there be among 18
you man or woman, familie or tribe, whoſe hart is turned
away this day from our Lord God, to goe and ſerue the goddes
:: A mind ſecretly infected withidolatrie. of thoſe Nations: and there be among you :: a roote bringing
forth gal and bitternes. † And when he shal heare the wordes 19
of this oath, he bleſſe him ſelfe in his hart, ſaying: I shal haue
place, and walke in the prauitie of my hart: and the :: drun-
::The appetite drunken with pleaſures thirſteth ſtil more. ken take to her the thirſtie, † and our Lord forgeue him not: 20
but then his furie moſt ſpecially fume, and his zeale againſt
that man, and al the curſes ſitte vpon him, that be written in
this volume: and our Lord aboliſh his name vnder heauen,
† and conſume him vnto perdition out of al the tribes of 21
Iſrael, according to the curſes, that are conteyned in the
Booke of this law and couenant. † And the generation fo- 22
lowing shal ſay, and the children that shal be borne from
thence forth, and the ſtrangers, that shal come from a farre,
ſeeing the plagues of that Land, and the infirmities, wher-
with our Lord hath afflicted it, † burning it with brimſtone, 23
and heate of the ſalt, ſo that it can no more be ſowen, nor
any grene thing ſpring therof, after the example of the ſub-
uerſion of Sodom and Gomorrha, Adama, and Seboim,
which our Lord ſubuerted in his wrath and furie. † And al 24
the Nations shal ſay: Why hath the Lord done thus to this
Land? what is this exceding wrath of his furie? † And they 25

shal

shal answer: Because they forsooke the couenant of the Lord, which he made with their fathers, when he brought them
26 out of the Land of Ægypt: † and they haue serued strange goddes, and adored them, whom they knew not, and to
27 whom they had not beene designed: † therfore the furie of the Lord was wrath against this Land, to bring vpon it al
28 the curses, that are written in this volume: † and he hath cast them out of their land, in wrath and furie, and in verie great indignation, and hath throwen them into a strange
29 land, as this day it is proued. † Thinges hidden, :: to our Lord God: which are manifest, to vs and to our children for euer, that we may doe al the words of this Law.

:: Secrete thinges are knowne to God, manifest thiges to men *Theod. q. 38. in Deut.*

CHAP. XXX.

If the children of Israel, offending and falling into the forsaide curses shal repent, God wil restore them to his blessings againe. 11. *leauing it in their powre to serue him if they wil,* 17. *and therfore warneth them that the impenitent shal assuredly perish, because hauing life and death, blessing and cursing proposed, they choose the worse.*

1 THERFORE when al these wordes shal be come vpon thee, the blessing or cursing, which I haue sette forth before thee: & thou be touched with repentance of thy hart in al nations, into which our Lord thy God dispersed thee,
2 † and shalt returne to him, and obey his commandmentes, as I this day command thee, with thy children, in al thy hart,
3 and in al thy soule: † our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee, and gather thee againe out of al the peoples, into which he dispersed
4 thee before. † If thou be dispersed as farre as the poles of heauen, thence wil our Lord thy God draw thee backe,
5 † and wil take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obteyne it: and blessing thee, wil make thee to be :: of a greater number,
6 then were thy fathers. † Our Lord thy " God wil circumcise thy hart, and the hart of thy seede: that thou mayest loue oure Lord thy God in al thy hart, and in al thy soule, that
7 thou mayest liue. † And al these curses he wil turne vpon
8 thine enemies, and them that hate and persecute thee. † But thou shalt returne, and heare the voice of our Lord thy God, and shalt doe al the commandmentes which I command
9 thee this day: † and our Lord wil make thee abound in al

:: Some sinners through great repentance become more vertuous, and are more rewarded then some that offended lesse.

the workes of thy handes, in the iſſue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of al thinges. For our Lord wil returne to reioyſe vpon thee in al riches, as he reioyſed in thy fathers: † yet ſo, 10 if thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy ſoule. † This commandment, that I command thee this daie, 11 " is not aboue thee, nor ſo farre of, † nor ſituated in heauen 12 that thou maieſt ſay: Which of vs is able to aſcend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? † Nor placed beyond the ſea: that thou mayeſt pre- 13 tend, and ſay: Which of vs can paſſe ouer the ſea, and bring it euen vnto vs: that we way heare, and doe that which is commanded? † But the word is very neere thee, in thy 14 mouth and in thy hart, to doe it. † Conſider that I haue 15 " ſet before thee this day life and good, and contrariewiſe death and euil: † that thou mayeſt loue our Lord thy God, 16 and walke in his waies, and keepe his commandmentes and ceremonies and iudgementes: and thou mayeſt liue, and he multiplie thee, and bleſſe thee in the Land, which thou ſhalt enter to poſſeſſe. † But if thy hart be auerted, and thou wilt 17 not heare, and deceaued with errour thou adore ſtrange goddes, and ſerue them: † I foretel thee this day that thou 18 ſhalt perish, and abide a litle time in the Land, which paſſing ouer Iordan, thou ſhalt enter to poſſeſſe. † " I cal for wit- 19 neſſes this day heauen and earth, that I haue propoſed to you life and death, bleſſing and curſing. :: Chooſe therfore life, that both thou mayeſt liue, and thy ſeede: † and mayeſt loue 20 our Lord thy God, and obey his voice, and cleaue to him (for he is thy life, and the length of thy daies) that thou mayeſt liue in the Land, for the which our Lord ſware to thy fathers, Abraham, Iſaac, and Iacob, that he would geue it them.

:: God gaue man libertie to chooſe, what he would folow. *S. Amb. in Pſal.* 40.7.10

ANNOTATIONS.

CHAP. XXX.

By grace men are made able to kepe Gods cõmandments

6. *God wil circumciſe thy hart.*] Moſt true it is, that of our ſelues, without Gods grace none can kepe or fulfil the commandmentes. But he, whoſe hart God doth circumciſe, is therby made able to loue God with al his hart, and with al his ſoule. And except ſome hartes were thus circumciſed, and ſo made able to loue God aboue al, and conſequently their neighboures, God ſhould not performe his promiſe, that he wil circumciſe the hart of ſome.

S. Aug. de nat. et grat. c. 69. et q. 54. in Deut. Theod q. 38. in Deut. S. Cypri. li. 3. c. 52. ad Quir. S. Amb. in Pſal. 40.

11. *Is not a' eue thee,*] VVhen thou art ſtirred vp, aſſiſted, and indued with Gods grace, the commandment of God *is not* (then) *aboue thee,* nor farre of from thee, but very nere thee, in thy mouth (to confeſſe God, and his truth) and in thy hart, to do it. But you wil aske: How then cometh it to paſſe, that manie hauing receiued ſufficient grace, yet do not kepe Gods commandmentes? God him ſelf anſwereth:

So the commandmentes are not impoſſible.

15. That he *hath ſet before thee life and good, and contrariwiſe death and euil;* he inuiteth and helpeth, yet forceth thee not: he geueth thee powre & abilitie, helping and not deſtroying thy freewil, that thou maiſt loue our Lord thy God, walke in his wayes, and kepe his commandements. But if thy hart be auerted and (v. 17.) *thou wilt not heare,* thou ſhalt periſh. Againe God inculcateth:

Freewil.

19. *I cal for witneſſes heauen and earth,* that I haue *propoſed* to you life and death, bleſſing and curſing. *Chooſe* therfore life &c. VVhat Doctor can teach more plainly the poſſibilitie of keeping Gods commandmentes, and frewil in man, then this text of holie Scripture?

CHAP. XXXI.

Moyſes ſubſtituteth Ioſue his ſucceſſour in temporal gouernment. 9. deliuereth the law to the Prieſtes. 16. God fortelleth that the people wil often forſake him, and that he wil punish them. 19. commandeth Moyſes to write a canticle, (an abrigement of the Law) eaſie to be remembred. 25. and in further teſtimonie againſt them, the Leuites muſt put this booke in the arke of couenant.

The fourth part. An exhortation to ſerue God, with predictiō of their often ſinnes and puniſhmentes.

1 MOYSES therfore went, and ſpake al theſe wordes
2 to al Iſrael, † and ſaid to them: I am this day a hundred and twentie yeares old, I can not :: goe out and come in any longer, eſpecially wheras our Lord alſo hath ſaid to me:
3 Thou ſhalt not paſſe ouer this Iordan. † Our Lord therfore thy God wil paſſe ouer before thee: he wil deſtroy al theſe nations in thy ſight, and thou ſhalt poſſeſſe them: and this Ioſue ſhal paſſe ouer before thee, as our Lord hath ſpoken.
4 † And our Lord ſhal doe to them as he did to Sehon and Og
5 the kinges of the Ammorheites, and to their land, and ſhal deſtroy them. † Therfore when our Lord ſhal haue deliuered
6 theſe alſo to you, you shal doe in like manner to them as I haue commanded you. † Doe manfully, and be ſtrengthned: feare not, neither tremble ye at their ſight: becauſe our Lord thy God him ſelfe is thy conductor, and wil not leaue, nor
7 forſake thee. † And Moyſes called Ioſue, and ſaid to him before al Iſrael: Take courage, and be ſtrong: for thou ſhalt bring in this people into the Land, which our Lord ſware that he would geue to their fathers, and thou ſhalt diuide it
8 by lotte. † And our Lord that is your conductor, him ſelfe

:: He meaneth that he cā not exerciſe the office of a captaine general, and bring the people into the promiſed land.

wil be with thee: he wil not leaue, nor forſake thee: feare not, neither dread thou. † Moyſes therfore wrote this law, 9
and deliuered it to the prieſtes the ſonnes of Leui, which caried the arke of the couenant of our Lord, and to al the ancientes of Iſrael. † And he commanded them ſaying: After 10
ſeuen yeares, in the yeare of remiſſion, in the ſolemnitie of tabernacles, † when al come together out of Iſrael, to ap- 11
peare in the ſight of our Lord thy God in the place, which our Lord thal chooſe, thou shalt read the wordes of this law before al Iſrael, they hearing, † and the people being aſſem- 12
bled together, as wel men as wemen, children, and ſtrangers, that are within thy gates: that hearing they may learne, and feare our Lord your God, and keepe, and fulfil al the wordes of this law. † Their children alſo who now are ignorant; that 13
they may heare, and feare our Lord their God, al the daies that they liue in the Land, which paſſing ouer Iordan you goe to obteyne. † And our Lord ſaid to Moyſes: Behold the daies of 14
thy death are nigh: cal Ioſue, and ſtand ye in the tabernacle of teſtimonie, that I may command him. Moyſes therfore and Ioſue went, and ſtoode in the tabernacle of teſtimonie,
† and our Lord appeared there in the piller of a cloude: 15
which ſtood in the entring of the tabernacle. † And our 16
Lord ſaid to Moyſes: Behold thou ſhalt ſleepe with thy fathers, and this people ryſing vp wil fornicate after ſtrange goddes in the Land, to the which it entreth to dwel therein: there wil they forſake me, and wil make the couenant, which I haue made with them, of none effect. † And my furie shal 17
be wrath againſt them in that day: and I wil forſake them, and wil hide my face from them, and they shal be deuoured: al euils and afflictions shal finde them, ſo that they shal ſay in that day: In truth becauſe God is not with me, theſe euils haue found me. † But I wil hide, and keepe cloſe 18
my face in that day, for al the euils, which they haue done, becauſe they haue folowed ſtrange goddes. † Now therfore 19
write vnto you :: this canticle, and teach the children of Iſrael: that they know it by hart, and ſing it by mouth, and this ſong be vnto me for :: a teſtimonie among the children of Iſrael. † For I wil bring them into the Land, for the which 20
I ſware to their fathers, flowing with milke and honie. And when they haue eaten, and are ful, and fatte, they wil turne away to ſtrange goddes, and ſerue them: and wil detract from

:: Meeter is more eaſily kept in memorie then proſe.

:: And ſo by this Canticle they are conuinced that they were a-

21 from me, and make my couenant of none effect. † After that manie euils and afflictions shal haue found them, this canticle shal answer them for a testimonie, which no oblivion shal take away out of the mouth of their seede. For I know their cogitations, what thinges they are about to doe this day, before that I bring them into the Land, which I
22 haue promised them. † Moyses therfore wrote the canticle,
23 and taught it the children of Israel. † And our Lord commanded Iosue the sonne of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the
24 Land, which I haue promised, and I wil be with thee † Therfore after that Moyses wrote the wordes of this law in a vo-
25 lume, and finished it: † he commanded the Leuites, that
26 caried the arke of the couenant of our Lord, saying: † Take this booke, and put it in the side of the arke of the couenant of out Lord your God: that it may be for a testimonie against
27 thee. † For I know thy contention, and thy most stiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contentiously against our Lord: how much more
28 when I shal be dead? † Gather to me al the ancientes by your tribes, and your doctors, and I wil speake these wordes in their hearing, and wil inuocate against them heauen and
29 earth. † For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue commanded you: and euils shal come vpon you in the later times, when you shal doe euil in the sight of our Lord, to
30 prouoke him by the workes of your handes. † Moyses therfore spake, in the hearing of the whole assemblie of Israel, the wordes of this song, and finished it euen to the end.

bundantly for warned, not to breake couenāt with God.

The eleuenth prophecie in the office before Masse on Easter eue. And the third on whitsun-eue.

CHAP. XXXII.

A Canticle of the Law, wherin the people are exhorted to serue God, for his perfect goodnes, for his singular benefites, for their former ingratitude, and for his mersie ful mixed with his punishmentes. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyses is commanded to goe into a mountaine, whence he shal see the promised land, but not enter into it.

The canticle at Laudes on Saturday.

1 HEARE ye :: heauens what thinges I speake, the earth heare the wordes of my mouth.

a Al thinges in heauen and in earth testifie, that God dealeth wel with his people.

2 † My [b] doctrine grow together as raine, my speach flow as the dew, as it were a shower vpon the herbe, and as it were droppes vpon the grasse.

b. Doctrine doth fructifie in good soules as raine & dew in the ground.

c. Mans firſt dutie is to praiſe God.

† [c] Becauſe I wil inuocate the name of our Lord: geue magnificence to our God. 3

† The workes of God be perfect, and al his waies iudgementes: God is faithful, and without any iniquitie, iuſt and right. 4

d. The next, to acknowledge his owne ſinnes & defectes

† They [d] haue ſinned to him, and not his children in filthines: a froward and peruerſe generation. 5

† Theſe thinges doeſt thou render to our Lord thou fooliſh and vnwiſe people? Is not he thy father, that hath poſſeſſed thee, and made, and created thee? 6

† Remember the old daies, thinke vpon euerie generation: aske thy father, and he wil declare to thee: thy elders, and they wil tel thee. 7

e. At the towre of Babel.

† When the higheſt [e] diuided the nations: when he ſeparated the ſonnes of Adam, he appointed the limites of people 8

f. Iſrael being but one people poſſeſſed the inheritance of ſeuen other nations.

according to [f] the number of the children of Iſrael.

† But our Lords part, is his people: Iacob the corde of his inheritance. 9

g. God choiſe Iſrael to be his peculiar people of mere grace and protected them.

† He [g] found him in a deſert land, in a place of horrour, and of waſt wildernes: he ledde him about, and taught him: and kept him as the apple of his eye. 10

† As the eagle prouoking her young to flie, and houering ouer them, hath he ſpred his winges, and he hath taken him, and caried him on his shoulders. 11

h. Bees without mens induſtrie made honie in the rockes.

† Our Lord onlie was his guide: and there was not with him a ſtrange God. 12

i. Oliue trees proſpered in ſtonie places.

† He placed him ouer an high land: that he might eate the fruites of the fieldes, that he might ſucke [h] honie out of the rocke, and [i] oile out of the hardeſt ſtone. 13

† Butter from the heard, and milke of the ſheepe with the fatte of lambes, and of rammes the ſonnes of Baſan: and bucke goates with the marow of wheate, and might drinke the bloud of the grape moſt pure. 14

k. Temporal proſperitie occaſion of the Iewes reuolting from God

† The [k] beloued was made groſſe, and ſpurned: made groſſe, fatted, dilated, he left God his maker, and departed from God his ſaluation. 15

† They prouoked him in ſtrange goddes, and in abominations ſtirred him to anger. 16

l. Noueltie alureth carnal people to idolatrie and hereſie.

† They immolated to diuels and not to God, to goddes, which they knew not: there came [l] new & freſh ones, whom their fathers worshipped not. 17

† God

18 † God that begatte thee thou haſt forſaken, and haſt " for-
gotten our Lord thy creatour.
19 † Our Lord ſaw, and was moued to wrath: becauſe his
ſonnes and daughters prouoked him.
20 † And he ſaid: [m] I wil hide my face from them, and wil
conſider their laſt: for it is a peruerſe generation, and vn-
faithful children.
21 † They [n] haue prouoked me in that, which was no God,
and haue angred me in their vanities: and I wil prouoke them
in that, which is no people, and in [o] a foolish nation wil I
anger them.
22 † A fyre is kindled in my wrath, and shal burne euen to
the loweſt partes of hel: and shal deuoure the earth with her
ſpring, and shal burne the foundations of mountaines.
23 † I wil heape euils vpon them, and myne arrowes I wil
ſpend in them.
24 † They shal be conſumed with famine, and birdes shal
deuoure them with moſt bitter biting: the teeth of beaſtes
wil I ſend vpon them, with the furie of thoſe that traile vpon
the ground, and creepe.
25 † Without shal the ſword deuoure them, & within feare-
fulnes, the young man and the virgin together, the ſucking
child with the old man.
26 † I ſaid: Where are they? I wil make their memorie to
ceaſe from among men.
27 † But [p] for the wrath of the enemies I haue differred: leſt
perhaps their enemies might be proude, and would ſay: Our
mightie hand, and not the Lord, hath done al theſe thinges.
28 † A nation without counſel is it, and without wiſedome.
29 † O that they were [q] wiſe, and vnderſtoode, and would
prouide for their laſt.
30 † How should one purſew a thouſand, and two put ten
thouſand to flight? was it not therfore, becauſe their God
ſold them, and our Lord incloſed them?
31 † For our Lord is not as their goddes: [r] our enemies alſo
are iudges.
32 † Of the vineyard of Sodom, is their vineyard, and of the
ſuburbes of Gomorrha: their grape the grape of gall, and
the cluſters moſt bitter.
33 † The gall of dragons their wine, and the venime of Aſpes
vncurable.

m. For their peruerſnes God withdrew his helpe from them.
n. God firſt loueth, before anie man loueth him, but men firſt forſake God, before he forſake them.
o. The Iewes reputed moſt Gētiles fooliſh yet now they are infetior to al.
p. For iuſt cauſes God ſome times differreth puniſhment.
q. True wiſdome *conſidereth* thinges paſt, *vnderſtandeth* things preſent, and *prouideth* for things to come.
r. Al infideles confeſſe more Maieſty in the true God and in his Religiō, then in their owne.

† Arc

Are not theſe thinges laid vp with me, and ſigned in my treaſures? 34

† Reuenge is myne, and I wil repay them in time, that their foote may ſlide: the day of perdition is at hand, and the times make haſt to be preſent. 35

† Our Lord wil iudge his people, and wil haue mercie on his ſeruantes: he shal ſee that their hand is weakened, and 36

f. Euen ſuch offenders as thinck them ſelues ſecure, eſcape not.

f the shut vp alſo haue fayled, and the reſidew be conſumed.

† And he shal ſay: Where are their goddes, in whom they had confidence. 37

† Of whoſe victimes they did eate fatte, and dranke the wine of their libamentes: t Let them ariſe, and help you, and protect you in neceſſitie. 38

t. It is vnpoſſible that falſe goddes ſhould helpe their ſolowers in neceſſitie.

† See ye that I am onlie, and there is no other God beſides me: I wil kil, and I wil make to liue: I wil ſtrike, and I wil heale, and there is none that can deliuer out of my hand. 39

† I will lift vp my hand to heauen, and wil ſay: I liue for euer. 40

† If I shal whette my ſword as the lightening, and my hand take iudgement: I wil repay vengeance to myne enemies, and them that hate me wil I requite. 41

† I wil embrew my arrowes with bloud, and my ſword ſhal deuoure flesh, of the bloud of the ſlaine and of captiuitie, of v the bare head of the enemies. 42

v. The vaine counſel of the wicked being detected ſhal be puniſhed.

† You gentiles" prayſe his people, becauſe he wil reuenge the bloud of his ſeruantes: and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people. 43

† Moyſes therfore came and ſpake al the wordes of this canticle in the eares of the people, he and Ioſue the ſonne of Nun. † And he finished al theſe wordes, ſpeaking to the children of Iſrael. † and he ſaid to them: Sette your hartes on al the wordes, which I teſtifie to you this day: that you command them to your children to keepe and to doe, and to fulfil al thinges of this law that are written: † for not in vaine are they commanded you, but that euerie one should liue in them: which doing you may continew a long time in the Land, which paſſing ouer Iordan you enter to poſſeſſe. 44 45 46 47

† And our Lord ſpake to Moyſes in the ſame day, ſaying: 48

† Goe vp into this mount Abarim, that is to ſay, of paſſages, into mount Nebo, which is in the Land of Moab againſt Iericho: and ſee the Land of Chanaan, which I wil deliuer to 49

the

the children of Israel to obteyne, and die thou in the mount.
50 † Which going vp vnto thou shalt be ioyned to thy peoples, as Aaron thy brother died in mount Hor, and was layd to his
51 people: † becauſe you did preuaricate againſt me in the middes of the children of Israel at the Waters of contradiction in Cades of the deſert of Sin: and you did not ſanctifie me among the children of Israel.
52 † Ouer againſt shalt thou ſee the Land, and shalt not enter into it, which I wil geue to the children of Israel.

ANNOTATIONS.

CHAP. XXXII.

18. *Forgotten our Lord.*] Caluin (*li.* 1. *Inſtit. c.* 11. *parag.* 9.) contending that it is idolatrie, to worſhip Chriſt in his picture, ſaieth the idolatrie committed about the molten calfe (*Exod.* 32.) conſiſted in worſhipping the true God in that image of a calfe: affirming that *the Iewes vvere not ſo inconſiderate, as not to remember, that it vvas God vvhich had brought them out of the Land of Ægypt.* Quite contrarie to this text, which ſaieth: God that begate thee thou haſt forſaken, and *haſt forgotten* our Lord thy creator. Caluin therfore was either ignorant or forgetful, that the Holie Ghoſt here chargeth them, to haue forſaken and forgotten God the Creator; or els (which is woſe) Knowing and remembring it, he was moſt impudent in auouching the contratie. Caluin contradicteth the holie Scripture.

43. *Praiſe his people.*] In the people of the Iewes were alwayes ſome good, & worthie of praiſe, that ſerued God; and ſometimes ſuffered perſecution for iuſtice; whoſe bloud God promiſed here to reuenge, and for their ſakes to be merciful to others. Al which we ſee was performed, in that God reduced them from captiuitie, and conſerued them after in their countrie til Chriſts time, for ſo he was *propitious to the land of his people.* Alwaies ſome good in the Church of the old Teſtamẽt.

CHAP. XXXIII.

Moyſes bleſſing the tribes of Israel (Simeon omitted) prophecyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath choſen them his peculiar people, ſo they loue and honour him their onlie God.

1 THIS is :: the bleſſing, wherwith Moyſes the man of God bleſſed the children of Israel, before his death.
2 † And he ſaid: Our Lord " came from Sinai, and from Seir is he riſen to vs: he hath appeared from mount Pharan, and with him thousãdes of Saincts. In his right hand a fyrie law.
3 † He hath loued the peoples, al the ſaintes are in his hand: and they that approch to his feete, shal receiue of his doctrine.
4 Moyſes commanded vs a law, the inheritance of the multitude of Iacob.

:: The ancient fathers expound theſe bleſſinges rather of the Church of Chriſt, then of the Iewes Synagogue. *S. Aug. q.* 56. *Theod. q.* 44. *in Deut.*

† He shal be king with the moſt right, the princes of the 5
people being aſſembled with the tribes of Iſrael.

† Liue Ruben, and die he not, and be he litle in number. 6

† This is the bleſſing of Iudas: Heare Lord the voice of 7
Iudas, and bring him in vnto his people: his handes shal fight
for him, and he shal be his helper againſt his aduerſaries.

† To Leui alſo he ſaid: Thy perfection, and thy doctrine 8
be to thy holie man, whom thou haſt proued in tentation,
and iudged at the Waters of contradiction. † He that :: ſaid 9
to his father, and to his mother: I know you not; and to his
brethren: I know you not: & they knew not their children.
These kept thy word, and obſerued thy couenant, † thy 10
iudgementes o Iacob, and thy law o Iſrael: they shal put in-
cenſe in thy furie, and holocauſt vpon thyne altar. † Bleſſe 11
Lord his ſtrength, and receiue the workes of his handes.
Strike the backes of his enemies, and they that hate him, let
them not riſe vp.

:: The prieſtlie tribe muſt eſpecially preferre Gods ſeruice before their neereſt kinred.

† And to Beniamin he ſaid: The beſt beloued of our Lord 12
:: shal dwel confidently in him: as in a bride chamber al the
day shal he abide, and betwen his shoulders shal he reſt.

:: The Temple was built in the tribe of Beniamin, which God more ſpecially protected, and ſo they dwelt more ſecurely. *Theod. q. 45. in Deut.*

† To Ioſeph alſo he ſaid: Of the bleſſing of our Lord be 13
his land, of the fruites of heauen, and the dew, & the depth
lying vnderneth. † Of the pomes of the fruites of the ſunne 14
and moone, † of the toppes of the old mountaynes, of the 15
pomes of the eternal hilles: † and of the fruites of the earth, 16
and of the fulnes therof. The bleſſing of him, that appeared
in the bush, come vpon the head of Ioſeph, and vpon the
crowne of the nazarite among his brethren. † His beautie 17
as of the firſt borne of an oxe, his hornes the hornes of an
vnicorne: in them shal he winow the Nations euen to the
endes of the earth. theſe are the multitudes of :: Ephraim,
and theſe the thouſandes of Manaſſes.

:: Ephraim is preferred before his elder brother, agreable to their granfathers prophetical bleſſing. *Gen. 48.*

† And to Zabulon he ſaid: Reioyſe Zabulon in thy going 18
out, and Iſſachar in thy tabernacles. † They shal cal the peo- 19
ples to the mountaine: there shal they immolate the victimes
of iuſtice. Who shal ſucke the inundation of the ſea as milke,
and the hidden treaſures of the ſandes.

† And to Gad he ſaid: Bleſſed be Gad in breadth: as a 20
lion hath he reſted, and taken the arme and the toppe of the
head. † And he ſaw his principalitie, that in his part the do- 21
ctor was repoſed: which was with the princes of the people,
and

and did the iuſtices of our Lord, and his iudgement with Iſrael.

22 † To Dan alſo he ſaid: Dan a lions whelpe, he ſhal flow largely from Baſan.

23 † And to Nephthali he ſaid: Nephthali shal enioy abundance, and ſhal be ful of the bleſſinges of our Lord: the ſea and the ſouth he shal poſſeſſe.

24 † To Aſer alſo he ſaid: Bleſſed be Aſer in children, be he acceptable to his brethren, and dippe he in oile his foote.

25 † His ſhoe yron and braſſe. As the daies of thy youth, ſo alſo thy old age.

26 † There is no other God as the God of the righteſt: the mounter of heauen is thy helper. By his magnificence the

27 cloudes runne hither and thither, † his habitation is aboue, and vnder the euerlaſting armes: he shal caſt out the enemie from thy face, and shal ſay: Be deſtroyed.

28 † :: Iſrael shal dwel confidently, and alone. The eie of Iacob in the land of corne and wine, and the heauens shal be miſtie with dew.

29 † Bleſſed art thou Iſrael: who is like to thee o people, that art ſaued in our Lord? the ſhield of thy helpe, and the ſword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

:: The ſinne of Zābri a prince of Simeons tribe, in freſh memorie (Nu. 25.) ſemeth to be the cauſe, why this tribe is not partilarly bleſſed, but only in general with al Iſrael.

ANNOTATIONS.
CHAP. XXXIII.

2. *Came from Sinai.*] According to the hiſtorie Moyſes recounteth here three benefites. Firſt that God gaue the Law in Sinai. (*Exod.* 20.) Secondly, he cured thoſe which were bitten with ſerpentes nere to Seir. (*Num.* 21.) Thirdly in mount Pharan he appointed Seuentie ancientes to aſſiſt Moyſes in iudgementes (*Num.* 11.) But according to the Myſterie, which ſpecially is intended, S. Auguſtin (*q.* 56. *in Deut.*) ſaieth this prophecie is not to be negligently paſſed ouer. For it euidently appeareth that this benediction perteineth to a new people, whom Chriſt our Lord hath ſanctified, in whoſe perſon Moyſes ſpake and not in his owne. So in this prophetical and proper ſenſe (ſaieth this Doctor) our Lord and Sauiour cometh from *Sinai*, which is interpreted *tentation*, when he paſſed the tentation of his paſſion and death, *Heb.* 2. *v.* 18. Chriſt riſeth from *Seir*, interpreted *heavie*, for that in the ſimilitude of the fleſh of ſinne, enen of ſinne, he damned ſinne in the fleſh. *Rom.* 8. *v.* 3. He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he geueth abundance of grace in his Church of the new Teſtament; which is a citie ſet vpon a hil. *Mat.* 5.

The prophetical ſenſe of theſe bleſſinges is more certaine, & more euident, then the hiſtorical.

CHAP. XXXIIII.

The fifth part. The death, burial and ſingular praiſe of Moyſes.

Moyſes ſeeth the promiſed land, but is not ſuffered to goe into it, 5. He dieth at the age of 120. yeares. God burieth his bodie ſecretly, and al Iſrael mourne for him thirtie dayes. 9. Ioſue replenished (by impoſition of Moyſes handes) with the ſpirite of God ſuccedeth. 10. But Moyſes for his ſpecial familiaritie with God, and for moſt wonderful miracles is commended aboue al other Prophetes.

MOYSES therfore went vp from the champion of Moab vpon mount Nebo, into the toppe of Phaſga againſt Iericho: and our Lord ſhewed him :: al the land of Galaad as farre as Dan, † and al Nephthali, and the land of Ephraim and Manaſſes, and al the Land of Iuda vnto the vtmoſt ſea, † and the ſouth part, and the bredth of the plaine of Iericho a citie of palmetrees as farre as Segor. † And our Lord ſaid to him: This is the Land, for the which I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeede wil I geue it. Thou haſt ſeene it with thyne eies, and ſhalt not paſſe ouer to it. † And Moyſes the ſeruant of our Lord died there, in the land of Moab, our Lord commanding it: † and he buried him in the valley of the Land of Moab againſt Phogor: and :: no man hath knowne his ſepulchre vntil this preſent day. † Moyſes was an hundred and twentie yeares old when he died: his eie was not dimme, neither were his teeth moued. † And the children of Iſrael mourned him in the champion countrie of Moab thirtie daies: and the daies of their mourning that mourned for Moyſes were accomplished. † And Ioſue the ſonne of Nun was replenished with the ſpirit of wiſedome, becauſe Moyſes did put his handes vpon him. And the children of Iſrael obeied him, and did as our Lord commanded Moyſes. † And there roſe no more a prophete in Iſrael as Moyſes, whom our Lord had knowen face to face, † in al ſignes and wonders, which he ſent by him, to doe in the Land of Ægypt to Pharao, and to al his ſeruantes, and to his whole Land, † and al the ſtrong hand, and great merualles, which Moyſes did before al Iſrael.

:: God eleuated his viſiue powre aboue nature to ſee ſo farre.

:: Onlie Angels (whoſe miniſterie God vſed herein) knew the place of his burial: leſt the Iewes prone to idolatrie might haue honored him for God.

The end of the fiue bookes of Moyſes, conteining the Law.

THE SECOND PART OF THE OLD TESTAMENT: CONTEINING HISTORICAL BOOKES.

The argument of the booke of Iosue.

Histor: Scholast.

VVHETHER *Iosue himself writ this booke (which is the common opinion) or some other, it was euer held vndoubtedly by al, for Canonical Scripture: and according to the distribution of the Whole Bible into* Legal, Historical, Sapiential, and Prophetical *Bookes, this is the first of the historical sorte. But as the fiue precedent called* Legal, *besides the* Law, *comprehend also the historie of the Church, from the beginning of the world nere 2500. yeares, and withal conteine much diuine* Wisdome, *&* Prediction *of thinges to come: so these bookes now folowing called* Historical, *and likewise the* Sapiential *and* Prophetical *ensuing after, participate each with others in their seueral argumentes: euerie one more or lesse inducing Gods seruantes to keepe his* Law; *recording thinges donne; teaching what is most meete to be donne; and foreshewing before hand, thinges donne afterwardes, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeded Moyses in tẽporal gouernment of Gods people, commanding and directing them by lawe and Wisedome; but also* the *same* thinges donne by him, and his verie name (*as S. Hierom, & other Fathers teach*) prefigure our Lord IESVS Christ. *For in Hebrew* IEHOSVA *is the name both of this Capitaine General, the leader of The Israelites ouer Iordan into the Land of promise, and of our Lord and* SAVIOVR, *Who by his Baptisme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie euerlasting. Touching therfore the historie, these foure special thinges are here described. First, the passage of the Israelites ouer Iordan. In the fiue first chapters. Secondly, their conqueste of the promised Land. In the seuen chapters folowing. Thirdly, the partition of the same Land amongst nine Tribes and a half. from the. 13. chap. to the 22. Fourthly, In the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; With Iosues last admonition to them al, to serue God sincerly; and his, and Eleazars death.*

VVhosoeuer was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of seueral argumentes, yet in the same participat ech sorte with others.

The cõtentes of this booke.

Diuided into foure partes.

S. Hiero. epist. ad Paulin. S. Amb. in Psal. 17 S. Aug. li. 18. c. 31. & li. 16. c. 19. Oriua. Iust. Tauch.

THE BOOKE OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Ioſue encoreged by our Lord, 10. *admoniſheth the people to prepare themſelues to paſſe ouer Iordan;* 12. *and al the able men of the tribes of Ruben, Gad, and halfe Manaſſes to march armed before the reſt.* 16. *Al promiſe to doe whatſoeuer he commandeth.*

The firſt part. Of the paſſage of Iſrael ouer Iordan.

AND it came to paſſe after the death 1
of Moyſes the ſeruant of our Lord,
that our Lord ſpake to Ioſue the ſonne
of Nun, the miniſter of Moyſes, and
ſaid to him: † Moyſes my ſeruant is 2
deade: ariſe, and paſſe ouer this Ior-
dan thou and al the people with thee,
into the Land, which I wil geue to the
children of Iſrael. † Euerie place, the ſteppe of your foote 3
ſhal treade, wil I deliuer to you, as I haue ſpoken to Moyſes.
† From the deſert and Libanus vnto the great riuer Euphra- 4
tes, al the land of the Hetheites vnto the great ſea againſt the
going downe of the ſunne, ſhal be your border. † No man 5
ſhal be able to reſiſt you al the daies of thy life: as I haue
beene with Moyſes, ſo wil I be with thee: I wil not leaue,
nor forſake thee, † Take courage, and be ſtrong: for thou 6
ſhalt by lotte diuide to this people the Land, for the which
I ſware to their fathers, that I would deliuer it to them.
† Take courage therfore, and be very ſtrong: that thou keepe 7
and doe al the Law, which Moyſes my ſeruant hath com-
manded thee: decline not from it to the right hand or to the
left, that thou mayeſt vnderſtand al thinges which thou
doeſt. † Let not the volume of this law depart from thy 8
mouth: but thou ſhalt meditate in it daies and nightes, that
thou

thou maieſt keepe and doe al thinges that be written in it:
9 then ſhalt thou direct thy way, and vnderſtand it. † Behold
I command thee, take courage, and be ſtrong. Feare not, and
dreade not: becauſe the Lord thy God is with thee in al the
10 thinges to whatſoeuer thou ſhalt goe. † And Ioſue comman-
ded the princes of the people, ſaying: Paſſe through the middes
11 of the campe, and command the people, and ſay: † Prepare
for your ſelues :: victuals: for after the third day you ſhal
paſſe ouer Iordan, and ſhal enter to poſſeſſe the Land, which
12 our Lord your God wil geue you. † To the Rubenites alſo
13 and Gaddites, and halfe tribe of Manaſſes he ſaid: † Re-
member the word, which Moyſes the ſeruant of our Lord
commanded you, ſaying: Our Lord your God hath geuen
14 you reſt, and al this Land. † Your wiues, and children, and
cattel ſhal tarie in the Land, which Moyſes deliuered to you
beyond Iordan: but paſſe you ouer armed before your bre-
15 thren, al that are ſtrong of hand, & fight for them, † vntil our
Lord geue reſt to your brethren as to you alſo he hath geuen,
and they alſo poſſeſſe the Land which our Lord your God wil
geue them: and ſo returne into the Land of your poſſeſſion,
and you ſhal dwel in it, which Moyſes the ſeruant of our Lord
gaue you beyond Iordan, againſt the ryſing of the ſunne.
16 † And they made anſwer to Ioſue, and ſaid: Al thinges, that
thou haſt commanded vs we wil doe: and whither ſoeuer
17 thou ſhalt ſend vs, we wil goe. † As we obeyed Moyſes in
al thinges, ſo wil we obey thee alſo: only be our Lord thy
18 God with thee, as he was with Moyſes. † He that ſhal gaine-
ſay thy mouth, and not obey al thy wordes, that thou ſhalt
command him, let him die. thou only take courage, and doe
manfully.

:: Beſides Man-
na, which yet
ceaſſed not,
they might if
they would,
prouide other
meate: prefi-
guring that in
the primitiue
Church, it
ſhould be law-
ful to vſe legal
ceremonies,
with euange-
lical rites for a
time, til the
old law were
buried with
honour.

CHAP. II.

Two diſcoueres ſent into Hiericho are hid, and concealed by Rahab: 8. and vpon promiſe of like ſafetie to her whole familie, 21. ſhe helpeth them ſecretly away.

1 THERFORE Ioſue the ſonne of Nun ſent from Setim
two men, to ſpie in ſecrete: and ſaid to them: Goe, and
view the Land, and the citie of Iericho. Who going entred
into the houſe of a woman a harlot, named Rahab, and reſted
2 with her. † And it was told the king of Iericho, and ſaid:
Behold there are men come in hither by night of the children

of

of Iſrael, to ſpie the Land. † And the king of Iericho ſent to 3
Rahab, ſaying: Bring forth the men, that came to thee, and
are entred into thy houſe: for they be ſpies, and are come to
view al the Land. † And the woman taking the men, hid 4
them, and ſaid: I confeſſe they came to me, but :: I knew not
whence they were: † and when the gate was a shutting in 5
the darke, and they withal went out, I know not whither
they be gone: purſew quickly, and you shal ouertake them.
† But she made the men to goe vp into the roofe of her 6
houſe, and couered them with the ſtalke of flaxe, which was
there. † And they that were ſent, folowed them, the way that 7
leadeth to the ford of Iordan: and they being gone out the
gate forwith was shutte. † Neither were they yet a ſleepe 8
that lay hidde, and behold the woman went vp to them, and
ſaid: † I know that the Lord hath geuen this Land to you: for 9
your terrour is fallen vpon vs, and al the inhabitantes of the
Land are become fainte. † We haue heard that the Lord 10
dried vp the water of the Redſea at your entring, when you
came out of Ægypt: and what thinges you did to the two
kinges of the Amorrheites, that were beyond Iordan: Sehon
and Og, whom you ſlew. † And hearing theſe thinges we 11
greatly feared, and our hart fainted, neither did there remaine
ſpirite in vs at your entring in: for the Lord your God he is
God in heauen aboue, & in the earth beneth. † Now therfore 12
ſweare to me by the Lord, that as I haue done mercie with
you, ſo you alſo doe with my fathers houſe: and you geue me
a true ſigne, † that you ſaue my father and mother, my bre- 13
thren and ſiſters, and al thinges that he theirs, and deliuer our
ſoules from death. † Who anſwered her: Be our liues for 14
you vnto death, only if thou betray vs not. And when our
Lord shal haue deliuered vs the land, we wil doe in thee mer-
cie and truth † She therfore did let them downe by a corde 15
out of a window: for her houſe ioyned faſt to the wall. † And 16
she ſaid to them: Goe vp to the mountaines, leſt perhaps they
meete you returning: and there lie hid three daies, til they
returne, and ſo you shal goe on your way. † Who ſaid to her: 17
We shal be quitte from this oath, wherwith thou haſt ſworne
vs: † if we entring the Land, there be this purple corde a 18
ſigne, and thou tie it in the window, by the which thou haſt
let vs downe: and gather thy father and mother, and brethren
and al thy kindred into thy houſe. † He that ſhal goe forth 19
of the

:: Notwithſtanding this officious lie, (which is a venial ſinne) S. Paul, *Heb.* 11. and S Iames (c. 2.) teſtifie, that ſhe was iuſtified by her faith in God, and by good workes towards theſe men. *S. Aug. cont. Mendac. c. 17. See Annot. Iac. 2. v. 25.*

of the doore of thy houſe, his bloud ſhal be vpon his head, and we ſhal be quitte. But the bloud of al, that ſhal be with thee in the houſe, ſhal redound vpon our head, if any man
20 touch them. † But if thou wilt betray vs, and vtter this talke abroade, we ſhal be quitte from this oath, wherwith thou
21 haſt adiured vs. † And ſhe anſwered: As you haue ſpoken, ſo be it done, and diſmiſſing them to goe, ſhe hong the purple
22 corde in the window. † But they walking came to the mountaines, and taried there three dayes, til they returned that purſewed them: for ſeeking euerie way, they found them
23 not. † Who being entred into the citie, the diſcouerers returned, and came downe from the mountaine: and paſſing ouer Iordan, they came to Ioſue the ſonne of Nun, and told him al
24 thinges that had chanced to them, † and ſaid: Our Lord hath deliuered al this land into our handes, and al the inhabitantes therof are ouerthrowen with feare.

CHAP. III.

After three dayes abode by the bankes of Iordan, 3. the Prieſtes with the Arke of God entering firſt into the riuer, 15. the vpper part miraculouſly ſtandeth and ſwelleth, the lower running away, they goe into the midde chanel, and there ſtay, whiles al the people paſſe ouer drie foote.

1 IOSVE therfore ryſing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he, and al the children of Iſrael, and abode there for three
2 dayes. † Which being paſſed, the herauldes went through
3 the middes of the campe, † and beganne to proclaime: :: When you ſhal ſee the arke of couenant of our Lord your God, and :: the prieſtes of the Leuitical ſtocke carying it,
4 ryſe you alſo, and folow them going before: † and let there be betwen you and the arke the ſpace of two thouſand cubites: that you may ſee it a farre of, and know which way you may goe: becauſe you haue not walked by it before: and
5 beware you approch not to the arke. † And Ioſue ſaid to the people: Be ſanctified: for to morrow our Lord wil doe a-
6 mong you merueilous thinges. † And he ſaid to the prieſtes: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandementes, tooke it, and walked
7 before them. † And our Lord ſaid to Ioſue: This day wil I beginne to exalt thee before al Iſrael: :: that they may know
8 as I was with Moyſes, ſo am I with thee alſo. † And doe thou

:: In place of the cloud, and piller of fire, the arke is now caried for their guid and direction.
:: It perteined to the Leuites office to carie the arke. *Num.* 4. but in this ſpecial ſeruice & miraculous paſſage the Prieſtes did carie it: ſo the greater may do the office of the leſſe, not contrariwiſe.
:: God ſhewed by this miracle, that Ioſue

had special commission from him, and that vnder his gouernment the people should prosper.

thou" command the prieſtes, that carie the arke of the teſtament, and ſay to them: When you ſhal be entred into part of the water of Iordan, ſtand in it. † And Ioſue ſaid to the children of Iſrael: Come hither, and heare the word of our Lord your God. † And againe he ſaid: In this you ſhal know that our Lord the liuing God is in the middes of you, and ſhal deſtroy in your ſight the Chananeite and Hetheite, the Heueite and Pherezeite, the Gergeſeite alſo and the Iebuſeite, and the Amorrheite. † Behold the arke of the couenant of the Lord of al the earth ſhal goe before you into Iordan. † Prepare twelue men of the tribes of Iſrael, one of euerie tribe. † And when the prieſtes that carie the arke of the Lord of the whole earth ſhal ſette the ſteppes of their feete in the waters of Iordan, the waters, that are beneath, ſhal runne downe and decay: and thoſe that come from aboue, ſhal ſtand together in one heape. † Therfore the people went out of their tabernacles, to paſſe ouer Iordan: and the prieſtes, that caried the arke of the couenant, went on before them. † And they being entered into Iordan, and their feete dipped in part of the water (and Iordan in the harueſt time had filled the bankes of his chanel) † the waters that came downeward ſtoode in one place, and like a mountaine ſwelling vp appeared farre from the citie, that is called Adom to the place of Sarthan: but thoſe that were beneth, ranne downe into the Sea of the wildernes (which now is called the dead ſea) vntil they wholy dacayed. † And the people went againſt Iericho: and the prieſtes that caried the arke of the couenant of our Lord, ſtoode girded vpon the drie ground in the middes of Iordan, and al the people paſſed ouer through the drie chanel.

9 10 11 12 13 14 15 16 17

ANNOTATIONS.

CHAP. III.

An obiection for laiheadſhip of the Church.

Anſwer.

8. *Command the prieſtes.*] Becauſe Ioſue commanded the prieſtes to take the arke, and ſtand with it in Iordan; for that alſo (*chap.* 5) he miniſtred, or appointed others to miniſter, the Sacrament of Circũciſion; Likewiſe (*chap.* 8.) bleſſed the people; and (*chap.* 24.) renewed Gods couenant with them; Engliſh Proteſtantes inferre, that he was chief ſuperior in ſpiritual cauſes; and therfore lay princes are ſupreme heades, & gouerners of the Church immediatly vnder God. But none of theſe actions, nor al put together do proue their purpoſe. For notwithſtanding he very lawfully did theſe, and other like thinges, yet he had

had a ſpiritual ſuperior in earth, which was Eleazar the high prieſt. For Moyſes being extraordinarie ſuperior of al, both in ſpiritual and temporal cauſes, the ordinarie prieſthood, and ſpiritual ſupremacie was eſtabliſhed in Aaron and his ſonnes, as appeareth *Leuit.* 8. *Num.* 20. and other places: and the temporal gouernment after Moyſes was geuen to Ioſue, ſucceeding to him (*Num.* 27.) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being diſtributed betwen the high Prieſt, and the temporal Prince, as learned Theodoret (*q.* 48 *in Num.*) noteth vpon the ſacred text; expreſly diſtinguiſhing their offices (*v.* 21.) that *Eleazar the prieſt ſhould conſult our Lord for him* (and ſo receiue anſwer *in doctrin and veritie, Exod.* 28. *Leuit.* 8.) and that *Ioſue ſhould goe out and goe in, and al the children of Iſrael with him* (that is, lead and gouerne the people) *at Eleazars word.* VVhere it is manifeſt that Ioſue was not ſet ouer Eleazar, but Eleazar ouer him. That therfore which Ioſue did in ſpiritual affaires, was in ſubordination to the high prieſt; by whoſe direction, approbation, or ratihabition, he commanded ſome of the prieſtes to catie the arke, and with it to goe into Iordan, and coming into the middle chanel to ſtand there, whiles al the armie and people paſſed ouer: alſo gaue order that al ſhould be circumciſed; bleſſed the people; read the law; and after godlie exhortations, renewed the couenant betwen God and them; al in way of execution of Gods wil & cõmandementes, not by anie pretended iuriſdiction in ſpiritual thinges.

Exod. 4. *f.* 6. *&c.* *Deut.* 17. *Chap.* 5. 8. 22. 23. 24.

Moyſes chief both in ſpiritual and temporal authoritie, which was after diuided betwen the high Prieſt & temporal Prince. The high prieſt ſuperiour. Ioſue executed Gods wil not by ſpiritual iuriſdiction, but with ſubordination to the high prieſt.

In like ſorte manie other good temporal Princes, as wel in the old as the new Teſtament, haue diſpoſed and executed diuers thinges perteining to Gods ſeruice: their office requiring that they ſhould ſet forward, maintaine and defend true faith and religion. Eſpecially Chriſtian Princes, of whom Eſai prophecied (*chap.* 49.) that *Kinges ſhould be feſter fathers, and Queenes the nources of the Church.*

Other good princes haue alſo much aduanced religion, but not taken ſupremacie in ſpiritual cauſes.

Conformably wherto S Auguſtin teacheth (*li.* 3. *c.* 51. *cont. Creſcon*) that Kinges, in that they are Kinges, ſerue God by commanding good thinges, and forbidding euel, not only perteining to humaine ſocietie, but alſo belonging to Gods religion. To this effect Conſtantin the great did manie religious actes: yea euen thoſe thinges which our aduerſaries wreſt to their owne ſenſe, ſhew euidently his due ſubmiſſion to his ſpiritual paſtors As when vrged by the Donatiſtes peruerſe importunitie, and being deſirous (as S. Auguſtin teſtifieth, *Epiſt.* 166.) to bridle ſo great impudencie, he heard and iudged Biſhop Cecilians cauſe, after other Biſhops ſentence for him againſt the heretikes; where he both gaue iudgement agreable to the Biſhops, and yet pleading pardon, excuſed himſelf for this fact. VVhich had not neded, if he had bene the ordinarie or competent iudge. Optatus alſo writeth (*li.* 1. *cont. Parmen.*) that the ſame Emperour Conſtantin exclamed againſt the appellantes in theſe wordes: *O rabida furoris audacia! ſicut in cauſis Gentilium fieri ſolet, appellationem interpoſuerunt.* O outragious boldnes of furie! like as in cauſes of Gentiles is wont, they haue interpoſed an appeal. The like good offices did Iuſtinian, and Charles the great, and manie other Chriſtian Emperours and Kinges; for which they are much renowmed in the whole Church; and ſome haue bene honoured for their religious zele, with glorious titles geuen to them and their ſucceſſors. To the Kinges of Spaine, from the time of Alfonſus King of Caſtil, aboue eight hundred yeares agone, for expelling the Arians, was geuen the title of *Catholique* as Michael Ritius a Neapoliran writeth. To the French Kinges the title of *moſt Chriſtian*, from the time of Philip the Emperour, about 400. yeares ſince, for expelling the Albigenſes, as recordeth Nicholaus Gillius. To our King Henrie the eight of England, for his booke of the Sacramentes againſt Luther, Pope Leo the tenth gaue the title: *Defender of the faith.*

Primam petimus

For maintaining Catholique religion againſt heretikes, the kinges of Spaine haue the title *Catholique.* The French Kinges, *moſt Chriſtian.* Kinges of England, *Defenders of the faith.*

1521. Do.

CHAP. IIII.

In memorie of their miraculous paſſage, twelue chief men, of the twelue tribes, take ſo manie great ſtones from the middes of Iordan, 9. and put o-ther twelue, where the prieſtes ſtood with the arke. 18. The waters returne to their former courſe. And the twelue ſtones are erected for a monument.

WHo being paſſed ouer, our Lord ſaid to Ioſue: 1
† Chooſe twelue men one in euerie tribe: † and 2
command them that they take vp out of the middes of the 3
chanel of Iordã, where the feete of the prieſtes ſtoode, twelue
moſt hard ſtones, which you ſhal put in the place of the
campe, where you ſhal pitch tentes this night. † And Ioſue 4
called twelue men, whom he had choſen out of the children
of Iſrael, one of euerie tribe, † and he ſaid to them: Goe 5
before the arke of our Lord your God to the middes of Ior-
dan, and carrie from thence euerie man a ſtone on your
ſhoulders, according to the number of the children of Iſrael,
† that it may be :: a ſigne among you: and when your chil- 6
dren ſhal aske you to morrow, ſaying: What meane theſe
ſtones? † You ſhal anſwer them: The waters of Iordan de- 7
cayed before the arke of the couenant of our Lord, when
it paſſed ouer the ſame: therfore were theſe ſtones ſette for
a monument of the children of Iſrael for euer. † The chil- 8
dren of Iſrael therfore did as Ioſue commanded them, cary-
ing out of the chanel of Iordan twelue ſtones, as our Lord
had commanded him, according to the numbet of the chil-
dren of Iſrael, vnto the place, wherein they camped, and there
they ſette them. † Other twelue ſtones alſo Ioſue put in 9
the middes of the chanel of Iordan, where the prieſtes
ſtoode, that caried the arke of the couenant: and they be
there vntil this preſent day. † But the prieſtes that caried 10
the arke, ſtoode in the middes of Iordan, til al thinges were
accompliſhed, which our Lord had commanded Ioſue, to
ſpeake to the people, and Moyſes had ſaid to him. And the
people made haſt, and paſſed ouer. † And when they had al 11
paſſed ouer, the arke alſo of our Lord paſſed ouer, the prieſtes
alſo went before the people. † The children of Ruben alſo 12
and Gad, and the half tribe of Manaſſes, went armed before
the children of Iſrael, as Moyſes had commanded them:
† and fourtie thouſand fighting men by troupes, and bandes, 13
marched

:: Is not the forme of a croſſe as conueniẽt a ſigne, to put chriſtians in mind, how our Sauiour redemed vs, as theſe ſtones were to the Iewes, how God brought their fathers ouer Iordan?

marched through the plaine and champion countrie of the
14 citie of Iericho. † In that day our Lord magnified Ioſue be-
fore al Iſrael, that they ſhould feare him, as they had feated
15 16 Moyſes, whiles he yet liued. † And he ſaid to him: † Com-
mand the prieſtes, that carie the arke of the couenant, that
17 they comme vp out of Iordan. † Who commanded them,
18 ſaying: Come ye vp out of Iordan. † And when they that
caried the arke of the couenant of our Lord, were come vp,
and began to treade on the drie ground, the waters returned
into their chanel, and ranne as they were wont before.
19 † And the people came vp out of Iordan, the tenth day of the
firſt moneth, and camped in Galgal againſt the Eaſt ſide of
20 the citie of Iericho. † The twelue ſtones alſo, which they
had taken out of the chanel of Iordan, Ioſue ſette in Galgal,
21 † and ſaid to the children of Iſrael: When your children shal
aske their fathers to morrow, and ſhal ſay to them: What
22 meane theſe ſtones: † You ſhal teach them, and ſay: By the
23 drie chanel did Iſrael paſſe ouer this Iordan, † your Lord God
drying the waters therof in your ſight, vntil you paſſed ouer:
24 † as he had done before in the readſea, which he dried til
25 we paſſed throuh: † that al the people of the earth may learne
the moſt ſtrong hand of our Lord, that you alſo may feare our
Lord your God.

CHAP. V.

The kinges of Chanaan are ſore frighted with the newes of Iſraels paſſage ouer Iordan. 2. Circumciſion is againe commanded, and obſerued, which had bene ommitted in the deſert fourtie yeares. 10. They make their Paſch. 12. Manna ceaſeth. 13. And an Angel appeareth to Ioſue.

1 THERFORE after that al the kinges of the Ammorrhei-
tes, which dwelt beyond Iordan at the weſt ſide, and
al the kinges of Chanaan, which poſſeſſed the places nigh to
the great ſea, had heard that our Lord had dried the ſtreames
of Iordan before the children of Iſrael, til they paſſed ouer,
their hart failed, and there remained no ſpirit in them, fea-
2 ring the entring of the children of Iſrael. † At that time our
Lord ſaid :: to Ioſue: Make thee kniues of ſtone, and cir-
3 cumciſe :: the ſecond time the children of Iſrael. † He did
that which our Lord had commanded, and he circumciſed
4 the children of Iſrael in the hil of the prepuces. † And this
is the cauſe of the ſecond circumciſion: Al the people, that

:: See annotations. c. 3. v. 8.
:: Circũciſion had bene omitted fourtie yeares, whiles they were in the deſerte, alwayes vncertaine when to march, & ſo it is now commanded the ſecond time.

came out of Ægypt of the malekinde, al the fighting men, died in the deſert by the long circuites of the way, † who were al circumciſed. But the people that was borne in the deſert, † during the fourtie yeares of the iourney in the wide wildernes was incircumciſed: til they were conſumed that had not heard the voice of our Lord, and to whom he had ſworne before, that he would not shew them a land flowing with milke and honie. † The children of theſe ſucceded in the place of the fathers, and were circumciſed of Ioſue: for they were in the prepuce euen as they were borne, neither had any circumciſed them in the way. † And after that they were al circumciſed, they abode in the ſame place of the campe, vntil they were whole. † And our Lord ſaid to Ioſue: This day haue I taken away the reproch of Ægypt from you. And the name of that place was called Galgal, vntil this preſent day. † And the children of Iſrael abode in Galgal, & they made the Phaſe, the fourteenth day of the moneth at euen in the champion of Iericho: † and they did eate of the corne of the Land the next day, azyme loaues and * polēt of the ſame yeare. † And Manna failed after they did eate of the corne of the Land, neither did the children of Iſrael vſe that meate any more, but they did eate of the corne of the preſent Land of Chanaan. † And when Ioſue was in the field of the citie of Iericho, he lifted vp his eies, and ſaw a man ſtanding againſt him, holding a drawen ſword, and he went to him, and ſaid: Art thou ours, or our aduerſaries? † Who anſwered: No: but I am a :: prince of the hoſt of our Lord, and now I come. † Ioſue fel flatte on the ground. And " adoring he ſaid: What ſpeaketh my Lord to his ſeruant? † " Looſe, ſayth he, thy ſhoe from thy feete: for the place wherein thou doſt ſtand, is holie. And Ioſue did as it was commanded him.

5 6 7 8 9 10 11 12 13 14 15 16

* mel

:: Not God, but of Gods hoſte.

ANNOTATIONS.

Chap. V.

15. *Adoring.*] Ioſue knowing that the perſon which appeared, was an Angel and not God, nor a man, neither adored him with godlie honour, for that had bene idolatrie, nor with ciuil, for that perteineth to wordlie and temporal excellencie, and is not competent to ſacred thinges, eſpecialy to immortal and glorious ſpirites; and therfore the honour he did to this Angel, was religious honour infinitly inferior to diuine, and yet much greater then ciuil.

Religious honour due to Angels.

Sre not. 20.

16. *Looſe thy ſhoe.*] The Angel did not only accept of the honour donne vnto him, but alſo required more, ſhewing that the verie place was holie for his preſence, being otherwiſe the common field of Iericho.

Holie places.

Chap.

CHAP. VI.

Some prieſtes carying the arke, others ſounding Iubilee trumpetes, armed men going before, and the reſt of the people following, goe euerie day once, ſix dayes together, and the ſeuenth day, ſeuen times, round about Iericho. 16. at laſt al making a great ſhoote, the walles fal downe, and they entering in kil and deſtroy al (22. ſauing Rahab and her kinred.) The gold, ſilver, braſſe, and iron are brought into the treaſurie. 26. And he is curſed that ſhal build the citie againe.

The ſecond part. Of conquering the Land of promiſe.

1 AND Iericho was ſhut and fenſed, for feare of the chil-
dren of Iſrael, and no man durſt goe out or come in.
2 † And our Lord ſaid to Ioſue: Behold I haue geuen into thy
handes Iericho, and the king therof, and al the valiant men.
3 † :: Goe round about the citie al you that be men of warre
4 once a day: ſo ſhal you doe ſix daies. † And the ſeuenth day the
prieſtes ſhal take vp the ſeuen trumpettes, which are vſed in
the Iubilee, and ſhal goe before the arke of the couenant: and
you ſhal goe about the citie ſeuen times, and the prieſtes ſhal
5 ſound with trumpetes. † And when the voice of the trumpet
ſhal ſound in length and with a broken tune, and ſhal ſound in
your eares, al the people ſhal crie together with a verie greate
ſhoote, and the walles of the citie ſhal fall to the ground, and
6 they ſhal enter in euerie one at the place againſt which they
ſhal ſtād. † Ioſue therfore the ſonne of Nun called the prieſtes,
and ſaid to them: Take vp the arke of the couenant: and let ſe-
uen other prieſtes take vp the ſeuen trūpettes of the iubilees,
7 and march before the arke of our Lord. † To the people alſo
he ſaid: Goe, and cōpaſſe the citie, the armed going before the
8 arke of our Lord. † And when Ioſue had ended his wordes,
and the ſeuen prieſtes ſounded with ſeuen trumpettes before
9 the arke of the couenant of our Lord, † and al the armed hoſte
went before, the reſt of the commō people folowed the arke,
10 and al places ſounded with the trumpettes. † But Ioſue had
commanded the people, ſaying: You ſhal not crie, neither
ſhal your voice be heard, nor any word goe out of your
mouth: vntil the day come wherin I ſhal ſay to you: Crie, and
11 ſhoote. † Therfore the arke of our Lord went about the
citie once a day, and rerurning into the campe, abode there.
12 † Ioſue therfore ryſing in the night, the prieſtes tooke the
13 arke of our Lord, † and ſeuen of them ſeuen trumpettes,
which are vſed in the iubilee: and they went before the arke
of our Lord walking and ſounding: and the armed people

:: God appointed this long and ſolemne proceſſion to the end it might appeare, that the walles of Iericho fel not by chance, nor by force of mans induſtrie, but by the mightie hand of God.

went

went before them, and the reſt of the common people followed the arke, and they ſounded with trumpettes. † And they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. † But the ſeuenth day, ryſing vp early, they went about the citie, as it was ordained, ſeuen times. † And when in the ſeuenth going about the prieſtes ſounded with the trumpettes, Ioſue ſaid to al Iſrael: Make a shoote: for our Lord hath deliuered to you the citie: † and let this citie be anathema: and al thinges that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the houſe: for ſhe hidde the meſſengers whom we ſent. † But you beware you touch not ought of thoſe thinges, that are commanded, and be guiltie of preuarication, and :: al the campe of Iſrael be vnder ſinne, and be trubled. † But whatſoeuer gold or ſiluer there shal be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treaſures. † Therfore al the people making a shoote, and the trumpettes ſounding, after that the voice and the ſound thundred in the eares of the multitude, the walles forthwith fell: and euerie man went vp by the place, that was againſt him: and they tooke the citie, † and killed al thinges that were in it, from man to woman, from the infant to the old man. The oxen alſo and sheepe, and the aſſes they ſtroke in the edge of the ſword. † But to the two men that had bene ſent for ſpies, Ioſue ſaid: Goe into the houſe of the woman the harlotte, and bring her forth, and al thinges that be hers, as you aſſured her by oath. † And the young men going in, brought out Rahab, and her parentes, her brethren alſo and al her ſtuffe and kinred, and made them to tarie without the campe. † But the citie, and al thinges, that were found therein they burnt; except the gold and ſiluer, and braſen veſſels, and yron, which they conſecrated vnto the treaſurie of our Lord. † But Rahab the harlotte and the houſe of her father, and al that ſhe had, Ioſue cauſed to liue, and they dwelt in the middes of Iſrael vntil this preſent day: for that she hidde the meſſengers, which he had ſent to view Iericho. At that time, Ioſue pronounced a curſe, ſaying: † :: Curſed be the man before our Lord, that shal rayſe vp and build the citie of Iericho. In his firſt borne lay he the fundations therof, and in the laſt of his children ſette he vp the gates therof. † Our Lord therfore was with Ioſue, and his name was bruited in al the earth.

14 15 16 17 18 19 20 21 22 23 24 25 26

* Manie are held guiltie of ſinne, and are iuſtly puniſhed for the fact of one or few, either becauſe they cõſented, or concealed, or neglected to puniſh the offenders: or elſ they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. S. *Aug. q. 8. & 9. in Ioſue.*

:: Hiel ſel into this curſe for repating Iericho. 3. Reg. 16. v. 34.

CHAP.

CHAP. VII.

For the ſinne of Achan, reſeruing ſecretly to himſelf certaine money, and other precious thinges, the Iſraelites are beaten in battel. 13. But the offender being found out, and ſtoned to death, Gods wrath is turned from them.

1 BVT the children of Iſrael tranſgreſſed the commandment, & vſurped of the anathema. For Achan the ſonne
2 of Charmi, the ſonne of Zabdi, the ſonne of Zare of the tribe of Iuda, tooke ſomewhat of the anathema: and our Lord was angrie againſt the children of Iſrael. † And when Ioſue ſent from Iericho men againſt Hai, which is beſide Bethauen,
3 at the Eaſt ſide of the towne of Bethel, he ſaid to them: Goe vp, and view the Land: who accomplishing his commandmentes, viewed Hai. † And returning they ſaid to him:
4 Let not al the people goe vp, but let two or three thouſand men goe, and deſtroy the citie: why ſhal al the people be vexed in vaine againſt verie few enemies? † There went vp therfore three thouſand fighting men. Who immediatly turning
5 their backes, † were ſtrooken of the men of the citie of Hai, and there fel of them :: ſix and thirtie men: and the aduerſaries purſewed them from the gate as farre as Sabarim, and they ſtricke them flying away by the deſcent: and the hart of the people was much afrayd, and melted like vnto
6 water. † But Ioſue rent his garmentes, and fel flatte on the ground before the arke of our Lord vntil euening, as wel he as al the ancientes of Iſrael: and they caſt duſt vpon their
7 heades, † and Ioſue ſaid: Alas ô Lord God, why wouldeſt thou bring this people ouer the riuer of Iordan, to deliuer vs into the handes of the Amorrheite, and to deſtroy vs, would
8 God as we beganne, we had taried beyond Iordan. † My Lord God what shal I ſay, ſeeing Iſrael turning their backes to
9 their enemies? † The Chananeites shal heare of it, and al the inhabirantes of the Land, and being gathered together in a plumpe shal compaſſe vs about, & shal deſtroy our name from the earth: and what wilt thou doe to thy greate name?
10 † And our Lord ſaid to Ioſue: Ariſe, :: why lieſt thou
11 flatte on the ground? † Iſrael hath ſinned, and tranſgreſſed my couenant: and they haue taken of the anathema, and haue ſtolen and lyed, and haue hid it among their veſſel.
12 † Neither can Iſrael ſtand before his enemies, and he shal flee them: becauſe he is polluted with the anathema. I wil

:: So God tempered his puniſhment that but few were ſlaine, and afterwards gaue the towne to the Iſraelites without loſſe of any of their men.

:: Prayer wil not auaile til iuſtice be firſt donne.

be no more with you, til you diſpatch him, that is guiltie of
this wicked fact. † Ariſe, ſanctifie the people, and ſay to 13
them: Be ſanctified againſt to morrow: for thus ſaith our
Lord God of Iſrael: There is anathema in the middes of thee
o Iſrael: thou canſt not ſtand before thyne enemies, til he be
deſtroyed out of thee that is contaminated with this wicked
fact. † And you shal come in the morning euerie one by 14
your tribes: and what tribe ſoeuer the lore shal finde, it shal
come by the kindredes therof, the kinred by the houſes, and
the houſe by the men. † And whoſoeuer he be that shal be 15
taken in this fact, he ſhal be burnt in the fyre with al his ſub-
ſtance, becauſe he hath tranſgreſſed the couenāt of our Lord,
and hath done abomination in Iſrael. † Ioſue therfore ryſing 16
in the morning, made Iſrael to come by their tribes, and it
was found the tribe of Iuda. † Which being preſented by 17
the families therof, it was found the familie of Zare. Pre-
ſenting that alſo by the houſes, he found it Zabdi: † whoſe 18
houſe diuiding into euerie man, he found Achan the ſonne
of Charmi, the ſonne of Zabdi: the ſonne of Zare of the
tribe of Iuda. † And Ioſue ſaid to Achan: My ſonne, geue 19
glorie to our Lord God of Iſrael, and confeſſe, and tel me
what thou haſt done, hide it not. † And Achan anſwered
Ioſue, and ſaid to him: In deede I haue ſinned to our Lord
the God of Iſrael, and thus and thus haue I done. † For I ſaw 21
among the ſpoiles a cloke of ſcarlet verie good, and two hun-
dred ſicles of ſiluer, and a golden rule of fiftie ſicles: and co-
ueting I tooke it away, and hid it in the ground againſt the
middes of my tabernacle, and the ſiluer I couered with the
earth digged vp. † Ioſue therfore ſent miniſters: who run- 22
ning to his tabernacle, found al thinges hid in the ſame place,
and the ſiluer withal. † And taking it away out of the tent, 23
brought it to Ioſue, and to al the children of Iſrael, and
threw it before our Lord. † Ioſue therfore taking Achan 24
the ſonne of Zare, and the ſiluer and the cloke, and the
golden rule, his ſonnes alſo and daughters, his oxen and aſſes,
and sheepe, and the tabernacle it ſelf, and al the ſtuffe: (and
al Iſrael with him) they brought them to the valley of Achor:
† where Ioſue ſaid: Becauſe thou haſt diſturbed vs, our Lord 25
diſturbe thee in this day. And al Iſrael ſtoned him: and al
thinges that were his, were conſumed with fyre. † And 26
gathered together vpon him a greate heape of ſtones, which
remaineth.

remaineth vntil this preſent day. And the furie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

CHAP. VIII.

By ſtratageme of an ambushment the citie of Hai is taken and burned, and al the inhabitantes ſlaine. 29. the king hanged. 30. An Altar built, ſacrifice offered, 32. the law written in ſtones, the people bleſſed, and the bleſſinges and curſinges read before them al.

1 AND our Lord ſaid to Ioſue: Feare not, neither doe
thou dread: take with thee al the multitude of fighting
men, and ryſing goe vp vnto the towne of Hai. behold I
haue deliuered into thy hand the King therof, & the people,
2 and the citie and the land. † And thou ſhalt do to the citie
of Hai, and to the King therof, as thou haſt done to Iericho,
and to the King therof: but the praye and al the cattel you
ſhal ſpoyle for your ſelues: :: lay ambushmentes to the citie
3 behind it. † And Ioſue aroſe, and al the hoſte of the men of
warre with him, to goe vp into Hai: and thirtie thouſand
4 choſen valiant men he ſent in the night, † and commanded
them, ſaying: Lay ambushmentes behinde the citie: neither
5 retyre you farre of: and you shal al be readie. † But I and
the reſt of the multitude, which is with me, wil goe vp on the
contrarie ſide againſt the citie. And when they ſhal iſſue out
againſt vs, as we did before, we wil flee, and turne our
6 backes: † til purſewing they be drawen forward farre from
7 the citie: for they wil thinck that we flee as before. † We
therfore fleeing and they purſewing, you shal riſe out of the
ambushmentes, and ſhal waiſt the citie: and our Lord your
8 God wil deliuer it into your handes. † And when you shal
take it, burne it, and you shal doe al thinges ſo, as I haue
9 commanded. † And he diſmiſſed them away, and they went
on to the place of the ambushment, and ſate betwen Bethel
and Hai, at the Weſt ſide of the citie of Hai. But Ioſue that
10 night ſtayed in the middes of the people, † and ryſing early
he muſtered his ſoldiars, and went vp with the ancientes in
the fronte of the hoſte, enuironed with the ayde of the fight-
11 ing men. † And when they were come, and were gone vp
directly againſt the citie, they ſtoode on the North ſide of the
citie, betwen which and them was a valley in the middes.
12 † And :: fiue thouſand men had he choſen, and ſette in the

:: Deceiptes & ſtratagemes are lawful in iuſt warre; but not falſhood, nor breach of promiſe. *s. Aug. q. 10. in Ioſue.*

:: Theſe fiue thouſād were

of the thirtie thousand, which were first sent. v. 3. The other 5000 ioyned with Iosues troupe, & entered into the citie.

embushmentes betwen Bethel and Hai on the West side of the same citie: † but al the rest of the hoste went in battel aray on the North side, so that the last of the multitude did reach to the West side of the citie. Iosue therfore went that night, and stoode in the middes of the valley. † Which when the King of Hai had seene, he made hast in the mourning, and issued forth with al the host of the citie, and bent his armie toward the desert, being ignorant that there lay embushmentes secretly behind his backe. † But Iosue, and al Israel gaue backe, feyning feare, and fleeing by the way of the wildernes. † But they cried alowde together, and encouraging one an other, pursewed them. And when they were gone from the citie, † and :: not one remained in the citie of Hai and Bethel, that pursewed not Israel (euen as they had rushed out leauing the townes open,) † our Lord said to Iosue: :: Lift vp the shield, that is in thy hand, against the citie of Hai, for I wil deliuer it to thee. † And when he had lifted vp his shield against the citie, the embushementes, that lay hidde, rose vp immediatly: and going to the citie, tooke and burnt it. † And the men of the citie, that pursewed Iosue, looking backe and seeing the smoke of the citie rise vp euen to heauen, they could no more flee hither and thither: especially whereas they, that had feyned running away, and went toward the wildernes, most valiantly resisted against the pursewers. † And Iosue and al Israel seeing that the citie was taken, and the smoke of the citie rose vp, returning he stroke the men of Hai. † For they also that had taken and burnt the citie, issuing out of the citie against their owne men, beganne to strike the enemies in the middes of them. When the aduersaries therfore were slaine on both sides, so that none of so great a multitude was saued, † they tooke the King of the citie of Hai aliue, and presented him to Iosue. † Therfore al being slaine, that had pursewed Israel fleeing to the desertes, and falling by the sword in the same place, the children of Israel returning stoke the citie. † And there were that fel that same day from man vnto woman, twelue thousand men, al of the citie of Hai. † But Iosue plucked not in his hand, which he had strethched forth on high, holding the shield til al the inhabitantes of Hai were slaine. † And the cattel and the praye of the citie the children of Israel diuided among them, as our Lord had commanded

:: Not one fitte to beare armes was left.

:: He lift his shield vpon a long pike or lance, that it might be seene farre off.

28 manded Ioſue. † Who burnt the citie, and made it a heape
29 for euer: † the king alſo therof he hong on a gibbet vntil
euening and the going downe of the ſunne. And he commanded, and they tooke downe his corps from the gibbet: and threw it in the verie entring of the citie, heaping vpon it a great heape of ſtones, which remaineth vntil this preſent
30 day. † Then Ioſue built an altar to our Lord the God of Iſrael
31 in mount Hebal, † as Moyſes the ſeruant of our Lord had commanded the children of Iſrael, and it is written in the volume of the law of Moyſes: an Altar of vnhewed ſtones which yron hath not touched; and he offered vpon it holo-
32 cauſtes to our Lord, and immolated pacifique victimes. † And he wrote vpon ſtones the Deuterenomie of the law of Moyſes, which he had ordered before the children of Iſrael.
33 † And al the people, and the ancientes, and the princes and iudges ſtoode on both ſides of the arke, in the ſight of the prieſtes that caried the arke of the couenant of our Lord, as wel the ſtranger as alſo the man of the ſame countrie. the half
u 17. part of them beſide mount Garizim, and halfe beſide mount Hebal, as Moyſes the ſeruant of our Lord had commanded.
34 And firſt in deede he :: bleſſed the people of Iſrael. † After this he reade al the wordes of the bleſſing & the curſing, and
35 al thinges that were written in the volume of the law. † Nothing of thoſe thinges, which Moyſes had commanded, did he leaue vntouched, but he repeated al thinges before al the multitude of Iſrael, the wemen and children and ſtrangers, that dwelt among them.

:: Al ſuperiores may bleſſe their ſubiectes, Princes their people; and parentes their children.

CHAP. IX.

Other nations fearing Iſrael ioyne their forces to fight againſt them, 3. but the Gabaonites ſend embaſſadors, feyning craftily to come farre of, 14. With whom Ioſue and the ancientes of Iſrael make league binding it by oath. 16. Within three dayes they are detected to be nere inhabitantes. Wherupon the people murmur againſt their princes. Who yet for their oath, let the Gabaonites liue. 20. only making them and their progenie perpetual ſeruantes, to cutte wood, and carie water.

1 WHICH thinges being heard, al the kinges beyond Iordan, that dwelt in the mountaines and champion countries, in the places by the ſea ſide and the ſhore of the great ſea, they alſo that dwelt beſide Libanus, the Hetheite and Amorreite, the Chananeite, the Pherezeite, and

the Heueite, and the Iebuſeite, † were gathered, to fight 2
againſt Ioſue and Iſrael with one minde, and one ſentence.
† But they that dwelt in Gabaon, hearing al thinges that 3
Ioſue had done to Iericho and Hai: † ſubtelly deuiſing tooke 4
prouiſion for them ſelues, laying old ſackes vpon their aſſes,
and bottels of wine rent and ſowed againe, † and ſhoes very 5
old which for a ſhew of oldeneſſe were clouted with ſpeckes,
putting on them old garmentes: the loaues alſo, which they
caried for prouiſion by the way, were heard, and broken into
peeces: † and they went on to Ioſue, who then abode in 6
the campe at Galgal, and ſaid to him, and withal to al Iſrael:
We are come from a farre countrie, deſirous to make peace
with you. And the children of Iſrael anſwered them, and ſaid:
† Leſt perhaps you dwel in the Land which is dew to vs by 7
lotte, and we can not enter a league with you. † But they ſaid 8
to Ioſue: We are thy ſeruantes. To whom Ioſue ſaid: Who
are you? and whence came you? † they anſwered: From a 9
very farre countrie are thy ſeruantes come in the name of
the Lord thy God. For we haue heard the fame of his might,
al thinges that he did in Ægypt, † and to the two kinges of 10
the Amorrheites that were beyond Iordan, Sehon the king
of Heſebon, and Og the king of Baſan, that were in Aſta-
roth: † and our ancientes, and al the inhabitantes of our 11
Land ſaid to vs: Take in your handes victuals for a very long
way, and goe meete them, and ſay: We are your ſeruantes,
enter a league with vs. † Behold, theſe loaues we tooke 12
hotte, when we departed from our houſes to come to you,
now they are become drie, and broken for ouer much olde-
neſſe. † the bottels of wine we filled being new, now they 13
are burſt & diſſolued. The garmentes and ſhoes that we haue
vpon vs, and which we haue on our feete, for the length of
the long way are worne, and almoſt conſumed. † They tooke 14
therfore of their victuals, and :: asked not the mouth of our
Lord. † And Ioſue made peace with them, and entring a 15
league promiſed that they ſhould not be ſlaine: the princes
alſo of the multitude ſware to them. † But three daies after 16
that the league was made, they heard that they dwelt nigh,
and they ſhould be among them. † And the children of Iſrael 17
remoued the campe, and came into their cities the third day,
whoſe names are theſe, Gabaon, and Chaphira, and Beroth,
and Chariathiarim. † And they ſtroke them not, becauſe 18
the

::In ſuch a caſe they ought to haue conſulted God, to witte, the high Prieſt putting on the Ephod & Rationale, ſhould haue prayed at the dore of the tabernacle,

the princes of the multitude had ſworne in the name of our Lord the God of Iſrael. Therfore al the common people
19 murmured againſt the princes. † Who anſwered them: We haue ſworne to them in the name of our Lord the God of
20 Iſrael, and therfore we may not touch them. † But this we wil doe to them: Let them be reſerued in dede aliue, leſt the wrath of God be ſtirred againſt vs, if we shal be forſworne:
21 † but ſo let them liue, that for the vſes of the whole multitude they hew wood, and carie in water. Who ſpeaking theſe
22 thinges, † Ioſue called the Gabaonites, and ſaid to them: Why would you deceiue vs by fraude to ſay: We dwel very farre of from you, wheras you are in the middes of vs?
23 † Therfore you shal be vnder a curſe, and there shal not faile of your ſtocke a hewer of wood, and a carier of water into
24 the houſe of my God. † Who anſwered: It was told vs thy ſeruantes, that the Lord thy God had promiſed Moyſes his ſeruant, that he would deliuer you al the Land, and would deſtroy al the inhabitantes therof. Therfore we feared excedingly and prouided for our liues, cõpelled by your terrour,
25 and we tooke this counſel. † And now we are in thy hand: that which ſeemeth vnto thee good and right, doe to vs.
26 † Ioſue therfore did as he had ſaid, and deliuered them from the hand of the children of Iſrael, that they ſhould not be
27 ſlaine. † And he decreed in that day, that :: they ſhould be in the miniſterie of al the people, and of the altar of our Lord, hewing wood, and carying water, vntil this preſent time, in the place which our Lord hath choſen.

where our Lord appointed to ſpeake vnto him. *Exo.* 19 *v.* 42 It was alſo ordained. *Num* 27. *v.* 21. that Eleazar ſhould cõſule our Lord, when anie thing was to be donne by Ioſue, which omittig to do they were deceiued by theſe Gabaonites.

:: In theſe Gabaonites of Chanaans race was fulfilled Noes prophecie. *Gen.* 9. that *Chanaan ſhould be a ſeruant to his brethren.*

CHAP. X.

Fiue kinges of the Amorrheites beſieging Gabaon, becauſe it is confederate with Iſrael, 6. Ioſue with his armie defeateth theirs, killing and purſewing them. 11. manie alſo are ſlaine with haile ſtones. 12. At the prayer of Ioſue the ſunne and moone ſtand ſtil the ſpace of one day. 22. The fiue kinges are hanged on gibbetes. 28. He taketh alſo and ſubdueth diuers cities. 40. and countries.

1 VVHICH thinges when Adoniſedec king of Ieruſalem had heard, to witte, that Ioſue had taken Hai, and had ſubuerted it (for as he had done to Iericho & the king therof, ſo did he to Hai, & their king) and that the Ga-
2 baonites were fled to Iſrael, and were their confederates, † he was ſore afrayd. For Gabaon was a great cititie, and one of

the

the kinglie cities, and greater then the towne of Hai, and al their men of warre most valiant. † Therfore Adonisedec 3
king of Ierusalem sent to Oham king of Hebron, and to Pharam king of Ierimoth, to Iaphia also king of Lachis, and to Dabir king of Eglon, saying: † Come vp to me, and bring 4
ayde, that we may ouercome Gabaon, because it reuolted to Iosue, & to the children of Israel. † Therfore the fiue kinges 5
of the Amorrheites being assembled went vp: the king of Ierusulem, the king of Hebron, the king of Ierimoth, the king of Lachis, the king of Eglon, together with their hostes, & camped about Gabaon, assaulting it. † But the inhabitantes 6
of the citie Gabaon which was besieged, sent to Iosue, who then abode in the campe at Galgal, & said to him: withdraw not thy handes from the helpe of thy seruantes: come vp quickly and deliuer vs, and bring ayde: for there are assembled against vs al the kinges of the Ammorrheites, which dwel in the mountaines. † And Iosue went vp from Galgal, and al 7
the hoste of the men of warre with him most valiant men.
† And our Lord said to Iosue: Feare them not: for I haue de- 8
liuered them into thy handes: none of them shal be able to resist thee. † Iosue therfore came in vpon them sodenly, 9
going vp al the night from Galgal. † And our Lord trubled 10
them at the sight of Israel: and destroyed them with a greate slaugher in Gabaon, and pursewed them by the way of the ascent to Bethoron, and stroke them vnto Azeca and Maceda
† And when they fled the children of Israel, and were in the 11
descent of Bethhoron, our Lord sent vpon them greate stones from heauen as farre as Azeca: and there died farre more with the stones of haile, then they whom the children of Israel had strooken with the sword. † Then spake Iosue to 12
our Lord in the day, that he deliuered the Amorreite in the sight of Israel, and said before them: Thou Sunne against Gabaon moue not, and thou :: Moone against the valley of Aialon. † And the Sunne and Moone stoode stil, til the people 13
reuenged themselues of their enemies. Is not this written in the booke of the iust? The Sunne therfore stood stil in the middes of heauen, and hastened not to goe downe the space of one day. † There was not before not :: after so long a 14
day, our Lord :: obeying the voice of a man, and fighting for Israel. † And Iosue returned with al Israel into the campe of 15
Galgal. † For the fiue kinges were fled, and had hid themselues 16
in a

& Iosue did thinke if the moone moued the sunne also must necessarily moue so he obtained the stay of both.

:: Til after the time this booke was written.

:. God condescending to worke so great a miracle at the instance of his seruant.

17 in a caue of the citie of Maceda. † And it was told Ioſue that
the fiue kinges were found lying hid in a caue of the citie of
18 Maceda. † Who commanded them ſaying: Rowle great ſtones
into the mouth of the caue, and ſette induſtrious men, which
19 may keepe them ſhut in: † and ſtand not you ſtil, but purſew the enemies, and kil al the hindermoſt of them that flee, neither let them enter into the fortes of their cities, whom
20 our Lord God hath deliuered into your handes. † The aduerſaries therfore being ſlaine with a great ſlaughter, and almoſt conſumed to vtter deſtruction, they that could eſcape
21 from Iſrael, :: entered into fenſed cities. † And al the hoſte returned to Ioſue in Maceda, where then the campe was, ſafe and the ful number: and no man durſt once mutter a-
22 gainſt the children of Iſrael? † And Ioſue commanded, ſaying: Open the mouth of the caue, and bring forth to me the
23 fiue kinges, that lie hid therin. † And the miniſters did as it was commanded them: and they brought to him the fiue kinges out of the caue, the king of Ieruſalem, the king of Hebron, the king of Ierimoth, the king of Lachis, the king
24 of Eglon. † And when they were brought forth to him, he called al the men of Iſrael, and ſaid to the princes of the hoſte that were with him: Goe, and ſette your feete vpon the neckes of theſe kinges. Who when they had gone, and troden with their feete the neckes of them lying vnder,
25 † againe he ſaid to them: Feare ye not, neither dread, take courage and be ſtrong: for ſo wil our Lord doe to al your
26 enemies, againſt whom you fight. † And Ioſue ſtroke, and ſlew them, and hanged them vpon fiue gibbettes: & they
27 hung vntil euening. † And when the ſunne was downe, he commanded the ſoldiars to take them downe from the gibbettes. Who caſt them being taken downe into the caue, wherin they had lyen hid, & put on the mouth therof great ſtones,
28 which continew vntil this preſent. † The ſame day Ioſue tooke Maceda and ſtroke it in the edge of the ſword, & killed the king & al the inhabitantes therof: he left not in it ſo much as ſmale reliques. And he did to the king of Maceda, as he had
29 done to the king of Iericho. † and he paſſed with al Iſrael from
30 Maceda vnto Lebna, and fought againſt it: † which our Lord deliuered with the king therof into the handes of Iſrael: and they ſtroke the citie in the edge of the ſword, and al the inhabitantes therof. they left not in it anie remaines. And

:: God ſo diſpoſed, that they ſhould not cõquer al in one yeare: *leſt the land had benne brought into a wildernes, and beaſtes increaſed againſt them Exod. 23. v. 29.* Morally it ſignifieth, that the children of God muſt be exerciſed in tribulations and mortification leſt vices grow in them. *Procop. in Exod.*

they did to the king of Lebna, as they had done to the king
of Iericho. † From Lebna he paſſed vnto Lachis with al If- 31
rael: and placing the hoſte round about aſſaulted it. † And 32
our Lord deliuered Lachis into the handes of Iſrael, and he
tooke it the day folowing, and ſtroke it in the edge of the
ſword, and euerie ſoule, that was in it, as he had done
to Lebna. † At that time went vp Horam the king of Gazer, 33
to ayde Lachis: whom Ioſue ſtroke with al his people to vtter
deſtruction. † And he paſſed from Lachis vnto Eglon, and 34
compaſſed it, † and wonne it the ſame day: & ſtroke in the 35
edge of the ſword al the ſoules, that were in it according to al
thinges that he had done to Lachis. † He went vp alſo with 36
al Iſrael from Eglon vnto Hebron, and fought againſt it:
† tooke it, and ſtroke it in the edge of the ſword, the king alſo 37
therof, and al townes of that countrie, & al the ſoules, that
remained in it: he left not therein anie remaynes: as he had
done to Eglon, ſo did he alſo to Hebron, al thinges that he
found in it conſumming with the ſword. † Thence returning 38
vnto Dabir, † he tooke it, and waſted it: the king alſo therof 39
and al the townes round about he ſtroke in the edge of the
ſword: he left not in it anie remaines: as he had done to He-
bron and Lebna and to their kinges, ſo did he to Dabir and
the king therof. † Ioſue therfore ſtroke al the hillie countrie 40
and ſouth and champaine, and Aſedoth with their kinges:
he left not in it anie reliques, but euerie thing that could
breath he ſlew, as our Lord the God of Iſrael had commanded
him, † from Cadesbarne vnto Gaza. Al the Land of Goſen 41
vnto Gabaon, † and al their kinges, and countries he tooke 42
and waſted at one aſſault: for our Lord the God of Iſrael
fought for him. † And he returned with al Iſrael to the place 43
of the campe in Galgal.

CHAP. XI.

Iabin a more principal king ſomoneth other kinges to ioyne with him a-gainſt Iſrael. 6. Ioſue animated with Gods promiſe of victorie, 7. ouer-throweth them al. 16. Subdueth their countries: 12. killeth alſo manie of the giantes ſtocke.

WHICH thinges when Iabin the king of Aſor 1
had heard, he ſent to Iobab the king of Madon,
and to the king of Semeron, and to the king of Achſaph:
† to the kinges alſo of the North, that dwelt in the moun- 2
taines

taines and in the plaine againſt the ſouth ſide of Ceneroth,
in the champaine alſo and countries of Dor by the ſea ſide:
3 † the Chananeite alſo on the Eaſt and Weſt, and the Amor-
rheite and Hetheite and Pherezeite & Iebuſeite in the moun-
taines: the Heueite alſo which dwelt at the foote of Hermon
4 in the Land of Maſpha. † And they iſſued forth al with their
troupes, a people exceeding manie as the ſand, that is in the
ſhore of the ſea, their horſes alſo and chariottes of paſſing
5 great multitude. † And al theſe kinges aſſembled together
6 in one at the Waters of Merom, to fight againſt Iſrael. † And
our Lord ſaid to Ioſue: Feare them not: for to morrow this
ſelfe ſame houre wil I deliuer al theſe to be wounded in the
ſight of Iſrael: their horſes thou ſhalt hoghſinew, and their
7 chariottes thou ſhalt burne with fire. † And Ioſue came, and
al the hoſte with him againſt them to the Waters of Merom
8 ſodenly, and ranne in vpon them, † and our Lord deliuered
them into the handes of Iſrael. Who ſtroke them, and pur-
ſewed them as farre as great Sidon, and the Waters of Maſe-
rephoth, and the field of Maſphe, which is on the Eaſt ſide
therof. Therfore he ſtroke al, ſo that he left no reliques
9 of them: † and he did as our Lord had commanded him,
their horſes he hoghſinewed, and their chariottes he burnt.
10 † And returning immediatly he tooke Aſor: and the king
therof he ſtroke with the ſword. For Aſor in old time a-
11 mong al theſe kingdomes held the principalitie. † And he
ſtroke al the ſoules, that abode there: he left not in it anie
remaines, but to vtter deſtruction he waſted al thinges, and
12 the citie it ſelfe he deſtroyed with fyre. † And al the cities
round about, their kinges alſo he tooke, ſtroke & deſtroyed,
13 as Moyſes the ſeruant of God had commanded him. † Except
the cities, that were ſituated on hilles and higher ground, the
reſt Iſrael burnt: one onlie Aſor verie wel fenſed he conſu-
14 med with fyre. † And al the praye of theſe cities and the
cattel the children of Iſrael diuided among them ſelues, al
15 the men being ſlaine. † As our Lord had commanded Moyſes
his ſeruant, ſo did Moyſes command Ioſue, and he accom-
pliſhed al thinges: he ommitted not of al the commande-
mentes, not ſo much as one word, which our Lord had com-
16 manded Moyſes. † Ioſue therfore tooke al the hillie countrie,
and ſouth, and the land of Goſen, and plaine, and the Weſt
quarter, and the mountaine of Iſrael, and the champaine

countrie therof: † and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their kinges he tooke, ſtroke, and ſlew. † :: A great time did Ioſue fight againſt theſe kinges. † There was not a citie that did deliuer it ſelfe to the children of Iſrael, except the Heneite, which dwelt in Gabaon: for he tooke al by fight. † For it was :: the ſentence of our Lord, that their hartes ſhould be indurate, and they ſhould fight againſt Iſrael, and fall, and ſhould not deſerue anie clemencie, and ſhould perish, as our Lord had commanded Moyſes. † At that time Ioſue came, and ſlew the Enacimes of the mountaines, of Hebron, and Dabir, and Anab, and from al the mountaine of Iuda and Iſrael, and deſtroyed their cities. † He leift not any of the ſtocke of Enacimes, in the Land of the children of Iſrael: ſauing the cities of Gaza, and Geth, and Azotus, in the which onlie they were leift. † Ioſue therfore tooke al the Land, as our Lord ſpake to Moyſes, and deliuered it in poſſeſſion to the children of Iſrael, according to their partes and tribes. and :: the Land reſted from battels.

:: Theſe warres cõtinued nere ſeuen yeares. as appeareth. *chap.* 14 *v.* 10.

:: For their enormious ſinnes God left them in their owne reprobate ſenſe, not impoſing neceſſitie of ſinning, but permitting them to indurate their owne hartes. *See Annot. Exod.* 7.

:: Hence forth they had not generalwarres but diuers tribes had particular. as appeareth. *chap.* 15. &c.

CHAP. XII.

Beſides Sehon and Og kinges of Heſebon and Baſan ſlaine by Moyſes, 7. *are reckened thirtie one kinges ſlaine by Ioſue.*

THESE are the kinges, which the children of Iſrael ſtroke, and poſſeſſed, their Land beyond Iordan toward the ryſing of the ſunne, from the torrent Arnon vnto mount Hermon, and al the Eaſt part, that looketh toward the wildernes. † Sehon the king of the Amorrheites, which dwelt in Heſebon, had dominion from Aroer, which is ſituated vpon the banke of the torrent Arnon, and of the middel part in the valley, and of halfe Galaad, as farre as the torrent Iaboc, which is the border of the children of Ammon. † and from the wildernes vnto the ſea of Ceneroth againſt the Eaſt, and vnto the Sea of the wildernes, which is the moſt ſalt ſea, on the Eaſt ſide by the way that leadeth to Beſimoth: and on the South ſide, which lyeth vnder Aſedoth, as farre as Phaſga. † The border of Og the king of Baſan, of the remnant of the Raphaims who dwelt in Aſtaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in al Baſan, vnto the borders † of Geſſuri, and Machati, and of the halfe part of Galaad: the borders of Sehon the king of Heſebon.

† Moyſes

6 † Moyses the seruant of our Lord, and the children of Israel
stroke them, and Moyses deliuered their Land in possession
to the Rubenites, and Gadites, and the half tribe of Manasses.
7 † These are the Kinges of the Land, whom Iosue stroke and
the children of Israel beyond Iordan on the West side, from
Balaalgad in the field of Libanus, vnto the mount, part wher-
of goeth vp into Seir: and Iosue deliuered it in possession
8 to the tribes of Israel, to euerie one their portions, † as wel
in the mountaines as in the plaine and champaine countries.
In Asedoth, and in the wildernes, and in the south was the
Hetheite and the Amorrheite, the Chananeite, and the Phe-
9 rezeite, the Heueite, and the Iebusceite. † The king of Ie-
richo one: the king of Hai, which is on the side of Bethel,
10 one: † the king of Ierusalem one, the king of Hebron one,
11 12 † the King of Ierimoth one, the King of Lachis one, † the
13 King of Eglon one, the King of Gazer one, † the King of
14 Dabir one, the King of Gader one, † the King of Herma
15 one, the King of Hered one, † the King of Lebna one, the
16 King of Adullam one, † the King of Maceda one, the King
17 of Bethel one, † the King of Taphua one, the King of Opher
18 19 one, † the King of Aphec one, the King of Saron one, † the
20 King of Madon one, the King of Asor one † the King of
21 Semeron one, the King of Acsaph one, † the King of Thenac
22 one, the King of Mageddo one, † the King of Cades one, the
23 King of Iachanan one, † the King of Carmel one, the King
of Dor, and of the prouince of Dor one, the King of the Na-
24 tions of Galgal one, † the King of Thersa one: al the
Kinges :: thirtie one. :: Moyses slew two kinges, & Iosue thirtie one.

CHAP. XIII.

God commandeth Iosue to diuide the land (describing the limites therof) amongst nine tribes and a half. 8. With a recapitulation of the partes already geuen, on the other side Iordan, to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) hath their prouision in other maner. The third part. Partitiō of the land among nine tribes & a half.

1 IOSVE was old, and striken in age, and our Lord said to
him: Thou art old, and of a great age, and there is a verie
2 large countrie left, which is not yet diuided by lotte: † to
3 witte, al Galilee, Philisthijm, and al Gessuri. † From the
trubled riuer, that watereth Ægypt, vnto the borders of Ac-
caron against the North: the Land of Chanaan, which is di-
uided vnto fiue Lordes of the Philisthiimes, the Gazeites, the

Azotians, the Aſcalonites, the Getheites, and the Accaronites. † But on the South ſide are the Heueites, al the Land 4
of Chanaan, and Maara of the Sidonians as farre as Apheca,
and the borders of the Amorrheite, † and his confines. The 5
countrie alſo of Libanus againſt the Eaſt from Baalgad vnder
mount Hermon, til thou enter into Emath. † Of al that dwel 6
in the mountaine from Libanus, vnto the Waters Maſerephoth, and al the Sidonians. I am he that wil deſtroy them
from the face of the children of Iſrael. :: Let it come therfore
into a portion of the inheritance of Iſrael, as I haue commanded thee. † And now diuide the Land in poſſeſſion to the 7
nine tribes, and to the half tribe of Manaſſes, † with the 8
which Ruben & Gad haue poſſeſſed the Land, which Moyſes
the ſeruant of our Lord deliuered to them beyond the ſtreames of Iordan, on the eaſt ſide. † From Aroer, which is ſi- 9
tuate on the banke of the torrent Arnon, and in the middes
of the valley, and al the champayne of Medaba, as farre as
Dibon: † and al the cities of Cehon, the King of the Amor- 10
rheite, which reigned in Heſebon vnto the borders of the
children of Ammon. † And Galaad, and the border of Geſ- 11
ſuri and Maccati, and al mount Hermon, and al Baſan, as
farre as Salecha, † al the Kingdome of Og in Baſan, which 12
reigned in Aſtaroth and Edrai, he was of the reliques of the
Raphaims: and Moyſes ſtroke, and deſtroyed them. † And 13
the children of Iſrael would not deſtroy Geſſuri and Machati:
and they haue dwelt in the middes of Iſrael vntil this preſent
day. † But to the tribe of Leui he gaue no poſſeſſion: but the 14
ſacrifices and victimes of our Lord the God of Iſrael, that is
his inheritance, as he ſpake to him. † Moyſes therfore gaue 15
poſſeſſion to the children of Ruben according to their kinredes. † And their border was from Aroer, which is ſituate 16
on the banke of the torrent Arnon, and in the middes of the
valley of the ſame torrent: al the plaine, that leadeth to Medaba, † and Heſebon, and al their villages, which are in the 17
champayne. Dibon alſo, and Bamothbaal, and the towne
Baalmaon, † and Iaſſa, and Cedimoth, and Mephaath, 18
† and Cariathaim, and Sabama, and Sarathaſar in the moun- 19
taine of the Valley. † Bethfogor and Aſedoth, Phaſga and 20
Bethieſimoth, † and al the champayne cities, and al the 21
Kingdomes of Sehon the King of the Amorrheite, that reigned in Heſebon, whom Moyſes ſtroke with the princes of
Madian:

::Theſe partes are deſigned though not yet conquered.

Ma ian: the Heueite, & Recem, and Sur, and Hur, and Rebe
22 Dukes of Sehon inhabitantes of the Land. † And Balaam
the ſonne of Beor the ſoothſayer, did the children of Iſrael
23 kil by the ſword with the reſt that were ſlayne. † And the
riuer of Iordan was made the border of the children of Ru-
ben. This is the poſſeſſion of the Rubenites by their kinredes
24 of cities and villages. † And Moyſes gaue to the tribe of Gad
and to his children poſſeſſion by their kinredes, the diuiſion
25 wherof is this. † The border of Iaſer, and al the cities of Ga-
laad, and the half part of the Land of :: the children of
26 Ammon: as farre as Aroer, which is againſt Rabba: † and
from Heſebon vnto Ramoth, Maſphe and Betonim: and from
27 Manaim vnto the bordets of Dabir. † In the valley alo Beth-
hara, and Bethnemra, and Socoth, and Saphon the other
part of the Kingdom of Sehon the King of Heſebon: the
end of this alſo is Iordan, vnto the vttermoſt part of the ſea
28 Cenereth beyond Iordan on the eaſt ſide. † This is the poſ-
ſeſſion of the children of Gad by their families, their cities,
29 and villages. † He gaue alſo to the half tribe of Manaſſes,
and their children poſſeſſion according to their kinredes,
30 † the beginning wherof is this: from Manaim al Baſan, and
al the kingdoms of Og the King of Baſan, and al the villages
31 of Iair, which are in Baſan, threeſcore townes. † And the
half part of Galaad, and Aſtaroth, and Edrai, cities of the
kingdom of Og in Baſan: to the children of Machir, the
ſonne of Manaſſes to the half part of the children of Machir
32 according to their kinredes. † This poſſeſſiõ diuided Moyſes
in the champayne countries of Moab, beyond Iordan, againſt
33 Iericho on the Eaſt ſide. † But to the tribe of Leui he gaue
no poſſeſſion: becauſe our Lord the God of Iſrael him ſelf is
their poſſeſſion, as he ſpake to them.

:: This part the Amorieites had taken and poſſeſſed; otherwiſe the Iſraelits were prohibited to take anie thig from the Ammonites. *Deut 2.*

CHAP. XIIII.

Caleb of the tribe of Iuda (ſeing ſome knew their lottes already, and that the whole Land was now to be diuided) 6. demandeth, according to Gods promiſe made by Moyſes (for his true and good report of the ſame land, when he with others viewed it) that Hebron be geuen him, and his ſeede to inherite, 13. Which Ioſue confirmeth vnto him.

1 THIS is it, which the children of Iſrael poſſeſſed in the Land of Chanaan, which Eleazar the prieſt, and Ioſue the ſonne of Nun, & the princes of the families by the tribes

of Israel gaue to them: † diuiding al thinges by lotte, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe. † For to two tribes and a half Moyses had geuen possession beyond Iordan: besides the Leuites, which receiued no land among their brethren: † but :: into their place succeded the children of Ioseph diuided into two tribes, of Manasses and Ephraim: neither did the Leuites receiue other portion in the Land, but cities to inhabite, and their suburbes to feede their beastes and cattel. † As our Lord had commanded Moyses, so did the children of Israel, and they diuided the Land. † Therfore the children of Iuda came to Iosue in Galgal, and Caleb the sonne of Iephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me & thee in Cadesbarne. † Fourtie yeares old was I when Moyses the seruant of our Lord sent me from Cadesbarne, to view the Land, and I reported to him that which to me semed true. † But my brethren, that had gone vp with me, discouraged the hart of the people: and I neuertheles folowed our Lord my God. † And Moyses sware in that day, saying: The Land, which thy foote hath troden, shal be thy possession, and thy childrens for euer, because thou hast folowed our Lord my God. † Our Lord therfore hath granted me life, as he promised vntil this present day. It is :: fourtie and fiue yeares, since our Lord spake this worde to Moyses, when Israel walked through the wildernes: this day am I eightie and fiue yeares old † so lustie, as I was at that time when I was sent to view: the strength of that time contineweth in me vntil this day, as wel to fight as to goe. † Geue me therfore this mountaine, which our Lord promised, thy selfe also hearing it, wherein are the Enacims, and great cities and fensed: :: if perhaps our Lord be with me, and I shal be able to destroy them, as he promised me. † And Iosue blessed him, and deliuered to him Hebron in possession. † And from thence forth :: Hebron belonged to Caleb the sonne of Iephone the Cenezeite, vntil this present day: because he folowed our Lord the God of Israel. † The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was layd there: and [c] the Land ceased from battels.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

:: The Leuites hauing their portions in other maner, yet there were twelue tribes to receiue portiõs by reason that Iacob adopted Iosephs two sonnes. *Gen.* 48.

:: After the viewing of the land. *Num.* 13. the Israelites remained in the desert. 38. yeares: so they were nere seuen yeares in warres.

:: Gods promise is euer sure on his part, but because it is conditional, if we serue him sincerly, our wil being free, he saith: *If perhaps our Lord be with me.*

:: Onlie the countrie of Hebron was geuen to Caleb, for the citie it self and suburbes belonged to the Priestes. *chap.* 21. *v.* 11.

c See before. *chap.* 11. *v.* 23.

CHAP.

CHAP. XV.

The borders of the lotte of Iuda, 13. *including Calebs particular inheritance* (16. *out of which he geueth Cariath Sepher, and his daughter to Othoniel, for winning it:*) 21. *with the names of the cities therof.* 63. *the Iebuſeite yet dwelling with Iuda in Hieruſalem.*

1 THERFORE the lotte of the children of Iudas by their
kinredes was this: From the border of Edom, vnto the
deſert of Sin againſt the South, and vnto the vttermoſt part
2 of the ſouth coaſte. † the beginning therof was from the
toppe of the moſt ſalt ſea, and from the brinke therof, that
3 looketh to the South. † And it goeth forth againſt the Aſ-
cent of the Scorpion, and paſſeth through into Sina: and
ryſeth vp into Cadesbarne, & reacheth into Eſron, aſcending
4 to Addar, and cõpaſſing Carcaa, † and thence paſſing through
into Aſemona, and reaching to the Torrent of Ægypt: and
the borders therof shal be the great ſea. this ſhal be the end
5 of the ſouth coaſt. † But on the Eaſt ſide the beginning
ſhal be the moſt ſalt ſea vnto the vtmoſt partes of Iordan: and
thoſe places that looke to the North from the brinke of the
6 ſea vnto the ſame riuer of Iordan. † And the border goeth
vp into Beth hagla, and paſſeth from the north into Beth
Araba: aſcending to the ſtone of Bohen the ſonne of Ruben.
7 † And reaching as farre as the borders of Debera from the
Valley of Achor, againſt the North looking toward Galgal,
which is oppoſite to the Aſcent of Adommim, on the ſouth
ſide of the torrent: and paſſeth the waters, that are called
The Fountayne of the ſunne: and the endes therof ſhal
8 be to the Fountayne rogel. † And it aſcendeth by the
valley of the ſunne of Ennom on the ſide of the Iebuſeite
toward the South, this is Ieruſalem: and thence rearing
it ſelf to the toppe of the mountayne, which is againſt
Geennom toward the Weſt in the toppe of the Valley of
9 Raphaim againſt the North. † And it paſſeth through from
the toppe of the mountaine to the fountaine of the water
Nephtoa: and reacheth to the townes of mount Ephron:
and bendeth into Baala, which is Cariathiarim, that is to ſay,
10 a citie of woodds. † And it compaſſeth from Baala againſt
the Weſt, vnto mount Seir: and paſſeth by the ſide of mount
Iarim toward the North into Cheſlon: and goeth downe
11 into Bethſames, and paſſeth into Thamna. † And it reacheth

toward the North coast of a part of Accaron at the side: and
benderh to Sechrona, and passeth mount Baala: and cometh
into Iebneel, and is shut vp with the end of the great sea to-
ward the West. † These are the borders of the children of 12
Iudas in circuite in their kinredes. † But to Caleb the sonne 13
of Iephone he gaue a portion in the middes of the children of
Iudas, as our Lord had commanded him: Cariath Arbe the
father of Enac, that is Hebron. † And Caleb destroyed out 14
of it the three sonnes of Enac, Sesai and Ahiman & Tholmai
of the stocke of Enac. † And from thence going vp he came 15
to the inhabitantes of Dabir, which before was called Ca-
riath sepher, that is to say, a citie of letters. † And Caleb 16
said: He that shal strike Cariath-sepher, and take it, I wil geue
him Axa my daughter to wife. † And Othoniel the sonne 17
of Cenez, the younger brother of Caleb tooke it: and he gaue
him :: Axa his daughter to wife † Who going together, she 18
was moued by her husband to aske a field of her father, and
she sighed as she sate on her asse. To whom Caleb said: What
aileth thee? † But she answered: Geue me a blessing: :: a 19
South and drie Land thou hast geuen me, ioyne also a waterie.
Caleb therfore gaue her a waterie ground aboue & beneath.
† This is the possession of the tribe of the children of Iudas 20
by their kinredes. † And the cities from the vttermost partes 21
of the children of Iudas by the borders of Edom on the
South: were Gabseel and Eder and Iagur, † and Cina and 22
Dimona and Adada, † and Cades, and Asor, and Iethnan, 23
† Ziph and Telem and Baloth, † Asor the new and Carioth, 24 25
Hesron, this is Asor. † Amam, Sama, and Molada, † and 26 27
Asergadda and Hassemon and Bethphelet, † and Hasersual 28
and Bersabee and Baziothia † and Baala and Iim an Esem, 29
† and Eltholad and Cesil and Harma † and Siceleg, and Me- 30 31
demena and Sensenna, † Labaoth and Selim and Aen and 32
Remon. al the cities twentie nine, and their villages. † But in 33
the champayne countries: Estaol and Sarea and Asena, † and 34
Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, 35
and Adullam, Socho and Azeca, † and Saraim and Adithaim 36
and Gedera and Gederothaim: fourteene cities, and their vil-
lages. † Sanan and Hadasta and Magdalgad, † Delean and 37 38
Masepha and Iecthel, † Lachis and Bascath and Eglon, 39
† Chebbon and Leheman and Cethlis † and Gideroth and 40
Bethdagon and Naama and Maceda: sixtene cities, and their 41
villages.

:: Though it was prohibited that the nephew should marie his aunt, yet the vncle was not expressly forbid to marie his neece by Moyses law. *Leuit.* 18. And albeit there is the same degree of consanguinitie, yet not the same incõuenience, by reason the same person remaineth subiect, that was inferior before mariage?

:: Because ordinarily the south part of the world is more drie and barren then other partes, a barren place is called a south land, in respect of more fertile ground.

42 43villages. † Labana and Ether and Aſan, † Iephtha and Eſna
44 and Neſib, † and Ceila and Achzib and Mareza: nine cities,
45 and their villages. † Accaron with the townes and villages
46 therof. † From Accaron vnto the ſea: al places that bend
47 toward Azotus and the villages therof. † Azotus with the townes and villages therof. Gaza with the townes and villages therof, vnto the torrent of Ægypt, and the great ſea is
48 the border therof. † And in the mountayne: Samir and
49 Iether and Socoth † and Danna and Cariath ſenna, this is
50 51 Dabir: † Anab and Iſtemo and Anim, † Goſen and Olon
52 and Gilo: eleuen cities and their villages. † Arab and Ruma
53 and Eſaan, † and Ianum and Beth thaphua and Apheca,
54 † Athmatha and Cariath-arbe, this is Hebron, and Sior: nine
55 cities and their villages. † Maon and Carmel and Ziph and
56 57 Iota, † Iezrael and Iucadam and Zanoe, † Accain, Gabaa
58 and Thamna: ten cities and their villages. † Halhul, and
59 Bethſur, and Gedor, † Mareth, and Beth-anoth, & Eltecon:
60 ſix cities and their villages. † Cariathbaal, this is Cariathiarim the citie of wooddes, and Arebba: two cities and their
61 villages. † In the deſert Beth-araba, meddin, and Sachacha,
62 † and Nebſan, and the citie of ſalt, and Engaddi: ſix cities,
63 and their villages. † But the Iebuſeite the inhabitant of Ieruſalem the children of Iudas :: could not deſtroy: and the Iebuſeite dwelt with the children of Iudas in Ieruſalem vntil this preſent day.

:: The Iebuſeites kept a ſtrong caſtle in Ieruſalem, til king Dauid tooke it from them. 2. Reg. 5.

CHAP. XVI.

The tribe of Ephraim, (younger ſonne of Ioſeph) receiue their lotte. 10. *The Chananeite yet dwelleth with them paying tribute.*

1 THE lotte alſo of :: the children of Ioſeph fel from Iordan againſt Iericho and the waters therof, on the eaſt: the wildernes which goeth vp from Iericho to the mountaine of Bethel: † and goeth out from Bethel to Luza: and
2 3 paſſeth the border of Archia, to Atharoth. † And deſcendeth Weſtward, by the border of Iephleti, vnto the borders of Beth horon the lower, and to Gazer: and their countries are
4 ended by the great ſea: † and Manaſſes and Ephraim the
5 children of Ioſeph poſſeſſed it. † And the border of the children of Ephraim was made according to their kinredes: and their poſſeſſion toward the Eaſt was Ataroth addar vnto
6 Beth-horon the higher. † And the confines goe out vnto the

:: Ruben for the ſinne of inceſt loſing the priueledges of birthright (Gen. 49) Prieſthood was geuen to Leui, the kingdome to Iuda, and duble portiō to Ioſeph. *Paraphr. Chald.*

ſea: but Machmethath looketh to the North, and it compaſſeth the bordors againſt the Eaſt into Thanath-ſelo: and paſſeth through on the Eaſt ſide to Ianoe. † and it goeth 7
downe from Ianoe into Ataróth & Naaratha: and it cometh into Iericho, and goeth out to Iordan. † From Taphua it 8
paſſeth through againſt the ſea into the Valley of reedes, and the iſſues therof are into the moſt ſalt ſea. this is the poſſeſſion of the tribe of the children of Ephraim by their families.
† And cities with their villages were ſeparated to the chil- 9
dren of Ephraim in the middes of the poſſeſſion of the children of Manaſſes, † and the children of Ephraim ſlew not 10
the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middes of Ephraim vntil this dav tributarie.

CHAP. XVII.

The half tribe of Manaſſes (eldeſt ſonne of Ioſeph) receiue their lotte, 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the ſame tribes of Ephraim and Manaſſes.

AND this lotte fel to the tribe of Manaſſes (for he is the 1
firſt borne of Ioſeph) to Machir the firſt borne of Manaſſes the father of Galaad, who was a warlike man, and had
for poſſeſſion Galaad and Baſan: † and to the reſt of the chil- 2
dren of Manaſſes according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Eſriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida. theſe are the children of Manaſſes the ſonne of Ioſeph, males by their kinredes. † But Salphaad the ſonne of Hepher the ſonne of Ga- 3
laad the ſonne of Machir the ſonne of Manaſſes had no ſonnes, but onlie daughters: whoſe names be theſe, Maala,
and Noa and Hegla and Melcha and Therſa. † And they 4
came in the preſence of Eleazar the prieſt, and of Ioſue the ſonne of Nun, and of the princes, ſaying: Our Lord commanded by the hand of Moyſes, that a poſſeſſion ſhould be geuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a poſſeſſion in the middes of their fathers brethren. † And the cordes fel 5
to Manaſſes ten, beſide the Land of Galaad and Baſan beyond Iordan. † For the daughters of Manaſſes poſſeſſed inheri- 6
tance in the middes of his ſonnes. And the Land of Galaad fel to the lotte of the children of Manaſſes that remayned.
† And the border of Manaſſes from Aſer, was Machmat hath 7
which

which looketh to Sichem: and goeth out on the right hand
beside the inhabitantes of the Fountaine of Taphua.
8 † For in the lotte of Manasses was fallen the Land of :: The land or territorie of
Taphua, :: which is beside the borders of Manasses, Taphua fallig
9 the childrens of Ephraim. † And the border of the to the lotte of
Reede valley went downe into the south of the torrent of Manasses, yet
the cities of Ephraim, which are in the middes of the cities Taphua (that
of Manasses: the border of Manasses on the North of the is the citie it
10 torrent, and the issue therof goeth to the sea: † so that the selfe) was the childrens of
possession of Ephraim is on the South, and on the North of Ephraim.
Manasses, and the sea inclooseth both, and they be ioyned one
to an other in the tribe of Aser on the Noth, and in the tribe
11 of Issachar on the East. † And the inheritance of Manasses
in Issachar and in Aser was Bethsan and the villages therof,
and Ieblaam with the villages therof, and the inhabitantes of
Dor, with the townes therof, the inhabitantes also of Endor
with the townes therof. and in like maner the inhabitantes
of Thenac with the townes therof, and the inhabitantes of
Mageddo with the townes therof, and the third part of the
12 citie of Nopheth. † Neither could the children of Manasses
ouerthrow the cities, but the Chananeite began to dwel in
13 :: his Land. † But after that the children of Israel grew to :: The Chananeite remained in the Land of Manasses, for a time.
be strong, they subdewed the Chananeites, and made them
14 their tributaries, neither did they kil them. † And the children of Ioseph spake to Iosue, and said: Why hast thou geuen
me the possession of one lotte and corde, wheras I am of so
15 great a multitude, and our Lord hath blessed me? † To whom
Iosue said: If thou be a great people, goe vp into the wood,
and cutte thee roome in the Land of the Pherezeite and Raphaims: because the possession of mount Ephraim is narrow
16 for thee. † To whom the children of Ioseph answered:
We can not goe vp to the mountaines, wheras the Chananeite
that dwel in the champayne countrie, wherein are situated
Bethsan with the townes therof, and Iezrael possessing the
17 middes of the valley, vse yron chariottes. † And Iosue said
to the house of Ioseph, of Ephraim and Manasses: Thou art
a great people, and of great strength, thou shalt not haue one
18 lotte, † but thou shalt passe to the mountaine, and shalt cutte
and make glades for thee to inhabite: and mayest procede
farder, when thou hast subuerted the Chananeite, whom
thou sayest to haue yron chariotes, and to be very strong.

CHAP. XVIII.

From the campe of Israel in Silo surueyers are sent to diuide the rest of the Land into seuen partes, for the seuen tribes yet without portions. 10. *Which being donne, Iosue casteth lottes for them,* 11. *and the first lotte falleth to Beniamim,* 12. *Whose part is described by the limites,* 21. *with the names of the principal cities.*

AND al the children of Israel were assembled in Silo, 1
and there they pitched the tabernacle of the testimony,
and the Land was subdewed to them. † But there remained 2
seuen tribes of the children of Israel, which as yet had not
receiued their possessions. † To whom Iosue said: How long 3
are you slack with cowardenes, and enter not to possesse the
Land, which our Lord the God of your fathers hath geuen
you? † Choose of euerie tribe three men, that I may send 4
them, and they may goe and circuite the Land, and marke it
out according to the number :: of euerie multitude: and
report vnto me that which they haue marked out. † Diuide 5
vnto you the Land into seuen partes: let Iudas be in his
boundes on the south quarter, and the house of Ioseph on
the North. † the Land in the middes betwen these marke 6
out into seuen partes: and you shal come hither to me, that
:: before our Lord your God I may cast the lotte for you:
† for the Leuites part is not among you, but the priesthood 7
of our Lord is their inheritance. And Gad and Ruben, and
the half tribe of Manasses had now receiued their possessions
beyond Iordan at the East side: which Moyses the seruant of
our Lord gaue them. † And when the men were ryseu vp, 8
that they might goe to marke out the land, Iosue com-
manded them, saying: Circuite the Land and marke it out,
and returne to me: that here before our Lord, in Silo I may
cast the lotte for you. † They therfore went on: and going 9
ouer it, diuided it into seuen partes, writing it in a volume.
And they returned to Iosue into the campe in Silo. † Who 10
did cast lottes before our Lord in Silo, and diuided the Land
to the children of Israel into seuen partes. † And first came 11
vp the lotte of the children of Beniamin by their families, to
possesse the Land betwen the children of Iudas and the chil-
dren of Ioseph. † And their border was againſt the North 12
from Iordan: going forward by the side of Iericho on the
north quarter, and thence Westward rysing vp vnto the
mountaines

:: Not equal but proportionable partes were assigned, for so it was commanded. *Num. 26. v. 54. To the greater number to geue a greater portion, and to the fewer a lesse.*

::After the portions were appointed by mens industrie & discretion, God confirmed the same by lotte, to take away al occasiō of discontentment.

mountaines, and reaching to the wildernes of Bethauen,
13 † & paſſing through by Luza to the South, the ſame is Bethel:
and goeth downe into Ataroth addar vnto the mountaine,
14 that is on the South of Bethhoron the lower. † And it bendeth compaſſing againſt the ſea, Southward of the mountaine that looketh to Bethhoron againſt the South: and the iſſues therof are into Cariathbaal, which is called alſo Cariathbaal which is called alſo Cariathiarim, a citie of the children of Iudas. This is their coaſt againſt the ſea, toward the Weſt.
15 † But on the South from part of Cariathiarim the border iſſueth forth againſt the ſea, and cometh to the fountaine of
16 the waters of Nephtoa. † And it goeth downe into part of the mountaine that looketh toward the Valley of the children of Ennom: and is againſt the north quarter in the vttermoſt part of the Valley raphaim, And it goeth downe into Gehennom (that is, the valley of Ennom) by the ſide of the Iebuſeite to the South: and cometh to the Fountaine of
17 Rogel, † paſſing to the north, and going forth to Enſemes,
18 that is to ſay, the fountaine of the ſunne: † and it paſſeth vnto the litle hilles, that are againſt the aſcent of Adommim: and goeth downe to Abenboen, that is, the ſtone of Boen the ſonne of Ruben: and it paſſeth on the north ſide to the champaine countries: and goeth downe into the
19 playne, † and paſſeth by againſt the North of Bethagla: and the iſſues therof are againſt the brincke of the moſt ſalt ſea on the North in the end of Iordan to the ſouth quarter:
20 † which is the border therof on the Eaſt. This is the poſſeſſion of the children of Beniamin by their borders round
21 about, and their families. † And their cities were, Iericho
22 and Bethhagla and Vallis Caſis, † Beth Araba and Samaraim
23 24 and Bethel, † and Auim and Aphara and Ophera, † Towne Emona and Ophni and Gabee: twelue cities, & their townes.
25 26 † Gabaon and Rama and Beroth, † and Meſphe, and Ca-
27 phara, and Amoſa, † and Recem, Iarephel and Tharela,
28 † and Sela, Eleph, and Iebus, which is Ieruſalem, Gabaath and Cariath: fourteenne cities, and their townes. This is the poſſeſſion of the children of Beniamin by their families.

CHAP. XIX.

The ſecond lotte falleth to the tribe of Simeon, the ſituation of whoſe inheritance is deſcribed, with the names of their principal cities. 10. *The third in like*

in like ſorte, to Zabulon. 17. The fourth to Iſſachar. 24. The fifth to Aſer. 32. The ſixt to Nepthali. 40. And the ſeuenth to Dan. 49. Al the Land being diſtributed among the tribes, with common conſent they geue a ſpecial citie to Ioſue, in the middes of them.

AND the ſecond lotte came forth of the children of Simeon by their kinreddes: and their inheritance was, 1
† in the middes of the poſſeſſion of the children of Iudas: 2
Berſabee and Sabee and Molada, † and Haſerſual, Bala and 3
Aſem, † and Eltholad, Bethul and Harma, † and Siceleg 4 5
and Bethmarchaboth and Haſerſuſa, † and Bethlebaoth and 6
Sarohen: thirtene cities, and their townes. † Ain and Rem- 7
mon and Athor and Aſan: foure cities, and their townes:
† al the litle townes round about theſe cities vnto Baalath 8
Beer Ramath againſt the ſouth quarter. This is the inheri-
tance of the children of Simeon according to their kinredes,
† in the poſſeſſion and corde of the children of Iudas: be- 9
cauſe it was greater. and therfore the children of Simeon
poſſeſſed in the middes of their inheritance. † And the third 10
lotte fel of the children of Zabulon by their kinredes: and
the border of their poſſeſſion was made as farre as Satid.
† And it went vp from the ſea and Merala, and came into 11
Debbaſeth: as farre as the torrent, which is againſt Ieconam.
† And it returneth from Sared againſt the Eaſt into the endes 12
of Ceſeleth thabor: and it goeth out to Dabereth, and ryſeth
vp againſt Iaphie. † And thence it paſſeth along to the eaſt 13
ſide of Geth hepher and Thacaſim: and goeth out into Rem-
mon, Amthar and Noa. † And it compaſſeth to the North 14
of Hanathon: and the iſſues therof are the valley Iephtahel,
† and Cateth and Naalol and Semeron and Idala and Beth- 15
lehem: twelue cities, and their townes. † This is the inheri- 16
tance of the tribe of the children of Zabulon by their kin-
redes, the cities and their litle townes. † The fourth lotte 17
came forth to Iſſachar by their kinredes. † and his inheri- 18
tance was Iezrael and Caſaloth and Sunem, † and Hapha- 19
raim and Sehon, and Anaharath † and Rabboth and Ceſion, 20
Abes, † and Rameth, and Engannim, and Enhadda and 21
Bethpheſes. † And the border therof cometh to Thabor 22
and Seheſema and Bethſames: and their iſſues were Iordan:
ſixtene cities, and their townes. † This is the poſſeſſion of 23
Iſſachar by their kinredes, the cities, and their litle townes.

† And

24 † And the fifth lotte fel to the tribe of the children of Aſer
25 by their kinredes: † and their border was Halcath and Chali
26 and Beten and Axaph, † and Elmelec and Amaad and Meſſal:
and it reacheth to Carmel of the ſea and Sihor and Labanath.
27 † And it returneth againſt the eaſt of Bethdagon: and paſ-
ſeth along to Zabulon and the Valley Iephthael againſt the
North into Bethemec and Nehiel. And it goeth out to the
28 left ſide of Cabul, † and Abran and Rohob and Hamon and
29 Cana, as farre as great Sidon. † And it returneth into Horma
vnto the verie wel fenſed citie Tyre, and vnto Hoſa: and the
iſſues therof shal be into the ſea from the corde of Achziba:
30 † and Amma and Aphec and Rohob. cities twentie two,
31 and their townes. † This is the poſſeſſion of the children of
32 Aſer by their kinredes, and the cities and their townes. † Of
the ſonnes of Nepthali fel the ſixt lotte by their families:
33 † and the border beganne from Heleph and Elon into Saa-
naim, and Adami, which is Neceb, and Iebnael vnto Lecum:
34 and their iſſues vnto Iordan: † and the border returneth
againſt the Weſt into Azanoththabor, and thence goeth out
into Hucuca, and paſſeth along into Zabulon againſt the
South, and into Azer againſt the Weſt, and into Iuda vnto
35 Iordan againſt the riſing of the ſunne. † cities very wel fen-
ſed, Aſſedim, Ser, and Emath, and Reccath and Cenereth,
36 37 † and Edema and Arama, Aſor † and Cedes and Edrai, En-
38 haſor † and Ieron and Magdalel, Horem and Bethanath
39 and Bethſames: ninetene cities, and their townes. † This
is the poſſeſſion of the tribe of the children of Nephthali
40 by their kinredes, the cities and their townes. † To the tribe
of the children of Dan by their families came forth the ſe-
41 uenth lotte: † and the border of their poſſeſſion was Sara
42 and Eſthaol, and Hiriſemes, that is the ſunne. † Selebin and
44 43 Aialon and Iethela, † Elon and Themna and Acron, † El-
45 thece, Gebbethon and Balaath, † and Iud and Bane and Barac
46 and Gethremmon: † and Meiarcon & Arecon, with the bor-
47 der that looketh toward Ioppe, † and is ſhut vp with the ſame
end. And the children of Dan went vp, and fought againſt Le-
ſem, and they tooke it: and they ſtroke it in the edge of the
ſword, and poſſeſſed, and dwelt in it, calling the name of it
48 Leſem Dan, by the name of Dan the father therof. † This
is the poſſeſſion of the tribe of the ſonnes of Dan, by their kin-
49 redes, the cities and their townes. † And when he had made

an end of diuiding the Land by lotte to euerie one by their
:: Of modestie Iosue would not assigne to him selfanie place, but the whole people freely granted his request.
tribes, :: the children of Israel gaue possession to Iosue the
fonne of Nun in the middes of them, † according to the 50
commandement of our Lord, the citie which he requested,
Thamnath Saraa in mount Ephraim: and he built the citie,
and dwelt in it. † These are the possessions, which Eleazar 51
the priest, and Iosue the sonne of Nun, and the princes of the
families, and of the tribes of the children of Israel, diuided
by lotte in Silo, before our Lord at the doore of the taber-
nacle of testimonie, and they parted the Land.

CHAP. XX.

Six cities of refuge for such as commit casual manslaughter are named, 6. in which remayning til the death of the high priest, they may then returne to their proper dwelling place, and be safe.

AND our Lord spake to Iosue, saying: Speake to the 1
children of Israel, and say to them: † Separate the ci- 2
ties of the fugitiues, of the which I spake to you by the
hand of Moyses; † that he may flee to them whosoeuer shal 3
strike a soule vnwitting: and may escape the wrath of the
nigh kinsman, which is the reuenger of bloud: † when he 4
shal be fled to one of these cities: he shal stand before the
gate of the citie, and shal speake to the ancientes of that citie
:: At first entering it sufficed to allege in generall his innocencie, but after he must be tried in particular.
:: those thinges, that may proue him selfe innocent: and so
they shal receiue him, and geue him place to inhabite. † And 5
when the reuenger of the bloud shal pursew him, they shal
not deliuer him into his handes: because he stroke his neigh-
bour by ignorance, neither is he proued to be his enemie two
or three dayes before. † And he shal dwel in that citie, til he 6
stand before iudgement rendring a cause of his fact, and the
high priest die, which shal be at that time: then shal the
manslaer returne, and enter into the citie and his house out
of the which he had fled. † And they appointed Cedes in 7
Galilee of the mount of Nepthali, and Sichem in the mount
of Ephraim, and Cariatharbee, the same is Hebron in the
mount of Iuda. † And beyond Iordan against the East quar- 8
ter of Iericho, they appointed Bosor, which is situated in
the champaine wildernes of the tribe of Ruben, and Ramoth
in Galaad of the tribe of Gad, and Gaulon in Basan of the
tribe of Manasses. † These cities were appointed to al the 9
children of Israel, and to the strangesrs, that dwelt among
them:

them: that he might flee to them which vnwittingly had ſtriken a ſoule, and might not die in the hand of the kinſeman, coueting to reuenge the bloud shed, vntil he might ſtand before the people to declare his cauſe.

CHAP. XXI.

Cities with ſuburbes are aſſigned to the tribe of Leui. 4. To the ſonnes of Caath by the line of Aaron being prieſtes, thirtenne, 5. to the reſt of Caaths progenie, being Leuites, tenne. 6. To the ſonnes of Gerſon Leuites thirtenne 7. To the ſonnes of Merari Leuites (34. of a lower degree) twelue. 9. With the names of al the cities: 39. in al fourtie eight. 41. So Gods promiſe is fully performed hauing geuen the whole Land to Iſrael in peaceable poſſeſſion.

1 AND the princes of the families of the Leui came to Eleazar the prieſt, and Ioſue the ſonne of Nun, and to the chief of the kinredes in euerie tribe of the children of
2 Iſrael: † and they ſpake to them in Silo of the Land of Chanaan, and ſaid: Our Lord commanded by the hand of Moyſes, that cities should be geuen vs to inhabite, and their
3 ſuburbes to feede cattel. † And the children of Iſrael gaue of their poſſeſſions according to the commandement of our
4 Lord, cities and their ſuburbes. † And the lotte came forth vnto the familie of Caath of the children of Aaron the prieſt out of the tribe of Iudas, and Simeon, and Beniamin, thirtene
5 cities. † And to the reſt of the children of Caath, that is to the Leuites, which remayned, out of the tribes of Ephraim,
6 and Dan, and the halfe tribe of Manaſſes, ten cities. † Moreouer to the children of Gerſon came forth a lotte, that they should take of the tribes of Iſſachar and Aſer and Nephthali, and the halfe tribe of Manaſſes in Baſan, cities in num-
7 ber thirtene. † And to the ſonnes of Merari by their kinredes, of the tribe of Ruben and Gad and Zabulon, twelue
8 cities. † and the children of Iſrael gaue to the Leuites cities and their ſuburbes, as our Lord commanded by the hand of
9 Moyſes, geuing to euerie one by lotte. † Of the tribes of the children of Iudas and Simeon Ioſue gaue cities: whoſe names
10 be theſe, † to the children of Aaron by the families of Caath of the Leuitical ſtocke (for the firſt lotte came forth to them)
11 † Cariatharbe the father of Enac, which is called Hebron, in the mountaine of Iudas, and the ſuburbes therof round
12 about. † But the fieldes and the townes therof he had geuen

to Caleb the ſonne of Iephone to poſſeſſe. † He gaue therfore 13
to the children of Aaron the prieſt Hebron a citie of refuge,
and the ſuburbes therof: & Lobna with the ſuburbes therof: (16
† and Iether and Eſtemo, † and Holon, and Dabir, † and Ain, 14 15
and Ieta, and Bethſames, with the ſuburbes therof: nine cities
of two tribes, as hath bene ſaid. † And of the tribe of the chil- 17
dren of Beniamin, Gabaon, and Gabae, † and Anathoth and 18
Almon, with their ſuburbes: foure cities. † Al the cities to- 19
gether of the children of Aaron the prieſt, thirtene, with their
ſuburbes. † But to the reſt by the families of the children of 20
Caath of the Leuitical ſtocke was geuen this poſſeſſion. † Of 21
the tribe of Ephraim, the cities of refuge, Sichem with the
ſuburbes therof in the mountayne of Ephraim, and Gazer
† and Cibſaim, and Beth horon, with the ſuburbes therof, 22
foure cities. † Of the tribe of Dan alſo, Eltheco and Gaba- 23
thon, † and Aialon and Gethremmon, with the ſuburbes 24
therof, foure cities. † Moreouer of the half tribe of Ma- 25
naſſes, Thanac and Gethremmon, with their ſuburbes, two
cities. † Al the cities ten, and their ſuburbes, were geuen to 26
the children of Caath of the inferiour degree. † To the chil- 27
dren of Gerſon alſo of the Leuitical ſtocke he gaue of the half
tribe of Manaſſes the cities of refuge, Gaulon in Baſan, and
Boſram, with their ſuburbes, two cities. † Moreouer of the 28
tribe of Iſſachar, Ceſion, and Dabereth, † and Iaramoth, 29
and Engannim, with their ſuburbes, foure cities. † And of 30
the tribe of Aſer, Maſal and Abdon, † and Helcath, and 31
Rohob, with their ſuburbes, foure cities. † Of the tribe 32
alſo of Nephthali the cities of refuge, Cedes in Galilee:
and Hammoth Dor, and Carthan, with their ſuburbes,
three cities. † Al the cities of the families of Gerſon, 33
thirtene, with their ſuburbes. † And to the children of 34
Merari Leuites of the inferiour degree by their families
was geuen of the tribe of Zabulon, Iecnam and Cartha
† and Damna, and Naalol, foure cities with their ſuburbes. 35
† Of the tribe of Ruben beyond Iordan againſt Iericho the 36
cities of refuge, Boſor in the wildernes, Miſor and Iaſer and
Iethſon and Mephaath, foure cities with their ſuburbes.
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37
and Manaim and Heſebon and Iaſer, foure cities with their
ſuburbes. † Al the cities of the children of Merari by their 38
families and kinredes, twelue. † Therfore al the cities of the 39

Leuites

Leuites in the middes of the poſſeſſion of the children of Iſ-
40 rael were fourtie eight † with their ſuburbes, euerie one
41 diſtributed by the families. † And our Lord God gaue to Iſ-
rael :: al the Land, that he had ſworne he would geue to their
42 fathers: and they poſſeſſed it, and dwelt in it. † And peace
was geuen by him on al nations round about: and none of
their enemies durſt reſiſt them, but al were brought into
43 their dominion. † Not ſo much certes as one word, which
he had promiſed, that he would performe vnto them, was
fruſtrate, but al thinges were accompliſhed in deedes.

:: God gaue al the Land in due time, but not al at once, for the cauſes expreſſed *Exo.* 23. v. 29. *Deut.* 7. v. 22.

CHAP. XXII.

The tribes of Ruben and Gad, and half Manaſſes returne to their poſſeſſions. 10. *VVho building an altar by the ſide of Iordan, the other tribes ſuſpect that they wil make a ſchiſme, and therfore purpoſe to fight againſt them.* 13. *But firſt ſending an ambaſſage to admonish them,* 21. *they anſwer that they made not an altar, for ſacrifice, but only for a monument, that notwithſtãding they dwel on the other ſide of Iordan, yet they are of the ſame people of God,* 30. *Wherwith al Iſrael is ſatisfied.*

The fourth parr. Two tribes & a halfe returne to their poſſeſſions; Ioſues godly admonitions; & his and Eleazars death.

1 THE ſame time Ioſue called the Rubenites, and Gadites,
2 and the halfe tribe of Manaſſes, † and ſaid to them:
You haue done al thinges that Moyſes the ſeruant of our
Lord cõmanded you: me alſo haue you obeyed in al thinges,
3 † neither haue you left your brethren a long time, vntil this
preſent day, keeping the commandement of our Lord your
4 God. † Therfore becauſe our Lord your God hath geuen
your brethren quietnes and peace, as he promiſed: returne,
and goe into your tabernacles, and to the land of your poſ-
ſeſſion, which Moyſes the ſeruant of our Lord deliuered to
5 you beyond Iordan: † :: alwayes ſo that you keepe atten-
tiuely, and in worke fulfil the commandement, and the law
which Moyſes the ſeruant of our Lord commanded you, that
you loue our Lord your God, and walke in al his wayes, and
obſerue al his commandementes, & cleaue to him, and ſerue
6 him in al your hart, and in al your ſoule. † And Ioſue :: bleſſed
them, and diſmiſſed them. Who returned into their taber-
7 nacles. † And to the halfe tribe of Manaſſes Moyſes had ge-
uen poſſeſſion in Baſan: and therfore to the halfe that re-
mayned, Ioſue gaue a lotte among the reſt of their brethren
beyond Iordan at the Weſt ſide. And when he diſmiſſed them
8 into their tabernacles, & had bleſſed them, † he ſaid to them:

::It perteineth to al magiſtrates, and other ſuperiors to admoniſh their ſubiectes of their dutie towardes God, before al other thinges.

:: Al ſuperiors may impert bleſſing to their ſubiectes.

In much ſubſtance and riches returne to your ſeates, with ſiluer and gold, braſſe and yron, and varietie of rayment: diuide the praye of your enemies with your brethren. † And the children of Ruben, and the children of Gad, and the halfe tribe of Manaſſes returned, and went from the children of Iſrael in Silo, which is ſituated in Chanaan, to enter into Galaad the Land of their poſſeſſion, which they had obteyned according to the commandement of our Lord in the hand of Moyſes. † And when they were come to the litle banckes of Iordan, into the Land of Chanaan, they built beſide Iordan an altar of an infinite greatnes. † :: Which thing when the children of Iſrael had heard, and certaine meſſengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manaſſes had builded an altar in the Land of Chanaan, vpon the litle banckes of Iordan, againſt the children of Iſrael: † they aſſembled al in Silo, that they might goe vp, and fight againſt them. † And in the meane time they ſent to them into the Land of Galaad, Phinees the ſonne of Eleazar the prieſt, † and ten princes with him, one of euerie tribe. † Who came to the children of Ruben, and Gad, and the halfe tribe of Manaſſes into the Land of Galaad, and ſaid to them: † This meſſage doth al the people of our Lord ſend to you: What is this tranſgreſſion? Why haue you forſaken our Lord the God of Iſrael, building a ſacrilegious altar, and reuolting from the worſhippe of him? † Is it a ſmale thing to you that :: you ſinned in Beelphegor, and vntil this preſent day the ſpotte of this abomination abideth in vs? and many of the people fel dead. † And you to day haue forſaken our Lord, and to morow his wrath wil rage :: againſt al Iſrael. † But if you thinke the land of your poſſeſſion to be vncleane, paſſe to the Land, wherein is the tabernacle of our Lord, and dwel among vs: only that you depart not from our Lord, and from our companie, an altar being built beſide the altar of our Lord God. † Did not Achan the ſonne of Zare tranſgreſs the commandement of our Lord, and his wrath lay vpon al the people of Iſrael? And he was one man, and I would he alone had periſhed in his wicked fact. † And the children of Ruben, and Gad, and of the halfe tribe of Manaſſes anſwered the princes of the legacie of Iſrael: † The moſt mightie God our Lord, The moſt mightie God our Lord, him ſelfe knoweth, and Iſrael together ſhal vnderſtand: If with

9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

:: So it behoueth al the ſeruantes of God to ſee in time, that no ſchiſme be made. and therſore orderly to inquire of euerie ſhow of euil. 1. *Theſ.* 5.

:: Sinnes paſt are imputed to ſuch as fal againe as aggrauating their new ſinnes by reaſon of more ingratitude.

:: As before *chap.* 7. ſo if theſe had bene culpable al Iſrael might feare to be puniſhed, except iuſtice were donne vpon the offenders.

chap.

with the mind of preuarication we haue erected this altar, let
23 him not keepe vs, but punish vs presently: † and if we did
it with that minde, that we might lay vpon it holocaustes,
and sacrifice, and pacifique victimes, let him selfe examine it
24 and iudge: † and not rather with that meaning and delibe-
ration, that we said: To morrow your children wil say to our
children: What haue you to doe with our Lord the God of
25 Israel? † Our Lord hath put a border betwen vs and you,
O ye children of Ruben, and children of Gad, the riuer Ior-
dan: and therfore you haue no part in our Lord. And by this
occasion your children shal auert our children from the feare
26 of our Lord. We therfore thought it better, † and said: Let
vs build vs an altar, :: not for holocaustes, nor to offer vicli-
27 mes, † but for a testimonie betwen vs and you, and our issue
and your progenie, that we may serue our Lord, and it may
be our right to offer both holocaustes, and victimes, and pa-
cifique hostes: and that your children to morrow say not to
28 our children: You haue no part in our Lord. † And if they
wil say so, they shal answer them: Behold the altar of our
Lord, which our fathers made, not for holocaustes, nor for
29 sacrifice, but for our testimonie and yours. † God saue vs
from this abomination that we should reuolt from our Lord,
and leaue his steppes, erecting an altar to offer holocaustes,
and sacrifices, and victimes, beside the altar of our Lord God,
30 which is erected before his tabernacle. † Which thinges
being heard, Phinees the priest, and the princes of the lega-
cie, which were with him, were pacified: and they admitted
most willingly the wordes of the children of Ruben, & Gad,
31 and of the halfe tribe of Manasses. † And Phinees the priest
the sonne of Eleazar said to them: Now we know that our
Lord is with vs, because you are not culpable of this preua-
rication, and haue deliuered the children of Israel from the
32 hand of our Lord. † And he returned with the princes from
the children of Ruben and Gad, out of the Land of Galaad,
into the Land of Chanaan, to the children of Israel, and repor-
33 ted to them. † And the saying pleased al that heard it. And
the children of Israel prayfed God, and they did no more say,
that they would goe vp against them, and fight, and destroy
34 the Land of their possession. † And the children of Ruben,
& the children of Gad called the altar, which they had built,
Our testimonie, that our Lord he is God.

:: In the law of Moyses was one onlie altar for sacrifice, for the whole people of God, to auoide schisme and idolatrie. Now in the Church (being in al nations) are manie altares, & but one onlie Sacrifice Prefigured by al the former. as S. Augustin teacheth *li* 17. *c.* 20 *de ciuit. S. Leo. Ser.* 8. *de Passione.*

CHAP.

CHAP. XXIII.

Iosue being old admonisheth the people to keepe Gods commandementes. 12. and to auoide mariages, and al societie with gentiles, lest falling to idolatrie God as certainly punish them, as he hath benne benificial, and bountiful to them.

AND when much time was passed, after that our Lord had geuen peace to Israel, al the nations being subdewed round about, and Iosue now verie ancient, and of a great age: † Iosue called al Israel, and the elders, and the princes and the iudges, and the maisters, and said to them: I am old, and farre gone in age: † and you see al thinges, that our Lord your God hath done to al the nations round about, :: how him selfe hath fought for you: † and now becausse he hath by lotte diuided to you al the Land, from the East part of Iordan vnto the great sea, and manie nations yet remaine: † Our Lord your God wil destroy them, and take them away from your face, and you shal possesse the Land, as he hath promised you. † Onlie take courage, and be careful, that you keepe al thinges which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left: † lest after that you are entred in to the Gentiles, which shal be among you, you sweare in the name of their goddes, and serue them, and adore them: † but cleaue to our Lord your God: which you haue done vntil this day. † And then our Lord God wil take away in your sight the great nations and very strong, and no man shal be able to resist you. † One of you shal pursew a thousand men of the enemies: becausse our Lord your God him self wil fight for you, as he hath promised. † This onlie beware very diligently before hand, that you loue our Lord your God. † But if you wil cleaue to the errour of these nations, that dwel among you, and make mariages with them, and ioyne amitie: † euen now know ye that our Lord your God wil not destroy them before your face, but they shal be a pitte and a snare for you, and a stumbling blocke at your side, and stakes in your eies, til he take you away and destroy you from this excellent Land, which he hath deliuered to you. † Behold I this day enter into the way of al flesh, and you shal know with al your minde that al the wordes, which our Lord promised that he would performe to you, one is not escaped without effect.

† Therfore

:: God fought for the Israelites three maner of wayes: sometimes alone, they not fighting at al; as when the Ægyptians were drowned in the read sea: sometimes they doing his cõmandmentes he apparently assisted them, as in the siege of Iericho, the walles miraculously fel downe (*c.6*) & haile stones killed their enimies (*chap. 10.*) but most times inuisibly, as wel by geuing them courege, as by striking their enimies with terrour. And al these wayes God also fighteth for his seruantes in spiritual wartes against the diuel, the flesh, & the world.

15 † Therfore as he hath fulfilled in deede that which he promiſed, and al thinges proſperous haue come: ſo wil he bring vpon you what euils ſoeuer he hath threatened, til he take you away and deſtroy you from this excellent Land, which
16 he hath deliuered to you, † becauſe you haue tranſgreſſed the couenant of our Lord your God, which he hath made with you, and haue ſerued ſtrange goddes, and adored them: quickly and in haſt shal the furie of our Lord ryſe againſt you, and you shal be taken away from this excellent Land, which he hath deliuered to you.

CHAP. XXIIII.

In conſideration of diuers principal benefites here recited, 14. Ioſue exorteth the people to ſerue God ſincerly, ſeing it is in their choiſe to do wel or euil. 16. they promiſe al true ſeruice and obedience to God. 25. Wherupon he renewеth the pact betwen God and them, writing it in the volume of the law, and erecting a great ſtone in teſtimonie. 29. He dieth and is buried in mount Ephraim. 32. Ioſephs bones are buried in Sichem. 33. Eleazar the high prieſt alſo dieth and is buried in Ephraim.

1 AND Ioſue gathered together al the tribes of Iſrael into Sichem, and called the ancientes, and princes, and iudges, and maiſters: and they ſtoode in the ſight of our Lord:
2 † and to the people he ſpake in this maner: Thus ſaith our Lord the God of Iſrael: Beyond the riuer did your fathers dwel from the beginning, Thare the father of Abraham, and
3 :: of Nachor: and " they ſerued ſtrange goddes. † I tooke therfore your father Abraham from the coaſtes of Meſopotamia: and brought him into the Land of Chanaan: and mul-
4 tiplied his ſeede, † and gaue him Iſaac: and againe to him I gaue Iacob and Eſau. Of whom, to Eſau I gaue mount Seir to poſſeſſe: but Iacob, and his children went downe into
5 Ægypt. † And I ſent Moyſes and Aaron, and ſtroke Ægypt
6 with many ſignes and wonders. † And I brought you and your fathers out of Ægypt, and you came to the ſea: and the Ægyptians purſewed your fathers with chariotes and horſe-
7 men, as farre as the Read ſea. † And the children of Iſrael cried to the Lord: who did put darkenes betwen you and the Ægyptians, and brought the ſea vpon them, & ouerwhelmed them. Your eies ſaw al thinges that I did in Ægypt, and you
8 dwelt in the wildernes a great time: † and I brought you into the Land of the Amorrheite, which dwelt beyond Iordan. And when they fought againſt you, I deliuered them

:: The Iſraelites deſcended alſo of Nachor, by Rebecca, his ſonnes daughter, the wife of Iſaac. *Gen.* 24.

into your handes, and you poſſeſſed their Land, and ſlew them. † And there roſe Balac the ſonne of Sephor king of 9
Moab, and fought againſt Iſrael. And he ſent and called Balaam the ſonne of Beor, that he might curſe you: † and 10
I would not heare him, but contrariwiſe by him I bleſſed you, and deliuered you out of his hand. † And you paſſed Iordan, 11
and came to Iericho. And the men of that citie fought againſt you, the Amorrheite, and Pherezeite and Chananeite, and the Hetheite, and Gergeſeite, and the Heueite, and Iebuſeite: and I deliuered them into your handes. † And I ſent before 12
you hornettes: and I caſt them forth out of their places, the two Kinges of the Amorrheites, not in thy ſword and bow. † And I gaue you the Land, wherein you laboured not, and 13
the cities which you built not, to dwel in them: vineyardes and oliue trees, which you planted not. † Now therfore 14
feare our Lord and ſerue him with a perfect and verie true hart: and :: take away the goddes, which your fathers ſerued in Meſopotamia and in Ægypt, and ſerue our Lord. † But 15
if it like you not to ſerue our Lord, choiſe is geuen you: chooſe this day that which pleaſeth you, whom you ought eſpecially to ſerue, whether the goddes, which your fathers ſerued in Meſopotamia, or the goddes of the Amorrheites, in whoſe Land you dwel: but I and my houſe wil ſerue our Lord. † And the people anſwered, and ſaid: God forbid we 16
should leaue our Lord, and ſerue ſtrange goddes. † Our 17
Lord God he brought vs, and our fathers out of the Land of Ægypt, out of the houſe of ſeruitude: and did in our ſight great ſignes, and kept vs in al the way, by the which we walked, and among al the peoples, through which we paſſed. † And he hath caſt out al the nations, the Amorrheite inha- 18
biter of the Land, which we haue entred. We therfore wil ſerue our Lord, becauſe he is our God. † And Ioſue ſaid to 19
the people: You can not ſerue our Lord: for God is holie, and a mightie æmulator, neither wil he pardon your wickednes and ſinnes. † If you leaue our Lord, and ſerue ſtrange 20
goddes, he wil turne him ſelf, and wil afflict you, and ouerthrow you after he hath geuen you good thinges. † And the 21
people ſaid to Ioſue: No, it shal not be ſo as thou ſpeakeſt, but we wil ſerue our Lord. † And Ioſue ſaid to the people: 22
You are witneſſes, that your ſelues haue choſen to you our Lord for to ſerue him. And they anſwered: Witneſſes.

:: Ioſue being a prophet ſaw ſome of their hartes inclined to idoles, though exteriorly they then had none among them. *S. Aug. q. 29. in Ioſue.*

† Now

23 † Now therfore, quoth he, take away ſtrange goddes out of the middes of you, and incline your hartes to our Lord the
24 God of Iſrael. † And the people ſaid to Ioſue: We wil ſerue
25 our Lord God, and wil be obedient to his preceptes. † Ioſue therfore in that day :: made a couenant, and propoſed to the
26 people preceptes and iudgementes in Sichem. † He wrote alſo al theſe wordes in the volume of the law of our Lord: and he tooke a very great ſtone, and put it vnder the oke, that
27 was in the Sanctuarie of our Lord: † and ſaid to al the people: Behold this ſtone shal be a teſtimonie for you, that :: it hath heard al the wordes of our Lord, which he hath ſpoken to you: leſt perhaps hereafter you wil denie, and lye to our Lord
28 your God. † And he diſmiſt the people, euerie one into their
29 poſſeſſion. † :: And after theſe thinges Ioſue the ſonne of Nun the ſeruant of our Lord died, being a hundred and ten
30 yeares old: † and " they buried him in the coaſtes of his poſſeſſion in Thamnathſare, which is ſituated in the mountaine
31 of Ephraim, on the North part of mount Gaas. † And Iſrael ſerued out Lord al the daies of Ioſue, and of the ancientes, that liued a long time after Ioſue, and that had knowen al
32 the workes of our Lord which he had done in Iſrael. † The :: bones alſo of Ioſeph which the children of Iſrael had taken out of Ægypt, they buried in Sichem, in part of the field, which Iacob had bought of the ſonnes of Hemor the father of Sichem, for a hundred yong ewes, and it was in the poſ-
33 ſeſſion of the ſonnes of Ioſeph. † Eleazar alſo the ſonne of Aaron died: and they buried him in Gabaath of Phinees his ſonne, which was geuen him in mount Ephraim.

Gen. 50. Exo. 13.

::This renouation of the ſame couenãt prefigured the law of the new Teſtament. *s. Aug. q 30. in Ioſue.*

::To the more confuſion of reaſonable creatures wilfully offending, vnſenſible things are made witneſſes, becauſe they euer obey Gods wil, which is the beſt maner of hearing. *Theod. q. 19. in Ioſue.*

::If Ioſue writ the reſt of this booke, then Samuel added theſe laſt verſes. *Hiſt. ſchol.*

:: Ioſephs *Mauſoleum* (or famous ſepulchre) remained in Sichem in S. Hieroms time. as he wit neſſeth. *Tradit. Hebra. in Gen. prope finem.*

ANNOTATIONS.

CHAP. XXIIII.

2. *They ſerued falſe goddes*] It is euident by this place, that Thare, and ſome other progenitors of Iſrael ſometimes ſerued falſe goddes, from which they were reduced: but Abraham was euer preſerued in true religion; and the whole familie of Thare was therfore perſecuted in Chaldea. as S. Auguſtin ſheweth *li. 16. c. 13. de ciuit.* Likwiſe Theodoret, *q. 18. in Ioſue*, and other both ancient and late writers teach the ſame. as is already noted. *pag. 203.*

Thare ſometime ſerued falſe goddes, but Abraham neuer.

30. *They buried.*] In that no mention is made of mourning for Ioſue, S. Hierom noteth a myſterie, and a ſpecial point of Chriſtian doctrin: It ſemeth to me (ſaieth he *Epiſt. de 42. Manſ. manſ. 33.*) that in Marie prophecie is dead, in Moyſes and Aaron, an end is put to the law and prieſthood of the Iewes. For ſo much as they could neither paſſe into the land of promiſe, nor bring the beleuing people out of the wildernes of this world. And (*Manſ. 34.*) Aaron (ſayeth he) was mourned, (and ſo was Moyſes) Ieſus is not mourned, that is, in the law was deſcent into hel (*called limbus*) in the Goſpel is paſſage to paradiſe/

Before Chriſt none entered into heauen.

THE ARGVMENT OF THE BOOKE OF IVDGES.

A rule for reading hiſtorical bookes.

SAINCT *Hierom geuing this general rule* (*Epiſt. ad Euſtoch. virg.*) that in reading hiſtorical bookes of holie Scripture, the hiſtorie, as fundation of veritie, is to be loued, but the ſpiritual vnderſtanding rather to be folowed: *agreably therto teacheth* (*Epiſt ad Paulin.*) *that* in this booke of Iudges there be as manie figures, as princes of the people. *Neither doth he meane that there were no more, but for example ſake affirmeth that theſe Iudges, raiſed vp after Ioſue, and ſent of God to deliuer the people fallen for their ſinnes into afflictions, were types and figures of the Apoſtles and Apoſtolical men, ſent by Chriſt to propagate and defend his Church of the n. w Teſtament. For albeit diuers of theſe Iudges were ſometimes great offenders, yet they were reclamed by Gods ſpecial grace, and ſo amending their errors did great thinges, to the ſingular honour of God: and are renowmed among the holie Patriarces and Prophetes, particularly prayſed in holie Scripture, ſaying:* And the Iudges, euerie one by his name, whoſe hart was not corrupt: Who were not auerted from our Lord, that their memorie may be bleſſed, and their bones ſpring out from their place, and their name remaine for euer, the glorie of holie men remaining to their children. *After Ioſue therfore, who it ſemeth guided and ruled the people 32. yeares, this booke, written* (*as is moſt probable*) *by Samuel, ſhewing the famouſe Actes of theſe Iudges of Iſrael, proſecuteth the hiſtorie of the Church the ſpace of 288. yeares more. And may be diuided into three partes. Firſt, is deſcribed in general the ſtate of the people, ſometimes wel and ſincerly ſeruing God, other times falling to great ſinnes. in the two firſt chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other ſpecial accidents, which happened within the ſame time, are recorded. in the laſt fiue chapters.*

The Iudges of Iſrael figures of Chriſts Apoſtles.

They were al finally holie men.

Eccli

The Contents of this booke.

Diuided into three partes.

THE

THE BOOKE OF IVDGES,

IN HEBREW SOPHETIM.

CHAP. I.

Vnder a generall captaine of the tribe of Iuda, aſſiſted by the tribe of Simeon, Iſrael ſubdueth diuers cities of the gentiles (12. Othoniel taking Cariath ſepher poſſeſſeth it, and marieth Caleb's daughter, obtaining alſo addition of her dowrie) 21. Iebuſeites yet dwel in Hieruſalem with Beniamin, 27. and the Chananeites with diuers of the tribes.

The firſt part. A generall recapitulation of the peoples ſtate.

1 AFTER the death of Ioſue the children of Iſrael :: conſulted our Lord, ſaying: Who ſhal goe vp before vs againſt the Chananeite, and ſhal be
2 captaine of the warre? † And our Lord ſaid: :: Iudas ſhal goe vp: behold I haue deliuere the
3 Land into his handes, † And Iudas ſaid to Simeon his brother: Come vp with me into my lotte, and fight againſt the Chananeite, that I alſo may goe forward with thee into thy lotte.
4 And Simeon went with him. † And Iudas went vp, and our Lord deliuered the Chananeite, and the Pherezeite into their
5 handes: and they ſtroke in Bezec ten thouſand men. † And they found Adonibezec in Bezec, and fought againſt him,
6 and ſtroke the Chananeite, and the Pherezeite. † And Adonibezec fled: whom purſewing they tooke, cutting of the ex-
7 treme partes of his handes and feete. † And Adonibezec ſaid: Seuentie kinges hauing the extreme partes of their handes and feete cut of, gathered vp the reliques of meates vnder my table: as I haue done, ſo hath God repayed me. And
8 they brought him into Ieruſalem, and there he died. † Therfore the children of Iudas aſſaulting Ieruſalem, tooke it, and ſtroke it in the edge of the ſword, ſetting the whole citie on
9 fyre. † And afterward going downe they fought againſt the Chananeite, which dwelled in the mountaines, and ſouth-
10 ward, and in the champaine countries. † And Iudas going forward againſt the Chananeite, that dwelled in Hebron (the name wherof was before time Cariatharbe) ſtroke Seſai,
11 and Ahiman, and Tholmai: † and departing thence went to the inhabitantes of Dabir, the old name wherof was Ca-
12 riath Sepher, that is, a citie of letters. † And Caleb ſaid: He

:: The manet of conſulting our Lord was by the High prieſt praying in the tabernacle. *Exo.* 29. *v.* 42.

:: The firſt generall captaine after Ioſue, and diuers of the Iudges, were of the tribe of Iuda, but not al, as appeareth in this booke.

that shal ſtrike Cariath Sepher, and ſpoile it, I wil geue him Axa my daughter to wife. † And when Othoniel the ſonne of Cenez, the yonger brother of Caleb had taken it, he gaue him Axa his daughter to wife. † Whom going on her way her husband admoniſhed to aske a field of her father. To whom, when she had ſighed ſitting on her aſſe, Caleb ſaid: What aileth thee? † But she anſwered: Geue me a bleſſing, for a drie land thou haſt geuen me: geue me alſo a waterie. Caleb therfore gaue her a watrie ground aboue, & waterie beneath. † And the children of the Cineite the coſin of Moyſes went vp from the citie of palmes, with the children of Iudas into the deſet of his lotte, which is at the ſouth ſide of Arad, and dwelt with him. † But Iudas went with Simeon his brother, and together they ſtroke the Chananeite that dwelt in Sephaath, and ſlew him. And the name of the citie was called, Horma, that is Anathema. † And Iudas tooke Gaza with the coaſtes therof, & Aſcalon, and Accaron with their boundes. † And our Lord was with Iudas, and he poſeſſed the mountaines: neither could he deſtroy the inhabitantes of the valley, becauſe they had manie :: hooked chariotes. † And they gaue to Galeb Hebron, as Moyſes had ſaid, who deſtroyed out of it the three ſonnes of Enac. † But the Iebuſeite the inhabiter of Ieruſalem the children of Beniamin deſtroyed not: and the Iebuſeite dwelt with the children of Beniamin in Ieruſalem vntil this preſent day. † The houſe alſo of Ioſeph went vp into Bethel, and our Lord was with them. † For when they beſieged the citie, which before was called Luza, † they ſaw a man comming out of the citie, and ſaid to him: Shew vs the entrance of the citie, and we wil shew thee mercie. † Who when he had shewed them, they ſtroke the citie in the edge of the ſword: but that man, and al his kinred they diſmiſſed. † Who being diſmiſt, went into the Land of the Hetthims, and built there a citie, and called it Luza: which is ſo called vntil this preſent day. † Manaſſes alſo deſtroyed not Bethſan, and Thanac with their litle townes, and the inhabitantes of Dor, and Ieblaam, and Mageddo with their litle townes. And the Chananeite began to dwel with them. † But after that Iſrael was waxen ſtrong, he made them tributaries, and would not deſtroy them. † Ephraim alſo killed not the Chananeite, that dwelt in Gazer, but dwelt with him. † Zabulon deſtroyed not the inhabitantes

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

:: Strong weapons crooked like ſickles made faſt to the chariottes which cut in peeces, men, horſes, and other chariottes that came in their way.

inhabitantes of Cetron, & Naalol: but the Chananeite dwelt
31 in the middes of him, and was made tributarie to him. † Aſer
alſo deſtroyed not the inhabitantes of Accho, and of Sidon,
of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:
32 † and he dwelt in the middes of the Chananeite the inhabiter
33 of that Land, neither did he kil them. † Nepthali alſo de-
ſtroyed not the inhabitantes of Bethſames, & Bethanath: and
he dwelt in the middes of the Chananeite the inhabiter of
the Land, and the Bethſamites & Bethanites were tributaries
34 to him. † And the Amorrheite ſtraytened the children of Dan
in the mountaine, and gaue them not place to goe downe to
35 the playne: † and he dwelt in mount Hares which is inter
preted shelles, in Aialon and Salebim. And the hand of the
houſe of Ioſeph was agrauated, and he became tributarie to
36 him. † And the border of the Amorrheite was from the Aſ-
cent of the Scorpion, the rocke, and the higher places.

CHAP. II.

An Angel reciting manie beneſites of God towardes Iſrael, and their ingratitude, 4. *they weepe for their faultes.* 10. *After the death of Ioſue and other ancientes of his time, the people often fal, and repenting are deliuered from afflictions.* 19. *but ſtil fal againe worſe and worſe.*

1 AND the :: Angel of our Lord went vp from Galgal to the place of weepers, and ſaid: I brought you out of Ægypt, and haue brought you into the Land, for the which I ſware to your fathers: and I promiſed that I would not
2 make fruſtrate my couenant with you for euer: † onlie ſo that you ſhould not make a league with the inhabitantes of this Land, but ſhould ouerthrow their altares: and you would
3 not heare my voice: why haue you done this? † For the which cauſe I would not deſtroy them from before your face: that you may haue enemies, and their goddes may be a
4 ruine vnto you. † And when the Angel of our Lord ſpake theſe wordes to al the children of Iſrael: they lifted vp their
5 voice, and wept. † And the name of that place was called, the place of weepers, or of teares: and :: there they immo-
6 lated hoſtes to our Lord. † Ioſue therfore diſmiſſed the people, and the children of Iſrael went euerie one into his
7 poſſeſſion, to obtayne it: † and they ſerued our Lord al his daies, and the daies of the ancientes, of them that liued a long time after him, and knew al the workes of our Lord, which he had

:: An Angel taking the forme of a man as before to Ioſue, (*ch.* 5.) ſo now appearing to the people, ſpake to them in the name of God, whoſe meſſenger he was.

:: By ſpecial diſpenſation ſacrifice was ſometimes lawfully offered in other

he had done with Iſrael. † And Ioſue the ſonne of Nun, the 8
ſeruant of our Lord, died, being a hundred and ten yeares old,
† and they buried him in the borders of his poſſeſſion in 9
Thamnathſare in the mount of Ephraim, on the North ſide
of mount Gaas. † And al that generation was gathered to 10
to their fathers: and there roſe others, that knew not our
Lord, and the workes which he had done with Iſrael. † And 11
the children of Iſrael did euil in the ſight of our Lord, and
ſerued Baalim. † And they left our Lord the God of their 12
fathers, that had brought them out of the Land of Ægypt:
and folowed ſtrange goddes, and the goddes of the peoples,
that dwelt round about them, and adored them: and they
prouoked our Lord to anger, † leauing him, and ſeruing 13
Baal and Aſtaroth. † And our Lord being wrath againſt Iſ- 14
rael, deliuered them into the handes of ranſackers: who
tooke them and ſold them to the enemies, that dwelt round
about: neither could they reſiſt their aduerſaries: † but whi- 15
ther ſoeuer they had meant to goe, the hand of our Lord was
vpon them, as he ſpake, and ſware to them: and they were
vehemently afflicted. † And our Lord ⁂ rayſed vp Iudges, 16
that ſhould deliuer them from the handes of the waſters: but
neither would they heare them, † fornicating with ſtrange 17
goddes, and adoring them. They did quickly forſake the
way, in the which their fathers had gone: and hearing the
commandementes of our Lord, they did al thinges contrarie.
† And when our Lord rayſed vp Iudges, in their daies he was 18
moued with mercie, and heard the groninges of the afflicted,
and deliuered them from the ſlaughter of the waſters. † But 19
after the Iudge was dead, they returned, and did much worſe
things then their fathers had done, folowing ſtrange goddes
ſeruing them, and adoring them. They left not their inuen-
tions, and the verie hard way, by which they were accuſto-
med to walke. † And the furie of our Lord was angrie a- 20
gainſt Iſrael, & ſaid: Becauſe this nation hath made my coue-
nãt fruſtrate, which I had made with their fathers, & hath cõ-
temned my voice: † I alſo wil not deſtroy the nations which 21
Ioſue did let alone, and died: † that in them I may trie Iſrael, 22
whether they wil keepe the way of the Lord, and walke in it,
as their fathers kept it, or no. † Our Lord therfore left al 23
theſe nations, and would not quickly ouerthrow them, nei-
ther deliuered them into the handes of Ioſue.

places though the Tabernacle (and afterward the Temple) was the onlie place commanded. *Deut. 12. Ioſue. 22. S. Aug. q 36. in Iudic.*

Theſe Iudges were extraordinarily raiſed vp to deliuer the people repenting, when they were fallen into afflictiõs for their ſinnes.

CHAP.

CHAP. III.

The people associating them selues with Gentiles, against whom they ought to fight. 8. *are invaded by forraine kinges:* 9. *but repenting are deliuered by Othoniel.* 12. *Falling againe, afflicted, and repenting,* 15. *are deliuered by Aod,* 21. *secretely killing Eglon their enemie.* 31. *After him Samgar defendeth Israel against the Philisthimes.*

The second part. Of the common peoples often falling to idolatrie, their repentance, and deliuetie.

1 THESE are the Nations, which our Lord left, that in them he might instruct Israel, and al that had not kno-
2 wen the warres of the Chananeites: † that afterward their children might lerne to fight with their enemies, and to be
3 accustomed to warre: † the fiue princes of the Philisthimes, and the Chananeite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring
4 into Emath. † And he left them, that in them he might trie Israel, whether they would heare the commandementes of our Lord, which he had commanded their fathers by the hand
5 of Moyses, or not. † Therfore the children of Israel dwelt in the middes of the Chananeite, and Hetheite, and Amor-
6 rheite, and Pherezeite, and Heueite, and Iebuseite: † and they tooke their daughters to wiues, and them selues gaue their owne daughters to their sonnes, & serued their goddes.
7 † And they did euil in the sight of our Lord, and forgat their
8 God, seruing Baalim and Astaroth. † And our Lord being wrath against Israel, deliuered them into the handes of Chusan Rasathaim the king of Mesopotamia, and they serued
9 him eight yeares. † And they cried to our Lord: who raysed them vp :: a sauiour, and deliuered them, to witte, Othoniel
10 the sonne of Cenez, the yonger brother of Caleb: † and the Spirit of our Lord was in him, and he iudged Israel. And he went forth to fight, and our Lord deliuered into his handes Chusan Rasathaim the king of Syria, and oppressed him.
11 † And the land rested : fourtie yeares, and Othoniel the
12 sonne of Cenez died. † And the children of Israel added to doe euil in the sight of our Lord: who strengthned against them Eglon the king of Moab: because they did euil in his
13 sight. † And he ioyned to him the children of Ammon, and Amalec: and he went and stroke Israel, and possessed the
14 Citie of palmes. † And the children of Israel serued Eglon
15 the king of Moab eightene yeares: † and afterward they cried to our Lord: who raysed vp vnto them a sauiour called Aod, the sonne of Gera, the sonne of Iemini, who vsed both

:: In manie places we see the worde *sauiour*, and like titles geuen to men, as the seruantes and officers of God, who is the proper and principal Sauiour of al. *s. Aug. q. 18. in Iudic.*

: In these 40. yeares are included the eight yeares of their seruitude, v. 8. & so in the rest of this historie. otherwise the number of yeres agreeth not with the count. *3. Reg. 6. v. 1.*

handes for the right. And the children of Iſrael ſent by him
preſentes to Eglon the king of Moab. † Who made him ſelf 16
a two edged ſword, hauing in the middes a hafte in length
the palme of a hand, and was girded therwith vnder his caſ-
ſocke on the right thigh. † And he preſented the giftes to 17
Eglon the king of Moab. And Eglon was exceeding groſſe.
† And when he had preſented the giftes vnto him, he 18
brought his felowes on the way that came with him. † And 19
returning from Galgal, where the Idols were, he ſaid to the
King: I haue a ſecrete meſſage to thee ô king. And he com-
manded ſilence: and al being gone forth, that were about
him, † Aod went in to him: and he ſate in a ſommer cham- 20
ber alone, and he ſaid: :: A word from God I haue to thee.
Who forthwith roſe out of his throne. † And Aod put forth 21
his left hand, and tooke the dagger from his right thigh, and
fiſtened it into his bellie † ſo mightelyt that the haft folowed 22
the blade in the wound, and was cloſed vp faſt with the
moſt fatte greaſe. Neither did he plucke out the dagger,
but as he had ſtriken ſo leift it in the bodie: and forthwith by
the ſecrete partes of nature the ordure of the bellie came
forth. † But Aod ſhutting the doores of the chamber very 23
diligently, and locking them ſure, † went out by a poſterne 24
doore. And the kinges ſeruantes going in, ſaw the doores of
the chamber ſhut, and they ſaid: Peraduenture he purgeth
his bellie in the ſommer chamber. † And expecting long til 25
they were aſhamed, and ſeeing that no man did open, they
tooke a key: and opening they found their lord on the earth
lying dead. † But Aod, whiles they were trubled, eſcaped, 26
and paſſed by the Place of Idols, whence he had returned. And
he came into Seirath: † and forthwith the trumpet ſounded 27
in the mount of Ephraim: and the children of Iſrael went
downe with him, him ſelf going in the front. † Who ſaid to 28
them: Folow me: for our Lord hath deliuered our enemies the
Moabites into our handes. And they went downe after him,
and occupied the fordes of Iordan, which bring ouer into
Moab: and they ſuffered no man to paſſe: † but they ſtroke 29
the Moabites at that time, about ten thouſand, al ſtoute and
ſtrong men, none of them could eſcape. † And Moab was 30
humbled that day vnder the hand of Iſrael: and the Land
reſted eightie yeares. † After him was Samgar the ſonne of 31
Anath, who ſtroke, of the Philiſthimes ſix hundred men with
the culter of a ploughe: and he alſo defended Iſrael.

:: Aod hauing ſpecial inſpiration from God to do this fact, (as S. Auguſtin noteth vpon theſe wordes. q 20. *in Iudic.*) is not to be imitated by priuat men. See *Num.* 25. v. 11.

CHAP. IIII.

Againe the people ſinning are oppreſſed, and crying to God, 4. by direction of Debbora a propheteſſe, Barac fighteth againſt Siſara their enemie. 15. Who ſtricken with feare, and fleeing away, 17. Iahel pretending his ſafetie killeth him in her houſe.

1 AND the children of Iſrael added to doe euil in the ſight
2 of our Lord after the death of Aod, † and our Lord deliuered them into the handes of Iabin the king of Chanaan, which reigned in Aſor: and he had a captaine of his armie
3 named Siſara, and he dwelt in Haroeth of the gentiles. † And the children of Iſrael cried to our Lord: for he had nine hundred yron hooked chariottes, and for twentie yeres had
4 vehemently oppreſſed them † And there was one Debbora a propheteſe the wife of Lapidoth, which ::iudged the people
5 at that time. † And ſhe ſate vnder a palme tree, which was called by her name, betwen Rama and Bethel in the mount of Ephraim: and the children of Iſrael went vp to her for
6 al iudgement. † Who ſent, and called Barac the ſonne of Abinoem of Cedes in Nepthali: and ſhe ſaid to him: Our Lord God of Iſrael hath commanded thee, Goe, and lead an armie into mount Thabor, and thou ſhalt take with thee ten thouſand fighting men of the children of Nepthali, and of
7 the children of Zabulon: † and I wil bring vnto thee in the place of the Torrent Ciſon, Siſara the prince of the hoſte of Iabin, and his chariotes, and al the multitude, and wil deliuer
8 them in thy hand. † And Barac ſaid to her: If thou come with me, I wil goe: If thou wilt not come with me, I wil
9 not goe. † Who ſaid to him: I wil goe in deede with thee, but at this time the victorie ſhal not be imputed to thee, becauſe Siſara ſhal be deliuered into the hand of a woman. Debbora therfore aroſe, and went with Barac into Cedes.
10 † Who calling vnto him Zabulon and Nepthali, went vp with ten thouſand fighting men, hauing Debbora in his com-
11 panie. † And Haber the Cineite was in time paſt departed from the reſt of the Cineites his brethren of Hobab, the coſin of Moyſes: and had pitched his tentes vnto the valley, which
12 is called Sennim, and was nere Cedes. † And it was told Siſara, that Barac the ſonne of Abinoem was gone vp into
13 mount Thabor: † and he gathered nine hundred yron hooked chariottes, and al his armie from Haroſeth of the gentiles

:: Being a propheteſſe ſhe reſolued hard and obſcure thinges, but exerciſed no iuriſdiction in anie cauſes, for that belonged to the councel of Prieſtes and of ſeuentie ancientes, where the high prieſt was the chief Iudge. *Num.* 11. *Deut.* 17. Spiritually Debbora ſignified the Church & Barac chriſtian Princes, who are directed in their warres, and other actions by ſpiritual ſuperiors. as Origen, and other ancient writers expouud this hiſtorie.

to the torrent Ciſon. † And Debbora ſaid to Barac: Ariſe, for 14
this is the day, wherin our Lord hath deliuered Siſara into
thy handes: behold he is thy leader. And Barac went downe
from mount Thabor, and ten thouſand fighting men with
him. † And our Lord terrified Siſara, and al his chariotes, 15
and al the multitude in the edge of the ſword at the ſight of
Barac: in ſo much, that Siſara leaping downe from his cha-
riote, fled a foote, † and Barac purſewed the chariotes flee- 16
ing, and the armie vnto Haroſeth of the gentiles, and al the
multitude of the enemies was vtterly deſtroyed. † But Siſara 17
fleeing came to the tent of Iahel the wife of Haber the Ci-
neite. for there was peace betwixt Iabin the king of Aſor, and
the houſe of Haber the Cineite. † Iahel therfore going forth 18
to meete Siſara, ſaid to him: Come in to me my Lord, come
in, feare not. Who being entred into her tabernacle, and co-
uered of her with a cloke, † ſaid to her: Geue me, I beſeech 19
thee, a little water, for I am very thirſtie. Who opened a bottle
of milke, and gaue him to drinke, and couered him. † And 20
Siſara ſaid to her: Stand before the doore of the tabernacle,
and when any shal come asking thee, and ſaying: Is there
any man here? Thou shalt ſay: There is none. † :: Iahel ther- 21
fore the wife of Haber tooke a nayle of the tabernacle, ta-
king withal a hammer alſo: and going in ſecretely, and with
ſilence she put the naile vpon the temple of his head, and ſtri-
king it with the hammer, faſtened it into his braine euen to
the ground: who ioyning deepe ſleepe and death together,
faynted, and died. † And behold Barac folowing Siſara 22
came: & Iahel going forth to meete him, ſaid to him: Come,
and I wil ſhew thee the man whom thou ſeekeſt. Who when
he was entered in vnto her, ſaw Siſara lying dead, and the
nayle faſtened in his temples. † Therfore God that day hum- 23
bled Iabin the king of Chanaan before the children of Iſrael:
† which increaſed daily, and with ſtrong hand oppreſſed 24
Iabin the king of Chanaan, til they deſtroyed him.

:: Who is this woman ful of confidence, piercing the temples of the enimies head with a naile, but the faith of the Church deſtroying the diuels kingdomes with the croſſe of christ? *s. Aug. li. 12. c. 32. cont. Fauſt. Manich.* Iahel alſo prefigured our B. Ladie who cruſhed the ſerpentes head.

CHAP. V.

The Canticle of Debbora and Barac geuing thankes after their victorie.

AND Debbora and Barac the ſonne of Abinoem ſang in 1
that day, ſaying:

† You that of Iſrael haue voluntarily offered your liues to 2
peril, :: bleſſe our Lord.

:: The greater bleſſe the leſſe

† Heare

3 † Heare you kinges, and geue eare ye princes: I am, :: I am ſhe, that wil ſing to our Lord, I wil chaunte to our Lord the God of Iſrael.

4 † Lord when thou wentſt out of Seir, and didſt paſſe by the countries of Edom, the earth was moued, & the heauens and cloudes diſtilled waters.

5 † The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Iſrael.

6 † In the daies of Samgar the ſonne of Anath, in the daies of Iahel the pathes reſted: and they that went by them, walked by bywaies.

7 The valiantes in Iſrael ceaſed, and reſted: vntil Debbora aroſe, a mother roſe in Iſrael.

8 Our Lord choſe new warres, and the gates of the enemies him ſelfe ſubuerted: ſhield and ſpeare if there appeared among fourtie thouſand of Iſrael.

9 † My hart loueth the princes of Iſrael: you that of your owne good wil offered your ſelues to danger, bleſſe our Lord.

10 † You that ride vpon your :: faire aſſes, and ſitte in iudgement, and walke in the way, ſpeake.

11 † Where the chariottes were ruſhed together, and the armie of the enemie was ſuffocated, there let the iuſtices of our Lord be told, and his clemencie toward the valiantes of Iſrael: then did the people of our Lord goe downe to the gates, and obteyned the principalitie.

12 † Ariſe, ariſe Debbora, ariſe, ariſe, and ſpeake a canticle: Ariſe Barac, and apprehend thy captiues thou ſonne of Abinoem.

13 The remnant of the people is ſaued, our Lord hath fought in the valiantes.

14 Out from Ephraim he deſtroyed them into Amalec, and after him out from Beniamin into thy peoples O Amalec: Out from Machir there deſcended princes, and out from Zabulon they that led the armie to fight.

15 † The capraines of Iſſachar were with Debbora, and followed the ſteppes of Barac, who as it were into a headlong and bottomeles pitte gaue him ſelf to danger: Ruben being diuided againſt it ſelf, there was found contention of courragious perſons.

16 Why dwelleſt thou betwen the two boundes, that thou mayeſt heare the whiſtlinges of the flockes? Ruben being

by imparting ſpiritual benefites, ſo God, and ſuperiors bleſſe their ſubiectes. Men bleſſe God, & the leſſe their betters, by geuing thankes, and prayſes.

:: She inculcateth that ſhe muſt ſo much more praiſe God for this victorie, becauſe he forſhewed it by her, & by her directed the generall captaine Barac, leſt it might be aſcribed either to wiſdome or valure of anie man.

:: Thoſe that ſubdew their bodies to the ſpirit ride vpon fayre aſſes Origen, *hom. 6. in c. 5. Iudic.*

diuided againſt it ſelf, there was found contention of courageous men.

† Galaad reſted beyond Iordan, and Dan gaue him ſelf to ſhippes: Aſer dwelt in the ſea shore, and abode in hauens. 17

† But Zabulon and Nepthali offered their liues to death in their countrie of Merome. 18

† The kinges came and fought, the kinges of Chanaan fought in Thanac beſides the waters of Mageddo, and yet going a praying they tooke nothing. 19

† From heauen they fought againſt them: the ſtarres remayning in their order and courſe, fought againſt Siſara. 20

† The torrent of Ciſon drew their carcaſſes, the torrent of Cadumim, the torrent of Ciſon: my ſoule tread downe the ſtrong ones. 21

† The hoofes of the horſes fel of, the ſtrongeſt of the enemies fleeing violently, and falling downe headlong. 22

† Curſe ye the land of Meroz, ſaid the Angel of out Lord: Curſe the inhabitantes therof, becauſe they came not to help our Lord, to aide his moſt mightie ones. 23

:: Iahel the figure was bleſſed amongſt wemen: much more the moſt holie virgin mother of God is bleſſed aboue al wemen.

† :: Bleſſed among wemen be Iahel the wife of Haber the Cineite, and bleſſed be she in her tabernacle. 24

† To him that asked water she gaue milke, and in the phial of princes she offered butter. 25

† Her left hand she put to the naile, and her right hand to the ſmithes hammer, and ſtroke Siſara, ſeeking in his head a place for the wound, and piercing valiantly through his temple. 26

† Betwen her feete he fel: he failed, and died: he was rowled before her feete, and he lay without life and miſerable. 27

† Looking through a window, his mother howled: & she ſpake out of a higher chamber: Why lingereth his chariote to come backe? Wherfore are the feete of his waggans ſlow? 28

† One wiſer then the reſt of his wiues, anſwered theſe wordes to her mother in law: 29

† Peraduenture now he diuideth the ſpoyles, and the fayreſt of the wemen is choſen for him: garmentes of ſundrie colours are deliuered to Siſara for a praye, and diuerſe furniture is laid together to adorne the neckes. 30

† So perish al thine enemies O Lord: but they that loue thee, as the Sunne shineth in his ryſing, ſo let them glitter. 31

† And the Land reſted for fourtie yeares. 32

CHAP.

CHAP. VI.

The people falling againe to ſinne, are oppreſſed by the Madianites. 12. An Angel appearing to Gedeon, ſendeth him to deliuer Iſrael, 17. confirming his miſſion by miracle. 25. So he firſt deſtroyeth Baals altar. 34. then gathereth an armie againſt Idolaters. 36. and is aſſured againe of Gods protection by two miracles in a fleece of Woolle.

1 AND the children of Iſrael did euil in the ſight of our
Lord: who deliuered them into the hand of Madian
2 ſeuen yeares, † & they were ſore oppreſſed of them. And they
made them ſelues dennes and caues in the mountaines, and
3 very wel fenſed places to reſiſt. † And when Iſrael had
ſowen, Madian came vp and Amalec, and the reſt of the Eaſt
4 nations: † and pitching their tentes by them waſted al thinges as they were in the blade vnto the entring of Gaza: and
they left nothing at al in Iſrael that perteyned to mans life,
5 not ſheepe, not oxen, not aſſes. † For they and al their flockes
came with their tabernacles, and like vnto locuſtes filled al
places, an inumerable multitude of men, and of camels, wa-
6 ſting whatſoeuer they touched. † And Iſrael was ſore hum-
7 bled in the ſight of Madian. † And he cried to our Lord de-
8 ſiring helpe againſt the Madianites. † Who ſent vnto them
:: a man that was a prophet, and he ſpake: Thus ſayeth our
Lord the God of Iſrael: I made you to come vp out of Ægypt,
9 and brought you out of the houſe of ſeruitude, † and deli-
uered you out of the handes of the Ægyptians, and of al the
. enemies, that afflicted you: and I caſt them out at your en-
10 tring, and deliuered you their Land. † And I ſaid: I the Lord
your God, feare not the goddes of the Amorrheites, in whoſe
11 land you dwel. And you would not heare my voice. † And
an Angel of our lord came, and ſate vnder an oke, that was
in Ephra, and perteyned to Ioas the father of the familie of
Ezri. And when Gedeon his ſonne did thresh and purge
12 wheate in a winepreſſe, to flee Madian, † the Angel of our
Lord appeared to him, and ſaid: Our Lord be with thee ô
13 moſt valiant of men. † And Gedeon ſaid to him: I beſech
thee my Lord, if our Lord be with vs, why haue theſe euils
apprehended vs? where are his meruelous workes, which
our fathers haue told vs, and ſaid: Out of Ægypt did our Lord
bring vs? but now our Lord hath forſaken vs, and deliuered
14 vs into the hande of Madian. † And our Lord looked
toward

:: S. Auguſtin (*q 31. in Iudic*) ſuppoſeth that this meſſenger ſent from God called *a man & a prophete* (for the forme, wherin he appeared) was the ſame Angel which ſate vnder the oke and ſent Gedeon to deliuer Iſrael. *v.* 11. 12. *&c.*

toward him, and ſaid: Goe in this thy ſtrength, and thou ſhalt deliuer Iſrael out of the hand of Madian: know that I haue ſent thee. † Who anſwering ſaid: I beſech thee, my Lord, wherein ſhal I deliuer Iſrael? behold my familie is the meaneſt in Manaſſes, and I the leaſt in my fathers houſe. † And our Lord ſaid to him: I wil be with thee: and thou ſhalt ſtrike Madian as it were one man. † And he ſaid: If I haue found, quoth he, grace before thee, geue me a ſigne that it is thou which ſpeakeſt to me. † Neither depart thou hence, til I returne to thee, bringing a ſacrifice, and offering :: to thee. Who anſwered: I wil tarie thy coming. † Gedeon therfore went in, and boyled a kidde, and of a buſhel of flowre baked vnleuened loaues: and putting the flesh in a basket, and the broth of the flesh into a potte, he caried al vnder the oke, and offered to him. † To whom the Angel of our Lord ſaid: Take the fleſh and the vnleuened loaues, and put them vpon that rocke, and powre out the broth theron. And when he had done, † the Angel of our Lord ſtretched forth the tippe of the rodde, which he held in his hand, and touched the flesh and the vnleuened loaues: and there aroſe a fyre from the rocke, and conſumed the flesh, and the leuened loaues: and the Angel of our Lord vaniſhed from his eies. † And Gedeon ſeeing that it was the Angel of our Lord, ſaid: Alas my Lord God: that I haue ſeene the Angel our Lord face to face. † And our Lord ſaid to him; Peace be with thee: feare not, thou ſhalt not die. † And Gedeon built there :: an altar to our Lord, and called it, our Lords peace, vntil this preſent day. And when he was yet in Ephra, which is of the familie of Ezri, † that night our Lord ſaid to him: Take a bullocke of thy fathers, and an other bullocke of ſeuen yeares, and thou ſhalt deſtroy the altar of Baal, which is thy fathers: and cut downe the groue, that is about the altar: † and thou ſhalt build an altar to the Lord thy God in the toppe of this rocke, whereupon thou didſt lay the ſacrifice before: and thou ſhalt take the ſecond bullocke, and ſhalt offer an holocauſte vpon a pile of the wood, which thou ſhalt cut downe out of the groue. † Gedeon therfore taking to him ten men of his ſeruantes, did as our Lord had commanded him. But fearing his fathers houſe, and the men of that citie, he would not doe it by day, but accompliſhed al thinges by night, † And when the men of that towne were riſen

:: He meant not to offer ſacrifice to the Angel, but that either the Angel, or himſelfe in preſence of the Angel, ſhould offer it to God and ſo in dede the Angel partly directed him what to do, partly executed the office himſelfe, by touching the oblation with his rodde; and miraculouſly bringing fire to conſume the ſacrifice.

:: An altar for a monument, not for ſacrifice.

riſen in the morning, they ſaw the altar of Baal deſtroyed, and the groue cut downe, and the other bullocke laid vpon
29 the altar, which then was built. † They ſaid one to an other: Who hath done this? And when they inquired for the author of the fact, it was ſaid: Gedeon the ſonne of Ioas did al theſe
30 thinges. † And they ſaid to Ioas: Bring forth thy ſonne hither, that he may die: becauſe he hath deſtroyed the altar of
31 Baal, and hath cut downe his groue. † To whom he anſwered: Why are you reuengers of Baal, that you fight for him? he that is his aduerſarie, let him die before to morrow light appeare: if he be God, reuenge he him ſelf, on him that hath
32 rayſed his altar. † From that day Gedeon was called :: Ierobaal, becauſe Ioas had ſaid: Let Baal reuenge him ſelf on him,
33 that hath rayſed his altar. † Therefore al Madian, and Amalec, and the eaſt peoples were gathered together, and paſ-
34 ſing ouer Iordan, camped in the vaile Iezrael. † But the ſpirit of our Lord reueſted Gedeon, who ſounding with a trumpet
35 called together the houſe of Abiezer, to folow him. † And he ſent meſſengers into al Manaſſes, which it ſelfe alſo did folow him: and other meſſengers into Aſer and Zabulon and
36 Nepthali, which mette him. † And Gedeon ſaid to God: If
37 thou ſaue Iſrael by my hand, as thou haſt ſpoken, † I wil putte this fleece of wool on the floore: if there ſhal be :: dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou haſt ſpoken, thou wilt deliuer Iſrael.
38 † And it came ſo to paſſe. And ryſing in the night wringing
39 the fleece, he filled a veſſel with the dew. † And he ſaid againe to God: Let not thy furie be angry againſt me if I tempt once againe, ſeeking a ſigne in the fleece. I deſire that the fleece onlie may be drie, and al the ground wette with dew.
40 † And God did that night as he had requeſted: and there was drienes in the fleece onlie, and dew on al the ground.

:: The ſtrength of Baal, or ſtronger then Baal.

:: Dew firſt in the fleece and after on the ground ſignified grace and true religion firſt in one people, after in al nations. *Sainct Amb. ſer. 13. de Natal Dom. Venr. Beda. qq? in Iudic. c. 4.* Alſo Chriſts Incarnation without detriment of his mothers virginitie, of whoſe grace al are repleniſhed *S. Bernard. ho. 2. in Miſſus eſt.*

CHAP. VII.

Gedeon marching with thirtie two thouſand men, al that are fearful, and that drinke water kneeling are dimiſſed, & onlie three hundred that drinke liſte remaine. 9. By a Madianites dreame Gedeon is encouraged. 16. By a ſtratageme the enemie is frihgted & ouerthrowne. 24. The Ephraites kil Oreb and Zeb.

1 THERFORE Ierobaal, which is alſo Gedeon, ryſing in the night, and al the people with him, came to the fountaine that is called Harad. and the campe of Madian was

in the valley on the North ſide of the high hil. † And our 2
Lord ſaid to Gedeon: There is much people with thee, neither ſhal Madian be deliuered into their hand: leſt Iſrael glorie againſt me, and ſay: By myne owne force I am deliuered. † Speake to the people, and proclame in al their hea- 3
ring: He that is fearful and timorous, let him returne. And they departed from mount Galaad, and there returned two and twentie thouſand men, and onlie ten thouſand remained. † And our Lord ſaid to Gedeon: Yet there is a great multi- 4
tude, leade them to the waters, and there I wil proue them: and of whom I shal tel thee that he goe with thee, let him goe: whom I shal forbid to goe, let him returne. † And when 5
the people were come downe to the waters, our Lord ſaid to Gedeon: They that ſhal lappe the water with their tongues, as dogges are wont to lappe, thou ſhalt ſeparate them apart: but they that ſhal drinke bowing downe their knees, ſhal be on the other part. † The number therfore of them that had 6
lapped watter, their hand caſting it to their mouth, was three hundred men: and al the reſt of the multitude had drunck kneeling. † And our Lord ſaid to Gedeon: In the three 7
hundred men, that lapped water, I wil deliuer you, and geue Madian in thy hand: but let al the reſt of the multitude returne into their place. † Taking therfore victuals and trum- 8
pettes according to the number, al the reſt of the multitude he commanded to depart to their tabernacles: and him ſelfe with the three hundred gaue him ſelfe to the battel. And the campe of Madian was beneath in the valley. † The ſame 9
night our Lord ſaid to him: Ariſe, and goe downe into the campe: becauſe I haue deliuered them into thy hand. † But 10
if thou be afraid to goe alone, let Phara thy ſeruant goe downe with thee. † And when thou shalt heare what they 11
ſpeake, then shal thy handes be ſtrengthned, and thou shalt goe downe more ſecure to the enemies campe. He therfore went downe and Phara his ſeruant into part of the campe, where the watch was of men in armes. † But Madian and 12
Amalec, and al the Eaſt peoples lay ſcattered in the valley, as a multitude of locuſtes: their camels alſo were innumerable, as the ſand that lieth in the ſea shore. † And when Gedeon was 13
come, one told his neighbour :: a dreame: & in this manner he reported that which he had ſeene: I ſaw a dreame, & there ſemed to me as it were a harth loafe of barlie to roll, & to come into the

::Obſeruation of dreames is generally forbid. *Leuit.* 19.

into the campe of Madian: and when it was come to the tabernacle, it ſtroke it, and ouerthrew it, and beate it al flatte
14 with the earth. † He to whom he ſpake, anſwered: This is no other thing, but the ſword of Gedeon the ſonne of Ioas the man of Iſrael. For the Lord hath deliuered Ma-
15 dian into his handes, and al their campe. † And when Gedeon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Iſrael, and ſaid: Ariſe ye, for our Lord hath deliuered the campe of Madian into our
16 handes. † And he diuided the three hundred men into three partes, and gaue them trumpettes in their handes, and :: emptie pitchers, and lampes in the middes of their pitchers.
17 † And he ſaid to them: What you shal ſee me doe, that doe ye: I wil enter into part of the campe, and that which I shal
18 doe folow you. † When the trumpet shal ſound in my hand, doe you alſo ſound and crie together round about the campe:
19 To our Lord :: and to Gedeon. † And Gedeon went in, and the three hundred that were with him, into part of the campe, the watch of midnight beginning, and rayſing vp the watch men they began to ſound with their :: trumpettes, and to
20 clappe the pitchers one againſt an other. † And when they ſounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left handes, and with the right they ſounded the trumpettes, and cried:
21 The ſword of our Lord and of Gedeon: † ſtanding euerie one in his place round about the enemies campe. Therfore the whole campe was trubled, and crying out and howling
22 they fled: † and the three hundred men neuertheles perſiſted ſounding with the trumpettes. And our Lord ſent in the ſword in al the campe, and they murdered one an other,
23 † flecing as farre as Bethſetta, and the brinke of Abelmehula in Tebbath. But the men of Iſrael of Nephthali, and Aſer ſhoutting together, and al Manaſſes purſewed Madian.
24 † And Gedeon ſent meſſengers into al mount Ephraim, ſaying: Come downe to meete Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim shouted, and tooke the waters before them and Iordan vnto
25 Bethbera. † And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he ſlew in the Rocke of Oreb, Zeb in the Preſſe of Zeb. And they purſewed Madian, carying the heades of Oreb and Zeb to Gedeon beyond the ſtreames of Iordan.

v. 16. *Deut.* 18 v. 10. yet here, and in other places, it is euident, God would haue ſome obſerued. *See Annot. Gen.* 40.

:: Theſe thinges were ridiculous (ſaieth venerab. Beda *c. 5. qq. in Iudic.*) if they had not bene terrible to the enemies.

:: It is no derogation to God, that honour is alſo geuen to his ſeruantes.

:: Trumpetes ſignified preachers of Chriſt, pitchers the bodies of Martyres, & lampes their vertues and miracles. *Vener. Beda. qq. in Iudic. c. 5.*

CHAP. VIII.

The Ephraimites quareling becauſe they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the campe, Gedeon (in the meane time (10.) ouerthrowing the enemie) 15. reuengeth their reprochful contempt. 18. killeth Sebee and Salmana. 22. refuſeth dominion, 24. but receiueth as a gift, the Iewels taken in the praye. 27. maketh therof an Ephod, which turneth to the ruine of his familie, 30. Hauing ſeuentie ſonnes by his wiues, and one by a concubine, dieth in good old age. 33. and the people fal againe to idolatrie.

AND the men of Ephraim ſaid to him: What is this that 1
thou didſt meane to doe, that thou wouldeſt not cal vs
when thou didſt goe to fight againſt Madian? chyding bitterly
and almoſt offering violence. † To whom he anſwered: 2
:: What could I haue done like to that, which you haue done.
Is not the cluſter of Ephraim better then the vintages of
Abiezer? † Into your handes hath our Lord deliuered the 3
princes of Madian, Oreb and Zeb, what could I haue done
the like as you haue done? Which when he had ſpoken, their
ſpirit reſted, wherwith they did ſwel againſt him. † And 4
when Gedeon was come to Iordan, he paſſed ouer it with the
three hundred men, that were with him: and for wearines,
they could not purſew them that fled. † And he ſaid to the 5
men of Soccoth: Geue, I beſeech you, bread to the people,
that is with me, becauſe they are verie faint: that we may
purſew Zebee, and Salmana the kinges of Madian. † The 6
princes of Soccoth anſwered: Peraduenture the palmes of the
handes of Zebee and Salmana are in thy hand, & therfore thou
requireſt that we geue bread to thy armie. † To whom he 7
ſaid: When our Lord therfore shal haue deliuered Zebee and
Salmana into my handes, I wil teare your flesh with the
thornes, and briers of the deſert. † And going vp from 8
thence, he came into Phanuel: and he ſpake to the men of
that place the like thinges. To whom they alſo anſwered,
as the men of Soccoth had anſwered. † He ſaid therfore to 9
them alſo: When I shal be returned conquerour in peace,
I wil deſtroy this towre. † But Zebee and Salmana reſted 10
with al their armie. For fiftene thouſand men were remayning of al the troupes of the Eaſt peoples, an hundred and
twentie thouſand fighting men and thoſe that drew ſword,
being ſlayne. † And Gedeon going vp by the way of them, 11

that

::A ſoft anſwer breaketh anger: hard ſpeach ſtirreth vp furie *Prou.* 15.

that dwelt in tabernacles, on the Eaſt ſide of Nobe, and Iegbaa, ſtroke the campe of the enemies, which were ſecure,
12 and ſuſpected no miſchance. † And Zebee and Salmana fled, whom Gedeon purſewing apprehended, al their hoſte being
13 put out of aray. † And returning from the battel before
14 ſunne ryſing, † he tooke a boy of the men of Soccoth: and he asked him the names of the princes and ancientes of Soc-
15 coth, and he deſcribed ſeuentie ſeuen men. † And he came to Soccoth, and ſaid to them: Behold Zebee, and Salmana concerning whom you vpbraided me, ſaying: Peraduenture the handes of Zebee and Salmana are in thy handes, and therfore thou deſireſt that we geue bread to the men that be-
16 wearie, and are fainte. † He tooke therfore the ancientes of the citie, and thornes and briers of the deſert, and tore them with the ſame, and cut the men of Soccoth into pieces.
17 † The tower alſo of Phanuel he ouerthrew, killing the inha-
18 bitantes of the citie. † And he ſaid to Zebee and Salmana: What manner of men were they, whom you ſlew in Thabor? Who anſwared: Like vnto thee, and one of them as it were
19 the ſonne of a king. † To whom he anſwered: They were my brethren, the ſonnes of my mother. Our Lord liueth, that
20 if you had ſaued them, :: I would not kil you. † And he ſaid to Iether his eldeſt ſonne: Ariſe, and kil them. Who drew not out his ſword: for he was afraid, becauſe he was yet a boy.
21 † And Zebee and Salmana ſaid: Doe thou riſe, and runne vpon vs: becauſe acording to his age is the ſtrength of a man. Gedeon roſe vp, and ſlew Zebee and Salmana: and he tooke the ornamentes and boſſes, wherwith the neckes of kinges
22 camels are wont to be adorned. † And al the men of Iſrael ſaid to Gedeon: :: Rule thou ouer vs, and thy ſonne, and thy ſonnes ſonne: becauſe thou haſt deliuered vs from the hand
23 of Madian. † To whom he ſaid: I wil not rule ouer you, neither shal my ſonne rule ouer you, but our Lord shal rule
24 ouer you. † And he ſaid to them: One petition I requeſt of you: Geue me the earlettes of your praye. For the Iſmalites
25 were accuſtomed to haue golden earlettes. † Who anſwered: we wil geue them moſt willingly. And ſpreading a mantel on the ground, they caſt on it the earlettes of the praye:
26 † and the weight of the earlettes that he deſired, was a thouſand fiue hundred ſicles of gold, beſides the ornamentes, and iewels, and purple veſture, which the kinges of Madian were

:: Zebee and Salmana were not of anie of the ſeuen nations, whom God commanded to deſtroy and therfore Gedeon might haue ſpared their liues, if he would.

:: Kinges may do anie thing not contrarie to the law: but Iudges & Dukes may onlie do according to the law, *See 1. Reg. 8.*

wont to vſe, and beſides the golden chaines of the camels,
† And Gedeon made therof an Ephod, and put it in his citie 27
Ephra. And al Iſrael did fornicate in it, and it became a ruine
to Gedeon and to al his houſe. † But Madian was humbled 28
before the children of Iſrael, neither could they any more lift
vp their neckes: but the land reſted for fourtie yeares,
wherin Gedeon ruled. † Ierobaal therfore the ſonne of Ioas 29
went, and dwelt in his owne houſe: † and he had ſeuentie 30
ſonnes, which came out of his thigh, becauſe he had manie
wiues. † And his :: concubine, which he had in Sichem, 31
bare him a ſonne named Abimelec. † And Gedeon the ſonne 32
of Ioas died in a good old age, & was buried in the ſepulchre
of his father in Ephra of the familie of Ezri. † But after that 33
Gedeon was dead, the children of Iſrael were auerted, and did
fornicate with Baalim. And they made a couenant with Baal,
that he ſhould be their God: † neither did they remember our 34
Lord their God, which deliuered them out of the handes of al
their enemies round about: † neither did they mercie with 35
the houſe of Ierobaal Gedeon, according to al the benefites
that he had done to Iſrael.

:: His handmaide or ſeruant not a harlotte: to wit, ſuch a one as had not the priuiledge of a wife. as *Gen. 25. v. 6.*

CHAP. IX.

Abimelech Gedeons concubins ſonne killeth his brethren, 7. onlie the yongeſt eſcapeth, & by a parable expoſtulateth the iniurie donne to his fathers houſe. 23. Shortly the Sichemites deteſt Abimelech. 26. Gaal conſpireth againſt him, but is ouercome. 50. Finally Abimalech is wounded to death by a woman.

AND :: Abimelech the ſonne of Ierobaal went into 1
Sichem to his mothers brethren and ſpake to them,
and to al the kinred of the houſe of his mothers father,
ſaying: † Speake to al the men of Sichem: whether is better 2
for you, that ſeuentie men haue dominion ouer you al the
ſonnes of Ierobaal, or that one man haue dominion ouer
you? and withal conſider that I am your bone, and your fleſh.
† And his mothers brethren ſpake of him to al the men of 3
Sichem, al theſe wordes, and inclined their hartes after Abi-
melech, ſaying: He is our brother. † And they gaue him ſe- 4
uentie weight of ſiluer out of the temple of Baalberit. Who
hyred therewith vnto him ſelf needie men and vagabounds,
and they folowed him. † And he came into his fathers houſe 5
in Ephra, and murdered his brethren the ſonnes of Ierobaal
ſeuentie

:: This ſonne of Gedeon by his ſeruant prefigured Antichriſt: who wil perſecute the Church and reigne for a while: but in the end ſhal be deſtroyed. S. Beda *c. 6. qq. in Iudic.*

ſeuentie men, vpon one ſtone: and there remayned Ioatham
6 the youngeſt ſonne of Ierobaal, and was hidde. † And al the
men of Sichem aſſembled together al the families of the citie
of Mello: and they went & made Abimelech king, beſide the
7 oke, that ſtood in Sichem. † Which being told to Ioatham,
he went, ⁘ and ſtoode in the toppe of mount Garizim: and
lifting vp his voice, he cried, and ſaid: Heare me ye men
8 of Sichem, ſo as God may heare you. † " The trees went to
anointe a king ouer them: and they ſaid to the ⁘ oliue tree:
9 Reigne ouer vs. † Which anſwered: Can I forſake my fat-
nes, which both goddes do vſe, and men, and come to be
10 promoted among the trees? † And the trees ſaid to the
11 ⁘ figge tree: Come, and take the kingdome ouer vs. † Which
anſwered them: Can I forſake my ſweetenes, and my moſt
ſweete fruites, and go to be promoted among the other trees?
12 † And the trees ſpake to the ⁘ vine: Come, and reigne ouer
13 vs. † Which anſwered them: Can I forſake my wine, that
chereth God and men, & be promoted among the other trees?
14 † And the trees ſaid to ⁘ the * rhamnus: Come, and reigne
15 ouer vs. † Who anſwered them: If in deede you make me
your king, Come, and reſt vnder my ſhadow: but if you
meane it not, let there fyre iſſue forth of the rhamnus, and
16 deuoure the ceders of Libanus. † Now therfore, if you haue
wel, and without ſinne appointed Abimelech king ouer you,
and haue dealt wel with Ierobaal, and with his houſe, and
haue requitted him the like for his benefites, who fought
17 for you, † and put his life in dangers, that he might deliuer
18 you from the hand of Madian, † who now are riſen againſt
my fathers houſe, and haue killed his ſonnes ſeuentie men
vpon one ſtone, and haue made Abimelech the ſonne of his
handmaide king ouer the inhabitantes of Sichem, becauſe he
19 is your brother. † If therfore you haue dealt wel, and with-
out fault with Ierobaal, and his houſe, reioyſe this day in
20 Abimelech, and reioyſe he in you. † But if vniuſtly: let there
fyre iſſue forth from him, and conſume the inhabitantes of
Sichem, and towne of Mello: and let there fire goe forth
from the men of Sichem, and from the towne of Mello, and
21 deuoure Abimelech. † Which thinges when he had ſaid, he
fled, and went into Bera: and dwelt there for feare of Abi-
22 melech his brother. † Abimelech therfore reigned ouer Iſrael
23 three yeares. † And our Lord ſent ⁘ a verie euil ſpirit betwen
Abimelech

:: True paſtores in the time of Antichriſt wil ſtill auouch the truth and the right of the Church.

::Oyle ſpiritually ſignifieth the grace of the Holie Ghoſt, making peace of conſcience in mens ſoules towardes God.

:: The ſwetnes of Gods law producing good workes.

::Contemtible in outward ſhew, but bringing forth liquour of meruelous force; which ſorte of workes God is moſt delighted withal: and men moſt admire. *Pſal 85*

: The rhamnus ſignifieth baſe and ambicious men.

:: God doth ſuggeſt only

| *brierre ramble r thiſtle.*

good cogitations: as remorse of conscience in the Sechemites, for their ingratitude towardes Gedeon and for so wicked and cruel a murder of his sonnes. wherupon they begāne to detest Abimelec and, so hatred grew betwen him & them, which is a most cuil spirite. but their former sinne, not God, was the cause therof. *s. Aug. q. 45. in Iudic.*

Abimelech and the inhabitantes of Sichem: Who began to
detest him, † and to lay the wickednes of the murdering of 24
the seuentie sonnes of Ierobaal, and the sheading of their
bloud vpon Abimelech their brother, and vpon the rest of the
princes of the Sichimites, that had holpen him. † And they 25
sette an ambushment against him on the toppe of the moun-
taines: and whiles they taryed for his coming, they com-
mitted robberies, taking prayes of them that passed by: and it
was told Abimelech. † And Gaal the sonne of Obed came 26
with his brethen, and passed into Sichem. At whose coming
the inhabitantes of Sichem taking courage, † issued forth 27
into the fieldes, wasting the vineyardes, and treading the
grapes: and gathering companies of musicions went into the
temple of their god, and in their bankettes and cuppes cursed
Abimelech, † Gaal the sonne of Obed crying: Who is Abi- 28
melech, and what is Sichem, that we should serue him? Is he
not the sonne of Ierobaal, and hath made Zebul his seruant
prince ouer the men of Emor the father of Sichem? Why then
shal we serue him? † would God that some man would geue 29
this people vnder my hand, that I might take Abimelech out
of the way. And some said to Abimelech: Gather together a
multitude of an armie, and come. † For Zebul the prince of 30
the citie, hearing the wordes of Gaal the sonne of Obed, was
very wrath, † and sent messengers secretely to Abimelech, 31
saying: Behold, Gaal the sonne of Obed is come into Sichem
with his brethren, and rayseth the citie against thee. † Arise 32
therfore in the night with the people, that is with thee, and
lie hidde in the field: † and betimes in the morning at sunne 33
rysing, sette vpon the citie. And when he issueth forth a-
gainst thee with his people, do to him what thou shalt be able.
† Abimelech therfore arose with al his armie in the night, and 34
laide ambushementes nere to Sichem in foure places. † And 35
Gaal the sonne of Obed went forth, & stoode in the entrance
of the gate of the citie. And Abimelech rose, and al his armie
with him from the place of the ambushmentes. † And when 36
Gaal had seene the people, he said to Zebul: Behold a multi-
tude cometh downe from the mountaines. To whom he an-
swered: Thou seest the shadowes of the mountaines as it
were heades of men, and with this errour thou art deceiued.
† Againe Gaal said: Behold there cometh downe people from 37
the nauel of the land, and one trouppe cometh by the way,
that

38 that looketh to the oke. † To whom Zebul ſaid: Where is
now thy mouth, wherwith thou didſt ſpeake? Who is Abi-
melech that we ſhould ſerue him? Is not this the people,
which thou didſt deſpiſe? Goe forth, and fight againſt him.
39 † Gaal therfore went, the people of the Sichimites looking
40 on, and fought againſt Abimelech, † who purſewed him
fleeing, and driue him into the citie: and there were ſlaine
41 of his part manie, vnto the gate of the citie: † and Abi-
melech ſate in Ruma: but Zebul expelled Gaal, and his
companions out of the citie, neither did he ſuffer them to
42 abide in it. † Therfore the day folowing the people went
43 forth into the field. Which being told to Abimelech, † he
tooke his armie, and diuided it into three troupes, ſetting
ambuſhmentes in the fieldes. And ſeeing that the people came
44 out of the citie, he aroſe, & ſet vpon them † with his owne
troupe, oppugning and beſieging the citie: and two troupes
45 ſcattered through the field purſewed the aduerſaries. † More-
ouer Abimelech al that day oppugned the citie: which he
tooke, & killed the inhabitantes therof, and deſtroyed it, ſo
46 that he :: ſowed ſalt in it. † Which when they had heard
that dwelt in the towre of Sichem, they entered into the
temple of their god Berith, where they had made a couenant
with him, and therof the place had taken his name, which
47 was exceding wel ſenſed. † Abimelech alſo hearing that the
48 men of the towre of Sichem were gathered together, † he
went vp into mount Selmon with al his people: and taking
an axe, he cut of the bough of a tree, and laying it on his
ſhoulder & carying it, he ſaid to his companions: That which
49 you ſee me do, doe ye out of hand. † They therfore cut-
ting of boughes from the trees, euerie man as faſt as he could,
folowed their captaine. Who compaſſing the forte burnt it:
and ſo it came to paſſe, that with the ſmoke and the fyre a
thouſand perſons were ſlaine, men and wemen together, of
50 the inhabitantes of the towre of Sichem. † And Abimelech
departing thence came to the towne of Thebes, which com-
51 paſſing he beſieged with his armie. † And there was in the
middes of the citie an high towre, to the which were fled
both men and wemen together, and al the princes of the
citie, the gate being ſhut very ſtrongly, and they ſtan-
ding vpon the batlementes of the towre by the bulwarkes.
52 † And Abimelech coming nere the towre, fought manfully:

:: For more reuenge he ſowed the citie with ſalte, which maketh ground barren, *Theod. q. 17. in lib. Iudic.*

and approching to the doore, endeuoured to put fire vnder it:
† and behold one woman casting from aboue a peece of a 53
milstone, :: dashed it against the head of Abimelech, and
brake his brayne. † Who called by and by his esquire, and 54
said to him: Draw out thy sword, and strike me: lest perhaps
it be said that I was slaine of a woman. Who doing as he was
commanded slew him. † And when he was dead, al that 55
were with him of Israel, returned into their seates: † and 56
God repayed the euil, that Abimelech had done against his
father, killing his seuentie brethren. † The Sichemites were 57
also rewarded for that which they had wrought, and the
curse of Ioatham the sonne of Ierobaal came vpon them.

:: Euels shal betide the vniust man to destruction. *Psal.* 139.

ANNOTATIONS.

CHAP. IX.

Vngratful people render iniuries for benefites.

8. *The trees went to annoint a king.*] According to the historie Ioatham Gedeons youngest sonne, by a parable iustly expostulateth the iniurie donne by the Sichemites to his fathers house, in preferring a base bound womans sonne, and cruelly murdering the rest of his sonnes: who with much trauel, and manie dangers of his owne life, had deliuered them from seruitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reproued, who rather accept of vniust vsurpers, that wil serue their licentious appetites, and maintaine vice and wickednes, then to be ruled by iust and lawful Superiors, appointed by Gods ordinance, induced with grace of the Holie Ghost (signified by *the olive tree*;) such as bring forth wholsome swete vertues (signified by *the figge tree*;) and are replenished with admirable fortitude (signified by the vine tree:) and in their places set vp base, ambitious, cruel, and crabbed spirites, signified by the bramble, or brete. Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrantes haue benne aduanced, & especially Antichrist *shal be extolled aboue al that is called God, or is worshipped*, and shal most cruelly persecute al Catholiques, that wil not conforme themselues to his proceedings. But in fine (as here is prefigured in Abimelech) *fire shal rise against this bramble Antichrist, and shal deuoure him and al his together.* S. Beda. qq. *in lib. Iudic. c. 6.*

Infidels promote wicked men to authoritie.

Abimelech a figure of Antichrist.

CHAP. X.

Thola ruleth in Israel twentie three yeares. 3. *Iair twentie two.* 6. *The people fal againe to idolatrie, are afflicted by the Philisthimes, and Ammonites.* 10. *they crie to God for helpe, who biddeth them cal for helpe to the goddes whom they haue serued.* 16. *but crying stil to God, and throwing away their idoles, he hath compassion of them.*

AFTER Abimelech there arose Ruler in Israel Thola the 1
sonne of Phua the vncle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: † and iudged 2
Israel

Iſrael three and twentie yeares, and died and was buried in
3 Samir. † After him ſucceded Iair the Galaadite, who iudged
4 Iſrael for two and twentie yeares, † hauing thirtie ſonnes ſitting vpon thirtie aſſe coltes, & princes of thirtie cities, which of his name were called Hauoth Iair, that is, the townes
5 of Iair, vntil this preſent day in the Land of Galaad. † And
Iair died; and was buried in the place, which is called
6 Camon. † But the children of Iſrael ioyning new ſinnes to their old, did euil in the ſight of our Lord, & ſerued the Idols, Baalim and Aſtaroth, & the goddes of Syria and of Sidon and of Moab and of the children of Ammon and of the Philiſt-
7 hiimes: and they left our Lord, and did not ſerue him. † Againſt whom our Lord being wrath, deliuered them into the handes of the Philiſthijms and of the children of Ammon.
8 † And they were afflicted, and ſore opreſſed for eightene yeares, al that dwelt beyond Iordan in the Land of the
9 Amorrheite, which is in Galaad: † in ſo much, that the children of Ammon paſſing ouer Iordan, waſted Iudas and Beniamin and Ephraim: and Iſrael was afflicted exceedingly. † And
10 crying to our Lord, they ſaid: We haue ſinned to thee, becauſe we haue forſaken our Lord God & haue ſerued Baalim.
11 † To whom our Lord ſpake: Haue not the Ægyptians and the Ammorrheites, and the children of Ammon and the Phi-
12 liſthijms, † the Sidonians alſo and Amalech and Chanaan oppreſſed you, & you cried to me, and I deliuered you out of
13 their hand? † And yet you haue forſaken me, and haue worſhipped ſtrange goddes: therfore I wil not adde to deliuer
14 you any more: † goe and inuocate the goddes which you haue choſen: let them deliuer you in the time of diſtreſſe.
15 † And the children of Iſrael ſaid to our Lord: We haue ſinned, render to vs whatſoeuer pleaſeth thee: only now deliuer vs.
16 † In ſaying which thinges, :: they threw away out of their coaſtes al the idols of ſtrange goddes, and ſerued our Lord
17 God: who ſorowed for their miſeries. † Therfore the children of Ammon crying together pitcht their tentes in Galaad: againſt whom the children of Iſrael being aſſembled
18 camped in Maſpha. † And the princes of Galaad ſaid euerie one to their neighbours: Who of vs shal firſt beginne to fight againſt the children of Ammon, ſhal be the duke of the people of Galaad.

:: Not euerie one that ſayeth. *Lord, Lord,* but he that doth the wil of God, &c. *Mat.* 7.

CHAP. XI.

Iephte reiected by his brethrens, is intreated by the ancientes of Galaad to returne and fight for them againſt the Ammonites. 12. With whom he firſt pleadeth the cauſe of Iſrael by iuſt reaſons, 26. and long preſcription. But they perſiſting obſtinate, he (30. inconſiderately vowing) 32. ouerthroweth them, 34. and ſacrificeth his onlie daughter.

THERE was at that time Iephte the Galaadite a moſt va- 1
liant man and a warrier, the ſonne of a woman that was
:: an harlot, who was borne of Galaad. † And Galaad had a 2
wife of whom he had ſonnes: who after they were growen,
caſt out Iepthte, ſaying: Thou canſt not be heyre in the houſe
of our father, becauſe thou art borne of an other mother.
† Whom he fleeing and auoyding, dwelt in the Land of Tob: 3
and there were gathered to him needie men, and theeuiſh, and
folowed him as their prince. † In thoſe dayes the children of 4
Ammon foughr againſt Iſrael. † who preſſing ſore vpon them, 5
the ancientes of Galaad went to take Iephte out of the Land
of Tob to helpe them: † and they ſaied to him: Come and be 6
our prince, and fight againſt the children of Ammon. † To 7
whom he anſwered: Are not you they that hated me, and caſt
me out of my fathers houſe, and now are come to me forced
by neceſſitie. † And the princes of Galaad ſaid to Iephte: For 8
this cauſe be we now :: come to thee, that thou goe forth
with vs, and fight againſt the children of Ammon, and be the
captaine of al that dwell in Galaad. † Iephte alſo ſaid to them: 9
If you be come to me ſincerly, that I ſhould fight for you
againſt the children of Ammon, and if our Lord deliuer them
into my handes, ſhal I be your prince? † Who anſwered him: 10
Our Lord which heareth theſe thinges, him ſelfe is media-
tour and witnes that we wil doe as we haue promiſed.
† Iephte therfore went with the princes of Galaad, and al 11
the people made him their prince. And Iephte ſpake al his
wordes before our Lord in Maſpha. † And he ſent meſſen- 12
gers to the king of the children of Ammon, which ſhould
ſay in his perſon: What is betwen me and thee, that thou art
come againſt me, to waſt my Land? † To whom he anſwered: 13
Becauſe Iſrael tooke my land, when he aſcended out of Æ-
gypt, from the coaſts of Arnon vnto Iaboc and Iordan: now
therfore with peace reſtore the ſame to me. † By whom Iephte 14
againe ſent word, and commanded them that they ſhould ſay
to the

:: The hebrew word *Zonah* ſignifieth alſo *an in keeper*.

:: If they had not concurred to his expulſion, it might haue ſufficed to haue ſent for him, but in this caſe the ancientes iudged it meete to goe in perſon, and to intreat him. So Chriſt was reiected by the Iewes, and returneth not to them til in the end of the world they ſhal ſeeke vnto him. *S. Aug. q. 49. in Iudic. poſt med.*

15 to the king of Ammon: † Thus sayth Iephte: Israel did not take the Land of Moab, nor the Land of the children of Am-
16 mon: † but when they ascended out of Ægypt, he walked through the desert vnto the Read sea, and came into Cades.
Num.20 17 † And he sent messengers to the king of Edom, saying: Suffer me that I may passe through thy land. Who would not condescend to his requestes. He sent also to the king of Moab, who also him selfe contemned to geue passage. He abode
18 therfore in Cades, † and compassed the Land of Edom at the side, and the land of Moab: and came against the East quarter of the Land of Moab, and camped beyond Arnon: neither would he enter the boundes of Moab: for Arnon is the bor-
19 der of the Land of Moab. † Israel therfore sent messengers to Sehon the king of the Ammorrheites, who dwelt in Hesebon, and they said to him: Suffer me to passe through thy land
20 vnto the riuer. † Who also him selfe despising the wordes of Israel, suffered him not to passe through his borders: but gathering an infinite multitude went forth against him into
21 Iasa, and resisted strongly. † And our Lord deliuered him into the handes of Israel with al his armie, and he stroke him, and possessed al the Land of the Ammorrheite the inhabiter of
22 that countrie, † and al the coastes therof from Arnon vnto
23 Iaboc, & from the wildernes vnto Iordan. † Our Lord therfore the God of Israel subuerted the Amorrheite, his people of Israel fighting against him, and wilt thou now possesse his
24 land? † Are not those thinges which :: Chamos thy God possessed, dew to thee by right? But the thinges that our Lord God hath obteyned conquerour, shal come to our possession:
25 † vnlesse perhaps thou be better then Balac the sonne of Sephor the king of Moab: or canst shew, that he wrangled a-
26 gainst Israel, and fought against him, † when he dwelt in Hesebon, and the litle townes therof, and in Aroer, and the townes therof, or in al the cities nere Iordan, for :: three hundred yeares. Wherfore haue you so long attempted nothing for re-
27 claime? † Therfore I doe not sinne against thee, but thou doest euil against me, denouncing me vniust warres. Our Lord be iudge the arbiter of this day betwen Israel, and betwen the
28 children of Ammon. † And the king of the children of Ammon would not harken to the wordes of Iephte, which
29 he sent him by the messengers. † Therfore the spirite of our Lord came vpon Iephte, and circuiting Galaad, and Manasses,

:: In the opinion of infidels, it semed that they possessed countries by the helpe of false goddes, and so they thought them selues to haue iust title. Much more iust is the title when God almighty geueth victorie of conquest. *S. Aug. q. 48. in Iudic.*

:: He argueth vpon prescription of 300. yeares being nere so much. for there wanted scarce thirtie: being from the conquest made by Moyses (*Num.21.*) til the time of Iephte about 270. yeares.

Maſpha alſo of Galaad, and thence paſſing to the children of
Ammon, † he vowed a vow to our Lord, ſaying: If thou 30
wilt deliuer the children of Ammon into my handes,
:: This vow was vnlawful, for the law forbiddeth to offer man or woman in ſacrifice. *Exo.* 34. v. 20. *Deut.* 12. v. 31.
† :: whoſoeuer ſhal firſt come forth out of the doores of my 31
houſe, and ſhal meete me returning with peace from the
children of Ammon, him wil I offer an holocauſte to our Lord.
† And Iephte paſſed to the children of Ammon, to fight 32
againſt them: whom our Lord deliuered into his handes.
† and he ſtroke from Aroer til thou come to Mennith, 33
twentie cities, and as farre as Abel, which is ſette with vine-
yardes, with a very great plague. and the children of Ammon
were humbled by the children of Iſrael. † But Iephte retur- 24
ning into Maſpha to his houſe, his onlie begotten daughter
mette him with tymbrels and daunces. for he had not other
children. † Whom when he ſaw, he rent his garmentes, 35
and ſaid: Wo is me my daughter thou haſt deceiued me, and
thy ſelf art deceiued: for I haue opened my mouth to our
Lord, and I can doe no other thing. † To whom ſhe an- 36
ſwered: My father, if thou haſt opened thy mouth to our
Lord, do vnto me whatſoeuer thou haſt promiſed, the re-
uenge and victorie of thyne enemies being granted to thee.
† And ſhe ſaid to her father: This only graunt me which I 37
deſire: Suffer me that two monethes I may goe about the
:: In the old teſtament mariage was ordinarily preferred before ſinglelife but in the new, it is better to kepe virginity 1. *Cor.* 7. v. 38.
mountaines, and :: bewayle my virginitie with my felowes.
† To whom he anſwered: Goe. And he diſmiſſed her two 38
monethes. And when she was gone with her felowes and
companions, ſhe mourned her virginitie in the mountaines.
† And the two monethes being expired, ſhe returned to 39
her father, and he" did to her as he had vowed, who knew
not man. Thence forth a faſhion in Iſrael, and a cuſtome was
kept: † that after the compaſſe of a yeare the daughters of 40
Iſrael aſſemble together, and mourne the daughter of Iephte
the Galaadite foure dayes.

ANNOTATIONS.

CHAP. XI.

39. *Did to her as he had vowed.*] VVhether Iephte did wel or no in ſacrificing his daughter, hauing vowed to offer in ſacrifice whoſoeuer (or whatſoeuer) ſhould firſt mete him returning with victorie, as it hapened ſhe did, is a great and hard queſtion, ſaieth S. Auguſtin (*q.* 49. *in lib. Iudic.*) and not eaſily decided, the holie ſcripture neither approuing nor reprouing his fact. Neuertheles by conference of other ſcriptures and diſcourſe of reaſon, he iudgeth it moſt probable that

Iephte offended in vowing

Iephte

Iephte offended in vowing without ſpecial warrant from God, to ſacrifice, that which by the law was not ſacrificable; yet ſinned not in performing his vow, but rather pacified God therby, whoſe will ſeemed to be, that for puniſhment of his ſinne he ſhould ſacrifice his daughter, becauſe by his diuine prouidence ſhe firſt mette him: and the omiſſion might rather haue benne for his natural loue towards his onlie childe, then for the vnlawfulnes of the ſacrifice: ſeing it once pleaſed God to command Abraham to immolate his ſonne Iſaac, though when it came to execution, he forbade the ſame, appointing an other hoſte in place of the childe, which here he did not. Neither was it iniurious to the daughter, ſeing ſhe, as al mankinde, muſt once die when God appointeth. Yea further ſhe offered her ſelf freely (which ſemed to be by Gods inſtinct) willing her father to do to her whatſoeuer he had promiſed to God. This is the ſumme of S. Auguſtins large diſcourſe. Likewiſe S. Ambroſe (*li. 3. de officijs c. 12.*) ſuppoſeth aſſuredly that this prince Iephte offended in vowing vnaduiſedly, for it alſo repented him, when his daughter firſt mette him: yet that with *godlie feare and dreade* he performed to his owne bitter paine that which he had promiſed: inſtituting an anniuerſarie lamentation of his daughter, for a warning to poſteritie of more circumſpection in making vowes. S. Hierom alſo (*li. 1. aduerſ. Iouinian.*) approueth their opinion that ſay: It was Gods ordinance Iephte ſhould ſcele the errour of his vnaduiſed vow, by the death of his daughter, for a document to others. The very ſame teacheth S. Chriſoſtom, (*ho. 14 ad pop. Antioch.*) that God would haue this errour to be thus puniſhed, that others might be warned from vowing the like. S. Gregoire Naziazen (*orat. de Machabæis*) preferring the martyrdome of the ſeuen brothers and their mother, before this ſacrifice of Iephte as *more aduiſed, and more honorable*, yet condemneth not this, but recounteth it amongſt other commendable actes. Theodoret (*q. 19. in Iudic.*) and al the aforeſaid fathers do highly commend the daughters promptnes in offering her ſelf to be ſacrificed, which either much extenuated her fathers fault, or wholly iuſtified his fact. Thus the ancient fathers moderate their cenſures. Yet a new gloſſer of the Engliſh Bible without ſcruple ſayeth, that by his raſh vow, *and vnlaufull performance his victorie was defaced*; and againe, that he was ouercome *with blinde Zele, not conſidering* whether the vow was lawful or no.

Vndiſcretely. But not in performing his vow as ancient fathers thinke more probable. S. Auguſtin. S. Ambroſe. S. Hierom. S. Chryſoſtom. S. Gregorie Nazianzen. Theodoret. Proteſtants cenſure.

ible 6 03.

CHAP. XII.

Ephraites riſing againſt Iephte, fourtie two thouſand of them are ſlaine. 8. Abeſan is Iudge. 11. After him Ahialon 13. Then Abdon.

1 BVT behold in Ephraim there aroſe a ſedition. For they paſſing againſt the North, ſaid to Iephte: Going to fight againſt the children of Ammon, why wouldſt thou not cal vs, that we might goe with thee? Therfore we wil burne thy
2 houſe. † To whom he anſwered: I and my people were at great ſtrife againſt the children of Ammon: and I called you,
3 that you ſhould ayde me, and you would not doe it. † Which I ſeeing, ::put my life in myne owne handes, and paſſed to the children of Ammon; and our Lord deliuered them into my handes. What haue I deſerued, that you riſe againſt me in
4 battel. † Therfore al the men of Galaad being called to him, he fought

:: That, is expoſed my ſelf to danger truſting to Gods helpe & myn owne handes, when others would not aſſiſt me.

he fought againſt Ephraim: and the men of Galaad ſtroke
Ephraim, becauſe he had ſaid: ⁂ Galaad is a fugitiue of
Ephraim, and dwelleth in the middes of Ephraim and Ma-
naſſes. † And the Galaadites tooke the fordes of Iordan, by 5
the which Ephraim was to returne. And when there had
come to the ſame one of the number of Ephraim, fleeing, and
had ſaid: I beſech you let me paſſe: The Galaadites ſaid to
him: Art thou not an Ephraite? Who ſaying: I am not: † they 6
asked him: Say then Schibboleth, which is interpreted an
Eare of corne. Who anſwered, Sibboleth, not being able by
the ſame letter to expreſſe, an eare of corne. And immediatly
being apprehended they killed him in the very paſſage of
Iordan. And there fel at that time of Ephraim two and four-
tie thouſand. † Therfore Iephte the Galaadite iudged Iſrael 7
ſix yeares: and he died, and was buried in his citie of Galaad.
† After him Abeſan of Bethlehem iudged Iſrael: † who had 8 9
thirtie ſonnes, and as manie daughters, which he ſending
abrode, gaue to huſbandes, and tooke wiues for his ſonnes of
the ſame number, bringing them into his houſe. Who iudged
Iſrael ſeuen yeares: † and died and was buried in Bethlehem. 10
† To whom ſucceeded Ahialon a Zabulonite: and he iudged 11
Iſrael ten yeares: † and he died and was buried in Zabulon. 12
† After him Abdon iudged Iſrael, the ſonne of Illel a Phara- 13
thonite: † who had fourtie ſonnes, and of them thirtie ne- 14
phewes, mounting vpon ſeuentie aſſe coltes, and he iudged
Iſrael eight yeares: † and he died, and was buried in Phara- 15
thon of the Land of Ephraim, in the mount of Amalec.

: Iephte being of Manaſſes tribe the Ephraites enuied his glorie and calumniouſly obiected that he and his followers were fugitiues ſo raiſed a tumulte to their owne loſſe.

CHAP. XIII.

The people fal againe to idolatrie and are afflicted by the Philiſthims. 3. An Angel foretelleth Manue his wife, that she shal haue a ſonne, and that he shal be a Nazareite from his birth. 11. confirmeth the ſame to Manue. 16. They offer ſacrifice to God. 24. The childe is borne, called Samſon, and bleſſed of God.

AND againe the children of Iſrael did euil in the ſight of 1
our Lord: who deliuered them into the handes of the
Philiſthimes fourtie yeares. † And there was a certaine man 2
of Saraa, and of the ſtocke of Dan, named Manue, hauing a
wife barren. † To whom an Angel of our Lord appeared, 3
and ſaid to her: Thou art barren and without children: but
thou ſhalt conceiue & beare a ſonne: † beware therfore that 4
thou

thou :: drinke not wine & ſicer, nor eate any vncleane thing: :: Abſtinence not only from thinges vncleane by the law but alſo from wine and ſider was a preparation to the childe, who ſhould abſtaine from them al his life. :: Other Nazerites obſerued a preſcripte rule of abſtinence for a time only *Num. 6.* but Samſon al his life; as a more perfect figure of Chriſt.

5 † becauſe thou ſhalt conceiue and beare a ſonne, whoſe head the raſer ſhal not touch: for he ſhal be a Nazareite of God, :: from his infancie, and from his mothers wombe, and he ſhal beginne to deliuer Iſrael from the handes of the Philiſtijnes. † Who when ſhe was come to her huſband, ſaid to him: A man of God came to me, hauing an Angelical contenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tel me: † but this he anſwered: Behold thou ſhalt conceiue and beare a ſonne: beware thou drinke not wine, nor ſicer, and that thou eate not any vncleane thing: for the child ſhal be the Nazereite of God from his infancie, and from his mothers wombe vntil the day of his death. † Manue therfore prayed to our Lord, and ſaid: I beſech thee ô Lord, that the man of God, whom thou didſt ſend, may come againe, and teach vs what we ought to doe concerning the child, that ſhal be borne. † And our Lord heard Manue praying, and the Angel of our Lord appeared againe to his wife ſitting in the field. but Manue her huſband was not with her. Who when ſhe had ſeene the Angel, † haſtened, and ranne to her huſband: and ſhe told him, ſaying: Behold " the man hath appeared to me, whom I ſaw before. † Who roſe, and folowed his wife: and comming to the man, ſaid to him: Art thou he that didſt ſpeake to the woman? And he anſwered: I am. † To whom Manue, when, ſayd he, thy word ſhal be fulfilled, what wilt thou that the child doe? or from what shal he keepe him ſelf? † And the Angel of our Lord ſaid to Manue: From al thinges, which I haue ſpoken to thy wife, let him refraine him ſelf: † and whatſoeuer groweth of the vineyard, let him not eate: wine and ſicer let him not drinke, let him not eate any vncleane thing: and whatſoeuer I haue commanded her, let him fulfil and keepe. † And Manue ſaid to the Angel of our Lord: I beſech thee that thou condeſcend to my petitions, and let vs :: make to thee a kidde of goates. † To whom the Angel anſwered: If thou conſtraine me, I wil not eate thy breade: but if thou wilt make holocauſt, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. † And he ſaid to him: What is thy name, that, if thy word shal be fulfilled, we may honour thee? † To whom he anſwered: Why askeſt thou

:: Manue taking the Angel for a holie prophete iuſtly thought he would not admitte, nor cõmand anie thing but that was lawful. And ſo did as the Angel appointed him, though he was no prieſt, nor the place proper to ſacrifice, but by extraordinarie diſpenſation.

my name, which is merueilous? † Manue therfore tooke a 19
kidde of the goates, and the libamentes, and put them vpon
a rocke, offering to our Lord, who doeth meruelous thinges:
and he and his wife looked on. † And when the flame of 20
the altar aſcended into heauen, the Angel of our Lord aſcen-
ded together in the flame. Which when Manue and his wife
had ſeene, they fel flatte on the ground, † and the Angel of 21
our Lord appeared to them no more. And forthwith Manue
vnderſtood that it was an Angel of our Lord, † and he ſaid to 22
his wife: Dying we ſhal die, becauſe we haue ſeene :: God.
† To whom his wife anſwered: If our Lord would haue kil- 23
led vs, he would not haue taken of our handes holocauſtes
and libamentes, neither would he haue shewed vs al theſe
thinges, nor haue told vs theſe thinges that are to come. † She 24
therfore bare a ſonne, and called his name Samſon. And the
child grewe, and our Lord bleſſed him. † And the Spirit of 25
our Lord beganne to be, with him in the campe of Dan
betwixt Saraa and Eſthaol.

:: Though Manue ſaw not God in his owne perſon, yet ſeing him in his meſſenger feared death. *S. Aug. q. 54. in Iudic.*

ANNOTATIONS.

CHAP. XIII.

10. *The man hath appeared.*] Al ancient fathers and Catholique writers ſay, this was an Angel, which appeared in the forme of a man, and it is plaine by the text Yet ſome proteſtantes wil haue this perſon to be Chriſt, *the eternal vvord of God.* VVho afterwardes became man. And neuertheles where by & by (v. 16.) he admoniſheth Manue to offer ſacrifice to God, they note that *he ſought not his ovvne honour but Gods, vvhoſe meſſenger he vvas:* either plainly contradicting themſelues, or els teaching Arrianiſme, as though the Sonne of God were not God; or inferiour to God the Father.

Proteſtantes either contradict themſelues, or teach Arrianiſme.

CHAP. XIIII.

Samſon deſirous to marrie a Philiſthime woman 5. by the vvay killeth a lion. 8. In vvhoſe mouth after few dayes, finding honey, 12. he propoſeth therof a riddle to the Philiſthiims for a vvager: 15. vvhich reueling to his vvife, ſhe telleth it to his aduerſaries. 19. He killeth and ſpoyleth thirtie men, ſo payeth the vvager: and his vvife taketh an other man.

SAMSON therfore went downe into Thamnatha, and 1
ſeeing there a woman of the daughters of the Philiſthims,
† he went vp, and told his father and his mother, ſaying: I 2
ſaw a woman in Thamnatha of the daughters of the Phili-
ſthijms: which I beſech you take for me to wife. † To whom 3
his

his father and mother ſaid: :: Is there not a woman among the daughters of thy bretheren, and in al my people, that thou wilt take a wife of the Philiſthijms, which are vncircumciſed? And Samſon ſaid to his father: Take this for me: 4 becauſe she hath pleaſed mine eyes. † But his parentes knew not that the thing was done of our Lord, and he ſought an occaſion againſt the Philiſthims. for at that time the Phili- 5 ſthiims had dominion ouer Iſrael. † Samſon therfore went downe with his father and mother into Thamnatha. And when they were come to the vineyardes of the towne, there appeared a lions whelpe cruel, and roaring, and mette 6 him. † And the Spirit of our Lord came vpon Samſon, and he tore the lion, as if he ſhould teare a kidde into peeces, hauing nothing at al in his hand: and this thing he would not 7 tel to his father and mother. † And he went downe and 8 ſpake to the woman, that had pleaſed his eies. † And after ſome dayes returning to take her, he went aſide to ſee the carcaſſe of the lion, and behold there was a ſwarme of bees 9 in the mouth of the lion and a honie combe. † Which when he had taken in his handes, he did eate in the way: and coming to his father and mother, he gaue them part, who alſo them ſelues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. 10 † His father therfore went downe to the woman, and made his ſonne Samſon a feaſt. for ſo yong men were accuſto- 11 med to doe. † When the citizens therfore of that place had ſeene him, they gaue him thirtie companions to be with 12 him. † To whom Samſon ſpake: I wil propoſe you a riddle, which if you ſhal ſolue me within the ſeuen dayes of the feaſt, I wil geue you thirtie ſindones, and as many coates: 13 † but if you shal not be able to ſolue it, you shal geue me thirtie ſindones, and cotes of the ſame number. Who anſwered him: Propound the riddle, that we may heare it. 14 † And he ſaid to them: Out of the eater came forth meate, and out of the ſtrong iſſued forth ſweetenes. neither could 15 they for three-dayes ſolue the propoſition. † And when the ſeuenth day was come, they ſaid to the wife of Samſon: Speake to thy husband, and vſe perſwaſion to him, that he tel thee what the riddle ſignifieth. Which thing :: if thou wilt not doe, we wil burne thee, and thy fathers houſe: haue you therfore called vs to the bridal that you might ſpoyle vs?

:: It was prohibited (*Deut.* 7. v. 3. to make mariage with the Gentiles, but God ſome times diſpenſed: as here it appeareth he did. v. 4.

:: By threates they made her betray her

husband: and neuertheles deſtroyed both her and her father. *cha.* 15. *v.* 6. ſo perſecuters of the Church deale with ſuch, as trayterouſly or of frailtie ſerue their turne.

† Who ſhed teares before Samſon, and complained ſaying: Thou hateſt me, and loueſt me not: therfore the probleme, which thou haſt propounded to the ſonnes of my people, thou wilt not expound to me. But he anſwered: I would not tel it to my father and mother: and can I tel it to thee? † The ſeuen daies therfore of the feaſt ſhe wept before him: and at the length the ſeuenth day for that she moleſted him he expounded it. Who immediately told her countrie men. † And they told it him the ſeuenth day before the going downe of the ſunne: What is ſweeter then honie, and what ſtronger then a lyon? Who ſaid to them: If you had not ploughed with my hayfer, you had not found out my propoſition. † The Spirit therfore of our Lord came vpon him, and he went downe to Aſcalon, and ſtroke there thirtie men, whoſe garmentes being taken away he gaue to them, that had ſolued the probleme. And being exceding wrath he went vp into his fathers houſe: † but his wife tooke a husband one of his freindes and bridal companions.

16 17 18 19 20

CHAP. XV.

Samſon tying firebrandes to foxes tayles burneth the Philiſthims corne. 6. they burne his wife and her father. 8. he beateth them and hideth himſelfe. 10. His owne countrimen to get peace with the Philiſthimes, take and bind him, ſo meaning to deliuer him. 14. but he breaketh the cordes, and with the iaw bone of an aſſe killeth a thouſand of his enemies. 18. Being exceding drie, is refreshed with water, from the tooth of the ſame iaw.

AND after a certaine time, when the dayes of wheate harueſt were at hand, Samſon came, meaning to viſite his wife, and he brought her a kidde of goates. And when he would enter into her chamber as he was wont, her father prohibited him, ſaying: † I thought that thou hadſt hated her, and therfore I deliuered her to thy freind: but she hath a ſiſter, which is yonger & fayrer then she, let this be thy wife in ſteade of her. † To whom Samſon anſwered: From this day there shal be no fault in me againſt the Philiſthimes: for I wil doe you euils. † And he went, and :: caught three hundred foxes, and he coupled them tayle to tayle, and tyed fyrebrandes in the middes: † which kindling with fyre, he let them goe, that they might runne abroade hither and thither. Who immediately went on into the corne of the Philiſthimes.

1 2 3 4 5

:: Being Iudge of the people he had helpe of others to take ſo manie foxes with nettes, or o-

Which

Which being ſette on fire, both the corne now caried together, and that which yet ſtoode in the ſtalke, was al burnt, in ſo much, that the flame conſumed the vineyardes alſo and
6 the oliuetes. † And the Philiſthijmes ſaid: Who hath done this thing? To whom it was ſaid: Samſon the ſonne in law of the Thamnathate: becauſe he tooke his wife, and gaue her to an other, he hath wrought theſe thinges. And the Philiſthims went vp, and burnt both the woman and her fa-
7 ther. † To whom Samſon ſaid: Although you haue done theſe thinges, notwithſtanding yet wil I require reuenge of
8 you, and then I wil reſt. † And he ſtroke them with a great plague, ſo that aſtonied they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke
9 Etam. † Therfore the Philiſthijms going vp into the Land of Iuda camped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was ſpred abrode.
10 † And they of the tribe of Iuda ſaid to them: Why are you come vp againſt vs? Who anſwered: That we may bind Samſon, we are come, and may repay him the thinges that he hath
11 wrought againſt vs. † There went downe therfore three thouſand men of Iuda, to the caue of the flint Etam, and ſaid to Samſon: knoweſt not thou that the Philiſthijms reigne ouer vs? Why wouldeſt thou doe this thing? To whom he
12 ſaid: As they did to me ſo haue I done to them. † To bind thee, quoth they, we are come, and to deliuer thee into the handes of the Philiſthijms. To whom Samſon: Sweare,
13 quoth he, & promiſe me that you kil me not. † They ſaid: We wil not kil thee, but wil deliuer the bound. And they bound him with two new cordes, and tooke him from the rocke
14 Etam. † Who when he was come to the place of the Iawe-bone and the Philiſthijms ſhouting were come againſt him, the Spirit of our Lord fel vpon him: and as flax is wont to be conſumed at the ſauour of fyre, ſo the bandes wherwith
15 he was bound, were diſſipated and looſed. † And finding a iawe bone, to witte, the iawe bone of an aſſe, which lay there, catching it, :: he ſlewe therwith a thouſand men,
16 † and ſaid: In the iawe bone of an aſſe, in the iawe of the colt of the aſſes haue I deſtroyed them, and haue ſtrooke a
17 thouſand men. † And when he had ended theſe wordes ſinging, he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the

therwiſe, being great ſtore in that countrie.

:: A notorious miracle to kil ſo manie with ſo meane a weapon without other helpe of man. And by common reaſon as vncredible, as the great myſteries of Catholique Religion.

lifting vp of the iawbone. † And being very thirſtie, he 18
cried to our Lord, and ſaid: Thou haſt geuen in the hand of
thy ſeruant this very great ſaluation and victorie: and behold
I die for thrift, and shal fal into the handes of the vncircum-
ciſed. † Our Lord therfore :: opened a great tooth in the 19
iawe of the aſſe,& there iſſued out of it waters. which being
drunke, he refreſhed his ſpirit, and receiued ſtrength againe.
Therfore the name of that place was called: The fountaine
of him that inuocated from the iawbone, vntil this preſent
day. † And he iudged Iſrael in the daies of the Philiſthijms 20
twentie yeares.

:: It was a greater miracle to draw water out of a drie bone, then out of the earth or ſtones: but al things are poſſible to God, which he pleaſeth to do.

CHAP. XVI.

Samſon enuironed in a citie taketh away the gates, and carieth them on his ſhoulders into a mountaine. 4. Is at laſt deceiued by Dalila, 21. his eyes put out, and ſcornfully abuſed. 26. But finally God reſtoring his ſtrength, he ſtriking two pillers the houſe falleth, and with himſelf, killeth three thouſand Philiſthiims.

HE went alſo into Gaza, and ſaw there a woman that 1
was * an harlot, and went in vnto her. † Which when 2
the Philiſthiims had heard, and it was bruted among them,
that Samſon was entered into the citie, they compaſſed him,
keepers being ſette in the gate of the citie: and there al the
night waiting with ſilence, that in the morning they might
kil him going out. † But Samſon ſlept vntil midnigt, and 3
then ariſing he :: rooke both the leaues of the gate, with
their poſtes and locke, and laying them on his ſhoulders,
caried them to the toppe of the mountaine, which looketh
toward Hebron. † After theſe thinges he loued a woman, 4
which dwelt in Valley Sorec, and she was called Dalila.
† And the princes of the Philiſthiims came to her, and ſaid: 5
Deceiue him, and learne of him, wherein he hath ſo great
ſtrength, and how we may be able to ouercome him, and
being bound to afflict him. which if thou shalt doe, we wil
geue thee euerie one a thouſand and an hundred peeces of
ſiluer. † Dalila therfore ſpake to Samſon: Tel me, I beſech 6
thee, wherein thy greateſt ſtrength is, and what it is where-
with being bound thou canſt not breake forth. † To whom 7
Samſon anſwered: If I shal be bound with ſeuen cordes of
ſinewes not yet drie, and moyſte as yet, I shal be weake as
other men. † And the princes of the Philiſthimesbrought 8
vnto

* or *Iniq.*

:: For ſuch admirable ſtreingth the hethniſh people thought Samſon to be Hercules. *S. Aug. li.*18.*c.*19. *ciuit.* But he was in deede farre ſtronger then they feaned of Hercules, who they ſaid, was not able to fight againſt two: whereas Samſon alone killed a thouſand with the iawbone of an aſſe. *c.*15. *v.*15.

vnto her ſeuen cordes, as he had ſaid: with the which she
9 bound him, † ambushementes lying ſecretely in wayte neere
her, and in the chamber expecting the end of the thing, and
she cried to him: The Philiſthijms vpon thee Samſon. Who
brake the bandes, as if a man should breake a thread of toe
twyned with ſpittle, when it hath taken the ſauor of fyre:
10 and it was not knowen wherein his ſtrength was. † And
Dalila ſaid to him: Behold thou haſt deluded me, and haſt
ſpoken falſe: now at the leaſt tel me wherwith thou mayeſt
11 be bound. † To whom he anſwered: If I shal be bound with
new cordes, that were neuer occupied, I shal be weake, and
12 like to other men. † With the which Dalila againe bound
him, and cried: The Philiſthijmes vpon thee Samſon, ambu-
ſhementes being prepared in the chamber. Who did ſo breake
13 the bandes as threades of linnen cloth. † And Dalila ſaid to
him againe: How long deceiueſt thou me, and ſpeakeſt falſe?
Shew wherewith thou mayeſt be bound. To whom Samſon
anſwered: If thou platte ſeuen heares of my head with a
heare laſe, and faſten a nayle tyed round about them in the
14 ground, I shal be weake. † Which when Dalila had done,
she ſaid to him: The Philiſthijms vpon thee Samſon. Who
ryſing vp from ſleepe drew out the nayle with the heares and
15 the heare laſe. † And Dalila ſaid to him: How doeſt thou ſay
that thou loueſt me, whereas thy mind is not with me? Theſe
three times thou haſt lied to me, & wouldeſt not tel wherein
16 thy greateſt ſtrength is. † And when she moleſted him, and
continually hong vpon him for many daies, not geuing him
ſpace to reſt, his ſoule faynted, and was wearied euen vnto
17 death. † Then opening the truth of the thing, he ſaid to her:
There neuer came yron vpon my head, becauſe I am a Naza-
reite, that is to ſay, conſecrated to God from my mothers
wombe: if my head shal be ſhauen, :: my ſtrength shal de- ::Supernatural
part from me, and I shal fayle, and shal be as other men. ſtrength, or
18 † And she ſeing that he had confeſſed to her al his minde, grace departeth when any
ſent to the princes of the Philiſthijms and willed them: Come leaue the rule
vp yet once more, for now he hath opened his hart to me. of their profeſſion.
Who went vp taking with them the money which they had
19 promiſed. † But she made him to ſleepe vpon her knees, and
to lay his head in her boſome. And she called a barber, and
shaued his ſeuen heares, and beganne to driue him away, and
thruſt him from her: for immediately the ſtrength departed

from

from him: † and she said: The Philisthijms vpon thee Samson. Who aryſing from ſleepe, ſaid in his mind: I wil goe forth as I did before, and wil ſhake my ſelf, not knowing that our Lord was departed from him. † Whom when the Philiſthijmes had apprehended, forthwith they plucked forth his eies, and led him to Gaza bound with chaynes, and being shut vp in priſon they made him grinde. † And now his heares had begone to grow againe, † and the princes of the Philiſthijms aſſembled in one, that they might immolate magnifical hoſtes to Dagon their god, and might feaſt, ſaying: Our God hath deliuered our enemie Samſon into our handes. † Which thing the people alſo ſeing, prayſed their god, and ſaid the ſame thinges: Our God hath deliuered our aduerſarie into our handes, who deſtroyed our countrie, and killed verie manie. † And reioyſing through out their bankettes, when they had now taken their good cheere, they commanded that Samſon should be called, and should play before them. Who being brought out of priſon played before them, and they made him to ſtand betwen two pillers. † Who ſaid to the ſeruant that gouerned his ſteppes: Suffer me to touch the pillers, on which al the houſe ſtayeth, and let me leane vpon them, and reſt a litle. † And the houſe was ful of men and wemen, and there were al the princes of the Philiſthijms, alſo from the roofe and higher part, about three thouſand of both ſexe beholding Samſon playing. † But he inuocating our Lord, ſaid: Lord God remember me, & reſtore now to me myne old ſtrength my God, that I may :: reuenge me of myne enemies, and for the loſſe of two eies may receiue one reuenge. † And taking both the pillers, on which the houſe reſted, and holding the one in his right hand, and the other in his left, † he ſaid: " Let me die with the Philiſthijms. And the pillers being ſtrongly shaken, the houſe fel vpon al the princes, and the reſt of the multitude, that was there: and he killed manie moe dying, then before he had killed liuing. † And his brethren going downe and al his kindred, they tooke his bodie, and buried it betwixt Saraa and Eſthaol in the ſepulchre of his father Manue, and he iudged Iſrael twentie yeares.

20 21 22 23 24 25 26 27 28 29 30 31

::He deſired to be reuenged, not of rancour of mind but of zele of iuſtice. And ſo al the ele& & glorified Sainctes deſire reuẽge. *Luc. 18. v. 8. Apoc. 6. v. 10.*

ANNOTATIONS. CHAP. XVI.

Samſon excuſed in killing

30. *Let me die vvith the Philiſthijms.*] Manie thinges do iuſtifie Samſons fact in killing himſelf with the Philiſthijms. Firſt it appeareth by the miracle, that God

God directly and extraordinarily concurred by reſtoring in that moment his admirable ſtreingth, that he could pull downe two ſuch pillers. And conformably we may gather, that God inſpired his mind to attempt this fact, and ſo he erred not, but obeyed God herein: as S. Auguſtin noteth. *li. 1. c. 21. & 26. de ciuit. Dei.* Secondly he was moued with zele of Gods honour, hearing the Idolaters praiſe their falſe god Dagon. Thirdly, he had a good and pure intention to reuenge him ſelfe for Gods more glorie, praying to him for reſtauration of ſtreingth. Fourthly he did not directly deſire to kil himſelfe, but to kil the Philiſthims, though himſelfe muſt alſo die with them. And in this act eſpecially he was a figure of Chriſt, who chiefly by his death conquered his enemies.

himſelfe with his enemies.

Samſon a figure of Chriſt.

CHAP. XVII.

Michas and his mother cauſe a grauen, and a molten idol to be made of ſiluer. 5. *He maketh one of his ſonnes prieſt for the idol,* 10. *and for the ſame purpoſe hyreth alſo a Leuite.*

The third part. Of certaine accidentes which happened in the time of the Iudges.

1 THERE was at that time a certaine man of mount
2 Ephraim named Michas, † who ſaid to his mother: The thouſand and hundred ſiluer peeces, which thou hadſt ſeparated to thy ſelfe, and concerning the which thou didſt ſweare in my hearing, behold I haue, and they are with me.
3 To whom she ſaid: Bleſſed be my ſonne to the Lord. † He therfore rendred them to his mother, who had ſaid to him: I haue conſecrated and vowed this ſiluer to the Lord, that my ſonne may receiue it of my hand, and make :: a grauen and
4 :: a molten (god) and now I deliuer that to thee. † He rendred them therfore to his mother: who tooke two hundred ſiluer peeces and gaue them to the ſiluerſmith, that he might make of them a grauen and a molten (god) which was in the
5 houſe of Michas. † Who ſeparated alſo therein a litle houſe to the God, and made an Ephod, and Theraphim, that is to ſay, a prieſtlie veſtiment, and idoles: and he :: filled the hand
6 of one of his ſonnes, and he became his prieſt. † In thoſe daies there was not a king in Iſrael, but euerie one did that,
7 which ſemed right to him ſelf. † There was alſo an other yong man of Bethelem Iuda, of the kinred therof: and he
8 was a Leuite, and dwelt there. † And going forth out of the citie of Bethelehem, he would ſeiourne whereſoeuer he should find it comodious for him. And when he was come into mount Ephraim, making his iourney, and had turned
9 aſide a little into the houſe of Michas, † he was demanded of him whence he came. Who anſwered: I am a Leuite of Bethlehem Iuda, and I goe to dwel where I shal be
10 able, and shal perceiue it to be profitable for me. † And

:: In hebrew *peſel vmaſſecah*, in Latin *ſculptile & conflatile, a grauen & molten thing* an image or forme made in mettle for a god, and ſo called, v. 5. was in dede an idol of Gentilitie, and nothing at al againſt ſacred Images of Chriſt and his Sainctes in the Catholique Church. wherof more is noted. *Gen.* 31. *Exo.* 20.

:: Annointed his hâdes with oyle, as was preſcribed. *Exo.* 29. *Leu.* 8. But ſuch an apiſh imitation

Michas ſaid: Abide with me, and be to me a father and a 1
prieſt, and I wil geue thee euerie yeare tenne ſiluer peeces,
and duble liuerie, and the thinges that be neceſſarie for
victual. † He was content, and abode with the man, and was 11
vnto him as one of his ſonnes. † And Michas filled his hand, 12
and had the yong man for a prieſt with him, ſaying: † Now 13
I know that God wil do me good [b] hauing a prieſt of the
Leuitical kinde.

was of no va lue, where was neither true vocation in the annointed (for he deſcen ded not of Aaron, but of Moyſes, *chap.* 18. v. 30.) nor authoritie in him that vſed this ceremony

[b] An Apoſtata Leuite was accounted more ſufficient then an idolatrical prieſt to ſerue an idol. ſo he that is a Prieſt or a Deacon once catholikly conſecrated, is a ſufficient (yea too ſufficient) a miniſter with proteſtantes.

CHAP. XVIII.

Firſt ſending ſpies to diſcouer, 11. ſix hundred armed men of the tribe of Dan goe to ſeeke poſſeſſions. 14. By the way they take the idol, and idolatrical prieſt from Michas. 27. ſurpriſe the towne of Lais, 30. and there ſet vp idolatrie.

IN thoſe dayes there was not a king in Iſrael, and the tribe 1
of Dan ſought poſſeſſion for it ſelfe, that it might dwel
therein: for vntil that day it had [c] not receiued a lotte among
the other tribes. † Therfore the children of Dan ſent fiue 2
men of their ſtocke and familie moſt valiant from Saraa and
Eſthaol, that they might view the land, and diligently behold
it, and they ſaid to them: Goe, and conſider the land. Who
going forward when they were come into mount Ephraim,
and had entered into the houſe of Michas, they reſted there:
† and knowing the voice of the yong man the Leuite, and 3
vſing his lodging, they ſaid to him: Who brought thee hither?
What doeſt thou here? For what cauſe wouldeſt thou come
hither? † Who anſwered them: Theſe, and theſe thinges hath 4
Michas done to me, & hath hyred me for wages to be his prieſt.
† And they deſired him that he would conſult [d] the Lord, that 5
they might know whether they ſhould goe on a proſperous
iourney, and the thing ſhould haue effect. † [e] Who anſwered 6
them: Goe in peace: The Lord regardeth your way, and the
iourney that you goe. † The fiue men therfore going came to 7
Lais, & they ſaw the people dwelling in it without any feare,
according to the cuſtome of the Sidonians, ſecure and quiet,
no man at al reſiſting them, & of greate riches, and ſeparated
farre from Sidon and from al men. † And returning to their 8
brethren in Saraa and Eſtaol, and asking what they had done
they anſwered them: † Ariſe, and let vs goe vp to them: for 9
we haue ſeene the Land exceding rich and plentiful: neglect
not, ſlacke not: let vs goe, and poſſeſſe it, it wil be no labour.

† We

[c] Their whole portiõ was aſſigned (*Ioſ.* 19.) but through their owne ſlouth they poſſeſſed litle of it, ſo that hitherto the greateſt part was not receiued.

[d] They ment the falſe god which the apoſtata Leuite ſerued.

[e] The diuel anſwered, as his maner is

10 † We shal enter vnto them being ſecure, into a moſt large countrie, and our Lord wil deliuer to vs the place, wherein is penurie of nothing, of thoſe thinges that grow on the
11 earth. † There departed therfore from the kinred of Dan, that is to ſay, from Saraa and Eſthaol ſix hundred men, fur-
12 nished with warlike armour, † and going vp they taried in Cariathiarim of Iuda: which place from that time tooke the name of the Tentes of Dan, and it is at the backe of Cariathia-
13 rim. † Thence they paſſed into mount Ephraim. And when
14 they were come to the houſe of Michas, † the ſiue men, that before had been ſent to view the Land of Lais, ſaid to the reſt of their brethren: You know that in theſe houſes there is an Ephod, and Theraphim, and a grauen, and molten god: See
15 what pleaſeth you. † And when they had turned a litle aſide, they entred into the houſe of the yong man the Leuite, which was in the houſe of Michas: and ſaluted him with peaceable
16 wordes. † And ſix hundred men ſo as they were armed,
17 ſtoode before the doore. † But they, that were entred the houſe of the yong man, endeuoured to take away the grauen, the Ephod, and the idols, and molten god, and the prieſt ſtoode before the doore, the ſix hundred moſt valiant men expecting
18 not farre of. † They therfore that were entred tooke the grauen, the Ephod, the theraphim and molten god. To whom
19 the prieſt ſaid: What doe you? † To whom they anſwered: Hold thy peace, and put thy finger vpon thy mouth and come with vs, that we may haue thee for a father, and a prieſt. Whether is better for thee, that thou be a prieſt in the houſe of one
20 man, or in one tribe and familie in Iſrael? † Which when he had heard, he agreed to their wordes, and tooke the Ephod,
21 and idols, and grauen god, and departed with them. † Who when they went forward, and had made the children and the
22 cattel to goe before them, and al that was percious, † and were now farre from the houſe of Michas, the men that dwelt
23 in the houſe of Michas crying out together ſolowed, † and at their backe began to shoute. Who looking backe, ſaid
24 to Michas: What meaneſt thou? Why doeſt thou crie? † Who anſwered: My Goddes, which I made me, you haue taken away, and the prieſt, and al that I haue, and doe you ſay:
25 What aileth thee? † And the children of Dan ſaid to him: Beware thou ſpeake no more vnto vs, and there come vnto thee men prouoked in mind, and thou with al thy houſe

obſcurly, ſome times truly & ſometimes falſly.

perish. † And ſo they went on their iourney begone. But 26
Michas ſeing that they were ſtronger then he, returned into
his houſe. † And the ſix hundred men tooke the prieſt, and 27
the thinges which we ſpake of before, and came into Lais to
a people that was quiet and ſecure, and ſtroke them in the
edge of the ſword: and the citie they deliuered to fyre, † no 28
man at al bringing them ſuccour, for that they dwelt farre
from Sidon, and had with no men anie ſocietie and affayres.
And the citie was ſituated in the countrie of Rohob: which
building agayne they dwelt in it, † calling the name of the 29
citie Dan, according to the name of their father, whom Iſrael
had begotten, which before was called Lais. † And they 30
:: *Peſel, eidolon, ſculptile, the grauen thing, falſly called god. c. 17. 7.* ſette vp to them ſelues the :: grauen idol, and Ionathan the
ſonne of Gerſon the ſonne of Moyſes, and his ſonnes prieſtes
in the tribe of Dan, vntil the day of their captiuitie. † And 31
the idol of Michas remayned with them al the time, that the
houſe of God was in Silo. In thoſe daies there was not a king
in Iſrael.

CHAP. XIX.

A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Beniamin hardly getteth lodging. 25. his wife is there vilanouſly abuſed by wicked men, and in the morning found dead. 29. Whereupon her huſband cutteth her bodie, and ſendeth peeces to euerie tribe of Iſrael, requiring them to reuenge the wicked fact.

THERE was a certaine man a Leuite, dwelling on the 1
ſide of mount Ephraim, who tooke a wife of Bethlehem
Iuda: † which left him, and returned vnto her fathers houſe 2
into Bethlehem, and abode with him foure monethes. † And 3
her huſband folowed her, willing to be reconciled vnto her,
and to ſpeake her fayre, and to bring her backe with him,
hauing in his companie a ſeruant and two aſſes: who re-
ceiued him, and brought him into her fathers houſe.
Which when his father in law had heard, and had ſeene him,
he mette him ioyful, † and embraced the man. And the ſonne 4
in law taried in the houſe of his father in law three daies,
eating with him and drinking familiarly. † But the fourth 5
day aryſing before day, he would depart. Whom his father in
law held, and ſaid to him: Taſt firſt a litle bread, & ſtrengthen
thy ſtomacke, and ſo thou ſhalt depart. † And they ſate to- 6
gether, and did eate and drinke. And the father of the yong

woman

woman ſaid to his ſonne in law: I beſech thee that thou tarie
7 here to day, and let vs make merie together. † But he ry-
ſing vp, beganne as if he would depart. And neuertheles with
much adoe his father in law ſtayed him, and made him to
8 tarie with him. † But when morning was come, the Leuite
prepared to goe his iourney. To whom his father in law
againe: I beſech thee, quoth he, that thou take a litle meate,
and making thy ſelf ſtrong, til the day be farder ſpent, after-
ward thou mayeſt depart. They did eate therfore together.
9 † And the yong man aroſe, that he might ſette forward with
his wife and his ſeruant. To whom his father in law ſpake
againe: Conſider that the day is more declining to the weſt,
and draweth nigh to euening: tarie with me to day alſo, and
ſpend the day in mirth, and to morrow thou ſhalt depart that
10 thou mayſt goe into thy houſe. † His ſonne in law would
not condeſcend to his wordes: but forthwith went forward,
and came ouer againſt Iebus, which by an other name is cal-
led Ieruſalem, leading with him two aſſes loden, and his
11 :: concubine. † And now they were come nigh to Iebus and
the day changed into night: & the ſeruant ſaid to his maiſter:
Come, I beſech thee, let vs turne into the citie of the Iebu-
12 ſeites, and tarie in it. † To whom his maiſter anſwered: I wil
not enter iuto the towne of a ſtrange nation, which is not of
13 the children of Iſrael, but I wil paſſe as farre as Gabaa: † and
when I shal come thither, we wil lodge in it, or at the leaſt in
14 the citie of Rama. † They paſſed therfore by Iebus, and went
on their iourney begone, and the ſonne went downe to them
15 byſide Gabaa, which is in the tribe of Beniamin: † and they
turned into it, that they might lodge there. Whither when
they were entred, they ſate in the ſtreate of the citie, and no
16 man would receiue them to lodge. † And behold there ap-
peared an old man, returning out of the field and from his
worke in the euening, who him ſelf alſo was of mount
Ephraim, and dwelt as a ſtranger in Gabaa; but the men of
17 that countrie were the children of Iemini. † And lifting vp
his eies, the old man ſaw the man ſitting with his fardels in
the ſtreate of the citie, and ſaid to him: Whence comeſt thou?
18 and whither goeſt thou? † Who anſwered him: We depar-
ted from Bethlehem Iuda, and we goe to our place, which is
on the ſide of mount Ephraim, from whence we went into
Bethlehem: and now we goe to the houſe of God, and none

:: She was his lawful wife and ſo called. v. 1 & 9. yet alſo is called concubine becauſe ſhe had no dawrie, nor as yet enioyed the priuiledges of a miſtris in her husbands houſe.

wil receiue vs vnder his roofe, † hauing ſtraw and hay for 19
prouender of the aſſes, and bread and wine for the vſe of my
ſelf and of thy handmaid, and of the ſeruant that is with me:
we lacke nothing but lodging. † To whom the old man 20
anſwered: Peace be with thee, I wil geue al thinges that are
neceſſarie: only, I beſech thee, tarie not in the ſtreate. † And 21
he brought him into his houſe, and gaue prouender to his
aſſes: and after they had waſhed their feete, he receiued them
to a banket te. † They making merie, and after the labour of 22
their iourney, refreshing their bodie with meate and drinke,
there came men of that citie, the children of Belial (that is
to ſay, without yoke) and beſetting the old mans houſe, be-
ganne to knocke at the doores, crying to the maiſter of the
houſe, and ſaying: Bring forth the man, that entred into thy
houſe, that we may abuſe him. † And the old man went out 23
to them, and ſaid: Doe not ſo brethren, doe not this euil: be-
cauſe this man is entered to my lodging, and ceaſe from this
folie: † I haue a daughter that is a virgin, and this man hath 24
a concubine, I wil bring them forth to you, that you may
humble them, & fulfil your luſt: only, I beſeche you, worke
not this wickednes againſt nature on the man. † They would 25
not agree to his wordes which the man ſeing, he brought
forth his concubine to them, and he deliuered her to them to
be illuded: whom when they had abuſed al the night, they
let her goe in the morning. † But the woman, when the 26
darkenes departed, came to the doore of the houſe, where
her lord lodged, and there fel downe. † Morning being 27
come, the man aroſe, and opened the doore, that he might
finiſh his iourney begone: and behold his concubine lay be-
fore the doore, her handes ſpredde on the threſhold. † To 28
whom he, thinking that ſhe tooke her reſt, ſpake: Ariſe, and
let vs walke. Who anſwering nothing, perceiuing that ſhe
was dead; he tooke her, and laid her vpon his aſſe, & returned
into his houſe. † Which when he was entered vnto, he tooke 29
a ſword, and cutting the carcaſſe of his wife with her bones
into twelue partes and peeces, he ſent them into al the bor-
ders of Iſrael. † Which when euerie one had ſeene, they 30
cried together: There was neuer ſuch a thing done in Iſrael
from that day, when our fathers aſcended out of Ægypt, vntil
this preſent time: geue ſentence, and decree in common what
is needeful to be done.

CHAP.

CHAP. XX.

Al the ether tribes fighting againſt Beniamin, 13. becauſe they wil not punish the malefactors, 21. haue the worſe, 25. alſo the ſecond time. 29. but the third time the Beniamites are al ſlaine ſauing ſix hundred men.

1 THERFORE al the children of Iſrael went forth, and were gathered together, as it were one man, from Dan to Berſabee, and the Land of Galaad, to our Lord in Maſpha:
2 † and al the corners of the people, and al the tribes of Iſrael aſſembled into the church of the people of God foure hun-
3 dred thouſand footemen warriers. († Neirher were the children of Beniamin ignorant that the children of Iſrael were come vp into Maſpha.) And the Leuite the huſband of the woman that was killed being asked, how ſo great wic-
4 kednes had beene cõmitted, † anſwered: I came into Gabaa of Beniamin with my wife, and there I tooke my lodging:
5 † and behold the men of that citie by night beſette the houſe wherein I taried, meaning to kil me, and vexing my wife
6 with incredible furie of luſt, finally she died. † Whom being taken I did cutte into peeces, and ſent the partes into al the bordets of your poſſeſſion: becauſe neuer was there ſo hei-nous an offenſe, and ſo greate an abomination done in Iſrael.
7 † You are al preſent the children of Iſrael, determine what
8 you ought to doe. † And al the people ſtanding, anſwered as it were by the word of one man: we wil not depart into our
9 tabernacles, neither shal any man enter into his houſe: † but
10 this wil we doe in common againſt Gabaa. † Let ten men be choſen of an hundred out of al the tribes of Iſrael, and an hundred of a thouſand, and a thouſand of ten thouſand, to bring victuals for the armie, and that we may fight againſt Gabaa of Beniamin, & render to it for the wicked fact, which
11 it deſerueth. † And al Iſrael aſſembled to the citie, as it were
12 one man with one minde, and one counſel: † and they ſent meſſengers to al the tribe of Beniamin, which should ſay: Why
13 is there ſoe great abomination found in you? † Deliuer the men of Gabaa, that haue committed this heinous fact, :: that they may die, and the euil may be taken away out of Iſrael. Who would not heare the commandment of their brethren
14 the children of Iſrael: † but out of al cities, which were of their lotte, they aſſembled into Gabaa, to ayde them, and to
15 fight againſt al the people of Iſrael. † And there were found

:: Omiſſion & contempt to puniſh hainous crimes is a iuſt cauſe to make warre againſt ame people.

fiue and twentie thousand of Beniamin of them that drew sword, beside the inhabitantes of Gabaa, † which were seuen hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slinges, that they could strike a heare also, and the stroke of the stone should not be caried awry on either part. † Of the men of Israel also, beside the children of Beniamin, were found foure hundred thousande of them that drew swordes, & were prepared to fight. † Who rising came into the house of God, that is, into Silo: and they consulted God, and said: Who shal be in our armie general of the battel against the children of Beniamin? To whom our Lord answered: Let :: Iudas be your captayne. † And forthwith the children of Israel arysing in the morning, camped beside Gabaa: † and thence proceeding to fight against Beniamin, beganne to assault the citie. † And the children of Beniamin issuing out of Gabaa, slew of the children of Israel that day two and twentie thousand men. † Agayne Israel hauing confidence :: in their strength and number, sette the armie in aray in the same place, wherein they had fought before: † yet so that they did first goe vp and weepe before our Lord vntil night: and consulted him, and said: Shal I procede any more to fight against the children of Beniamin my brethren, or not? To whom he answered: :: Goe vp to them, and enter battel. † And when the children of Israel the next day had proceded against the children of Beniamin to battel, † the children of Beniamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they ouerthrew eightene thousand men that drew sword. † For the which thing al the children of Israel came into the house of God, and sitting wept before our Lord: and they fasted that day vntil euening, and offered to him holocaustes, and pacifique victimes, † and asked him concerning their state. At that time the arke of the couenant of our Lord was there, † and :: Phinees the sonne of Eleazarus the sonne of Aaron prouost of the house. They therfore consulted our Lord, and said: Shal we goe forth any more to fight against the children of Beniamin our brethren, or rest? To whom our Lord said: Goe vp, for to morrow I wil deliuer them into your handes. † And the children of Israel sette ambushmentes round about the citie of Gabaa: † and the third time, as once

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

:: One of the tribe of Iuda.

:: Being farre more in number & hauing the iust cause, yet had the worse, because they trusted in their owne strength.

:: God also punished al Israel by this ciuil warre, for suffering idolatrie in the tribe of *Dan. cha.* 18. *v.* 30. which they ought to haue punished. *Deut.* 13. *v.* 12.

:: By this it appeareth that this historie happened not long after the death of Eleazarus. *Ios.* 24. *v.* 33. to whom his sonne Phi-

as once and twiſe, they brought forth their armie againſt
31 Beniamin. † But the children of Beniamin alſo iſſued forth
boldly out of the citie, and purſewed a long way the aduer-
ſaries fleeing, ſo that they wounded of them, as the firſt day
and the ſecond, and ſlew them turning their backes by two
wayes, whereof the one went into Bethel, and the other into
32 Gabaa, and ouerthrew about thirtie men: † for they thought
to kil them after their accuſtomed maner. Who feyning arti-
ficially as though they fled tooke aduiſe to draw them away
from the citie, & as it were fleing to bring them to the pathes
33 aforeſayd. † Therfore al the children of Iſrael ryſing out of
their ſeates, ſette their armie in battel aray, in the place which
is called Baalthamar. The ambuſhmentes alſo, which were
about the citie, began by litle and litle to open them ſelues,
34 † and to proceede from the Weſt part of the citie. Yea and
other ten thouſand men of al Iſrael prouoked the inhabitan-
tes of the citie to skirmishes. And the battel grew ſore againſt
the children of Beniamin: and they vnderſtoode not that on
35 euerie ſide deſtruction hong ouer them. † And our Lord
ſtroke them in the ſight of the children of Iſrael, and they
ſlew of them in that day fiue and twentie thouſand, and an
36 hundred men, al warryers and that drew ſword. † But the
children of Beniamin when they ſaw them ſelues to be infe-
riour, beganne to flee. Which the children of Iſrael ſeing, gaue
them place to flee, that they might come to the ambuſhmen-
37 tes prepared, which they had ſette neere the citie. † Who
when they had ſodenly riſen out of their dennes, and Benia-
min turned their backes to the fleaers, they entred the citie,
38 and ſtroke it in the edge of the ſword. † And the children of
Iſrael had geuen a ſigne to them, whom they had laid in the
ambushementes, that after they had taken the citie, they
ſhould kindle a fire: that the ſmoke aſcending on high, they
39 might ſhew that the citie was taken. † Which when the
children of Iſrael ſaw being in the verie fight (for the chil-
dren of Beniamin thought that they fled, and purſewed more
40 inſtantly, hauing ſlaine thirtie men of their armie.) † and
they ſaw as it were a piller of ſmoke to riſe vp from the citie.
Beniamin alſo looking backe, when he ſaw the citie taken,
41 and the flames caried on high: † they that before had feyned
as if they fled, turning their face reſiſted more manfully.
Which when the children of Beniamin had ſene, they were

nees ſucceeded in the ſpiritual Supremacie of the Church.

turned into flight, † and beganne to goe the way of the de- 42
ſert, the aduerſaries purſewing them thither alſo. But they
alſo that had fyred the citie, mette them. † And ſo it came to 43
paſſe, that on both ſides they were ſlaine of the enemies, nei-
ther was there any reſt of men dying. They fel, and were
ouerthrowen on the eaſt ſide of the citie of Gabaa. † And 44
there were that were ſlaine in the ſame place, eightene thou-
ſand men, al moſt valiant warryers. † Which when they had 45
ſeene, that were remayning of Beniamin, they fled into the
wildernes, and went on to the rocke, the name wherof is
Remmon. In that flight alſo ſtragling, and going diuers
waies, they ſlew fiue thouſand men. And whereas they went
farder, they purſewed them, and ſlew alſo other two thou-
ſand. † And ſo it came to paſſe, that al which were ſlaine of 46
Beniamin in diuerſe places, were fiue and twentie thouſand
one hundred fighting men, moſt prompt to warres. † There 47
remayned therfore of al the number of Beniamin that could
eſcape, and flee into the wildernes, ſix hundred men: and
they abode in the Rocke Remmon foure monethes. † But 48
the children of Iſrael retyring, ſtroke al the remaines of the
citie with the ſword from men euen to beaſtes, and al the
cities and villages of Beniamin the deuouring flame did
conſume.

CHAP. XXI.

The tribe of Beniamin is repayred, 8. by foure hundred virgins reſcued in the ſlaughter of Iabes Galaad. 19. and by other virgins taken, that come forth of Silo to daunce.

THE children of Iſrael ſware alſo in Maſpha, and ſaid: 1
None of vs shal geue of his daughters to the children of
Beniamin to wife. † And they came al to the houſe of God 2
in Silo, and ſitting in his ſight vntil euening, lifted vp their
voice, and with great wayling beganne to weepe ſaying:
Wherfore ô Lord God of Iſrael is this euil done in thy people,
that this day one tribe ſhould be taken away out of vs?
† And on the morrow riſing early, they built an altar: and 4
offered there holocauſtes, and pacifique victimes, and ſaid:
† Who hath not aſcended in the hoſte of our Lord of al the 5
tribes of Iſrael? For they had bound them ſelues with a great
othe, when they were in Maſpha, that they ſhould be ſlayne
which had beene wanting. † And the children of Iſrael being 6

moued

:: moued with repentance vpon their brother Beniamin, beganne to ſay: One tribe is taken away out of Iſrael,
7 † whence shal they take wiues? For we haue al ſworne in common, that we wil not geue our daughters to them.
8 † Therfore they ſaid: Who is there of al the tribes of Iſrael, that went not vp to our Lord into Maſpha? And behold the inhabitantes of Iabes Galaad were found not to haue bene in
9 that armie. († At that time alſo when they were in Silo,
10 none of them was found there.) † They ſent therfore ten thouſand the ſtrongeſt men, and commanded them: Goe, and ſtrike the inhabitantes of Iabes Galaad in the edge of the
11 ſword, as wel their wiues as their litle ones. † And this ſhal be it which you shal obſerue: Al of the male kinde, and women, that haue knowen men, kil ye, but the virgins reſerue.
12 † And there were found of Iabes Galaad foure hundred virgins, that knew not mans bedde, and they brought them to
13 the campe in Silo, into the Land of Chanaan. † And they ſent meſſengers to the children of Beniamin, that were in Rocke Remmon, and commanded them that they ſhould
14 receiue them in peace. † And the children of Beniamin came at that time, and there were geuen vnto them wiues of the daughters of Iabes Galaad: but others they found not, which
15 they might geue them in like maner. † And al Iſrael was very ſorie, and repented for the killing of one tribe out of
16 Iſrael. † And the ancientes ſaid: What shal we doe to the reſt, that haue not taken wiues? For al the wemen in Beniamin are dead.
17 † And we muſt very carefully, and with great ſtudie prouide, that one tribe be not deſtroyed out of Iſrael.
18 † For our owne daughters we can not geue them, being bound with an oath and a curſe, wherby we ſaid: Curſed be he that shal geue to Beniamin anie of his daughters to wife.
19 And they tooke counſail, and ſaid: Behold there is an anniuerſaire ſolemnitie of our Lord in Silo, which is ſituate on the North of the citie of Bethel, on the Eaſt ſide of the way, that goeth from Bethel to Sichem, and on the South of the
20 towne of Lebona. † And they commanded the children of Beniamin, and ſaid: Goe, and lie hidde in the vineyardes.
21 † And when you shal ſee the daughters of Silo come forth after the maner to lead daunſes, iſſue forth ſodenly out of the vineyardes, and catch of them euerie one his wife, and goe
22 into the Land of Beniamin. † And when their fathers shal

:: Leſt either iuſtice be ouer ſharpe, or mercie too relaxe, with great art of diſcretion, gouernours muſt obſerue *mercie iuſtly adminiſtring, and diſcipline piouſly chaſticing. S. Greg. li. 1. Epiſt. 24.*

come, and their brethren, and shal beginne to complaine againſt you, and to chide, we wil ſay to them: Haue pittie on them: for they tooke them not away by the right of warryers and conquerours, but when they deſired to receiue them, you gaue them not, and on your part the fault was committed. † And the children of Beniamin did, as it had beene commanded them: and according to their number, they tooke away to them ſelues of thoſe that ledde the daunſes, euerie one his wife: and they went into their poſſeſſion, building cities, and dwelling in them. † The children of Iſrael alſo returned by their tribes, and families into their tabernacles. In thoſe daies there was not a King in Iſrael: but euerie one did that :: which ſemed right to him ſelfe.

:: In the time of the Iudges the people preſumed more to do *that ſemed to them ſelues right*, or good, though it was nought; which afterwardes the kinges more reſtrained and puniſhed.

23

24

THE ARGVMENT OF THE BOOKE OF RVTH.

AMONGST *other thinges that happened to the people of Iſrael, in the time of the Iudges, this hiſtorie of Ruth, to Witt, her coming from Moab, her conuerſion to true Religion, godlie conuerſation, and mariage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie king Dauid, but conſequently alſo our* SAVIOVR, *the Redemer of mankind deſcended from her. Wherby was foreſignified, that as ſaluation thus proceded from the Gentiles together with the Iewes: ſo the Gentiles are made partakers of the ſame grace. More clerly prophecied, as S. Hierom noteth, by Iſai* (cap. 16.) *ſaying*: Send forth ô Lord the lambe, the Ruler of the earth, from the Rocke of the deſert to the mount of the daughter of Sion. *That is, from Ruth the gentile to Hieruſalem, or rather to the Church. This mariage of Ruth came to paſſe about the time of Abeſan Iudge. The booke was written, as is moſt probable, by Samuel: and is diuided into foure chapters; whoſe contentes folow in their places.* Iudic. 1

The hiſtorie of Ruth is regeſtred in holie Scripture, for the genealogie of Dauid, and eſpecially of our Sauiour Chriſt.

THE

THE BOOKE OF RVTH.

CHAP. I.

By occaſion of famine Elimelech of Bethleem going with his wife Noemi, and two ſonnes, into the Land of Moab, there dieth. 4. His ſonnes marrie wiues of that countrie, and die without iſſue. 6. Noemi returning homewardes hardly perſwadeth one of her daughters in law, to part from her. 15. The other, called Ruth, wil needes goe with her, profeſſing the ſame God and Religion. 19. So theſe two arriue in Betheleem.

1 IN the dayes of one Iudge, when the Iudges ruled,
there came a famine in the Land. And there went
a man of Bethleem Iuda, to ſeiourne in the land of
2 Moab with his wife, and two children. † him ſelf
was called Elimelech, and his wife, Noemi: and his two
ſonnes, the one Mahalon, and the other Chelion, Ephraites
of Bethleem Iuda. And entring into the countrie of Moab,
3 they abode there. † And Elimelech the huſband of Noemi
4 died: and ſhe remained with her ſonnes. † Who tooke wiues
of the Moabites, of the which one was called Orpha, and the
5 other Ruth. And they abode there ten yeares, † and both died,
to witte, Mahalon and Chelion: and the woman remayned de-
6 ſtitute of her two children & her huſband. † And ſhe aroſe to
goe into her countrie with both her daughters in law from
the countrie of Moab: for ſhe had heard that our Lord had
7 reſpected his people, & had geuen them victuals. † She ther-
fore went forth from the place of her peregrination, with
both her daughters in law: and being now ſette in the way
8 to returne into the Land of Iuda, † ſhe ſaid to them: Goe into
your mothers houſe, our Lord doe mercie with you, as you
9 haue done with the dead and with me. † Grant he vnto you
to find reſt in the houſes of your huſbandes, which you ſhal
take. And she kiſſed them. Who lifting vp their voice beganne
10 to weepe, † & to ſay: We wil goe on with thee to thy people.
11 † To whom ſhe anſwered: Returne my daughters, why come
you with me? shal I haue ſonnes any more in my wombe, that
12 you may hope for huſbandes of me? † Returne my daugh-
ters, and goe your wayes: for I am now ſpent with old age,
and not fitte for wedlocke. Although I might conceiue this

night, and beare children, † if you would expect til they grow, and be of mans age, you ſhal be old women befor you marrie. Doe not ſo my daughters, I beſech you: for your diſtreſſe doth the more greue me, and the hand of our Lord is come forth againſt me. † Therfore lifting vp their voice, they beganne to weepe agayne, Orpha kiſſed her mother in law, and returned: Ruth cleaued to her mother in law. † to whom Noemi ſaid: Behold thy kinſewoman is returned to her people, and :: to her goddes, goe with her. † Who anſwered: Be not againſt me, to the end that I should leaue thee and depart: for whither ſoeuer thou ſhalt goe, I wil goe: and where thou ſhalt abide, I alſo wil abide. Thy people my people, and thy God my God. † The land that ſhal receiue thee dying, in the ſame wil I die: and there wil I take a place for my burial. Theſe thinges doe God to me, & theſe thinges adde he, if death onlie ſhal not ſeparate me and thee. † Noemi therfore ſeing, that Ruth with a ſtidfaſt mind had determined to goe forward with her, would not be againſt it, nor perſwade her any more to returne to her frendes: † and they went forth together, and came into Bethlehem. Who being entered into the citie, a brute was quickly ſpred among them: and the wemen ſaid: This is that Noemi. † To whom ſhe ſaid: Cal me not Noemi (that it to ſay, beautiful) but cal me Mara (that is to ſay, bitter) becauſe with bitternes hath the Almightie very much repleniſhed me. † I went forth :: ful, and our Lord hath brought me backe emptie. Why therfore doe you cal me Noemi whom our Lord hath humbled, and the Almightie hath afflicted? † Noemi therfore came with Ruth the Moabite her daughter in law, from the Land of her peregrination: and returned into Bethlehem, when barley was firſt reaped.

13 14 15 16 17 18 19 10 21 22

:: Noemi perſwaded not to idolatre, but inſinuated that if Ruth would not returne to her countrie, ſhe muſt alſo leaue the falſe goddes. And ſo ſhe anſwered, that ſhe would ſerue the ſame true God of Iſrael.

:: She had a huſband and two ſonnes, and ſufficient prouiſion, but now was bereued of them al.

CHAP. II.

Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie with his ſeruantes. 17. At night she returneth carying good quantitie of corne, and part of the meate, which they gaue her, to her mother in law.

AND Elimelech her huſband had a coſin, a mightie man, and of great riches, named Booz. † And Ruth the Moabite ſaid to her mother in law: If thou command, I wil goe into the field, and gather the eares of corne, that ſhal eſcape the handes of the reapers, where ſoeuer I ſhal find the

1 2

grace

grace of the father of the houſe fauorable towardes me. To
3 whom ſhe anſwered: Goe my daughter. † She went therfore
and gathered the eares of corne after the backes of the rea-
pers. And it chanced that the owner of the ſame field was
4 Booz, who was of the kinred of Elimelech. † And behold,
he came out of Bethlehem, and ſaid to the reapers: :: Our
Lord be with you. Who anſwered him: Our Lord bleſſe thee.
5 † And Booz ſaid to the yongman, that was ouerſeer of the
6 reapers: Whoſe maide is this? † To whom he anſwered:
This is that Moabite, which came with Noemi, from the
7 countrie of Moab, † and she deſired that she might gather
the eares of corne that remayne, folowing the ſteppes of the
reapers: and from morning vntil now she ſtayeth in the field,
and not ſo much as for a very moment hath she returned
8 home. † And Booz ſaid to Ruth: Heare me daughter, goe not
into an other field to gather, neither depart thou from this
9 place: but ioyne thy ſelfe to my maides, † and where they
haue reaped, folow. For I haue commanded my ſeruantes,
that no man moleſt thee: but if thou ſhalt thirſt alſo, goe
to the ſardels, and drinke the waters, wherof the ſeruantes
10 ſhall drinke. † who falling on her face and adoring vpon
the ground, ſaid to him: Whence cometh this to me, that
I ſhould find grace before thine eies, and that thou woul-
11 deſt voutſafe to know me a ſtrange woman? † To whom he
anſwered: Al thinges haue beene told me, which thou haſt
done to thy mother in law after the death of thy huſband:
and that thou haſt leift thy parentes, and the land wherein
thou waſt borne, and art come to a people, which before
12 thou kneweſt not. † Our Lord :: render vnto thee for thy
worke, and God grant thou mayeſt receiue :: a ful reward of
our Lord the God of Iſrael, to whom thou art come, & vnder
13 whoſe winges thou art fled. † Who ſaid: I haue found grace
in thine eies my lord, which haſt comforted me, and haſt ſpo-
ken to the hart of thy handmaide, which am not like to one
14 of thy maides. † And Booz ſaid to her: When the houre ſhal
come to eate, come hither, and eate bread, and dippe thy
morſel in the vinagre. She therfore ſate at the ſide of the rea-
pers, and she heaped to her ſelfe polent, and did eate and was
15 filled, and tooke the leauinges. † And from thence she aroſe,
to gleane the eares of corne after her maner. And Booz com-
manded his ſeruantes, ſaying: Yea and if she wil reape with
you,

:: The Church vſeth this ſalutation in the holie ſacrifice and other diuine office.

:: Booz doubted not but reward was due to good workes.

:: Yea a ful reward, anſwerable to Ruth pietie: Vvhich muſt be ſpiritual and eternal.

you, forbid her not: † and of your owne handfuls alſo caſt 16
forth of purpoſe, and let them remaine, that she may g: ther
them without bashefulnes, and gathering let no man con-
trowle her. † She gleaned therfore in the field vntil euening: 17
& that which she had gathered beating with a rodde & thre-
ſhing she found of barley as it were the meaſure of an ephi,
that is, three bushels. † Which carying she returned into 18
the citie, and shewed to her mother in law: moreouer she
brought forth, and gaue her of the remaynes of her meate,
wherwith she had beene filled. † And her mother in law ſaid 19
to her: Where haſt thou gathered to day, and where haſt thou
wrought? bleſſed be he that hath had mercie on thee. And
she told her with whom she had wrought: and she told the
mans name, that he was called Booz. † To whom Noemi 20
anſwered: Be he bleſſed of our Lord: becauſe the ſame grace,
which he had shewed to the liuing, he hath kept alſo to the
dead. And agayne she ſaid: The man is our nigh coſin. † And 21
Ruth, This alſo, quoth she, he commanded me, that ſo long
I should ioyne my ſelf to the reapers, til al the corne were
reaped. † To whom her mother inlaw ſaid: It is better my 22
daughter, that thou goe forth with his maides to reape, leſt
in an other mans field ſome may reſiſt thee. † She therfore 23
ioyned her ſelf to the maides of Booz: and ſo long reaped
with them, til the barley and the wheate were layd vp in
the barnes.

CHAP. III.

Ruth inſtructed by her mother in law ſleepeth at Booz feete, 8. and ſignifiing that she perteyneth to him by the law of affinitie, receiueth a good anſwer, 14. and ſix meaſures of barley.

BVT after that she was returned to her mother inlaw, 1
she heard of her: My daughter, I wil ſeeke thee reſt, and
wil prouide that it may be wel with thee. † This Booz, to 2
whoſe maides thou art ioyned in the field, is our nigh
kinſman, and this night he wynoweth the barne floore of the
barley. † Wash therfore and annoynte thy ſelf, and put on 3
thy better garmentes, and goe downe into the barne floore,
let no man ſee thee, til he shal haue ended eating & drinking.
† And when he shal goe to ſleepe, marke the place wherein 4
he ſleepeth: and thou shalt come, and diſcouer the mantel
wherwith he is couered toward his feete, and shal caſt thy
ſelf

ſelf downe and lie there: :: and he wil tel thee what thou
5 muſt doe. † Who anſwered: Whatſoeuer thou shalt com-
6 mand, that wil I doe. † And she went downe into the barne
floore, and did al the thinges which her mother in law had
7 commanded her. † And when Booz had eaten, & drunken,
and was made pleaſant, and was gone to ſleepe by the heape
of sheaues, she came cloſely, and diſcouering the mantel, at
8 his feete, layd her ſelf downe. † And behold, when it was
now midnight the man was afrayd, and trubled: and he ſaw
9 a woman lying at his feete, † and ſaid to her: Who art thou?
And she anſwered: I am Ruth thy handmaide: ſpred thy
mantel vpon thy ſeruant, becauſe thou art nigh of kinne.
10 † And he ſaid: Bleſſed art thou of our Lord my daughter,
and the former mercie thou haſt paſſed with the later: be-
cauſe thou haſt :: not folowed yong men either poore or rich.
11 † Feare not therfore, but whatſoeuer thou shalt ſay to me,
I wil doe to thee. For al the people that dwelleth within the
gates of my citie, knowe, that thou art a woman of vertue.
12 † Neither doe I denie my ſelf nigh of kinne, but there is an
13 other neerer then I. † Reſt this night: and when morning is
come, if he wil retayne thee by the right of nigh of kindred,
the thing is wel done, but if he wil not, I wil take thee with-
14 out al doubt, our Lord liueth, ſleepe vntil morning. † She
ſlept therfore at his feete til the night was gone. Therfore she
aroſe before men could know one an other, and Booz ſaid:
Beware leſt any man know that thou cameſt hither. † And
15 agayne, Spred, quoth he, thy mantel, wherwith thou art
couered, and hold it with both handes. Who ſpredding and
holding it, he meaſured ſix meaſures of barley, and put it
16 vpon her. Who carying it entred into the citie, † and came
to her mother in law. Who ſaid to her: What haſt thou done
daughter? And she told her al thinges, that the man had done
17 to her. † And she ſaid: Behold ſix meaſures of barley hath
he geuen me, and he ſaid: I wil not haue thee returne emptie
18 to thy mother in law. † And Noemi ſaid: Expect daughter
til we ſee what end the thing wil haue. For the man wil not
ceaſe vntil he haue accompliſhed that which he hath ſpoken.

:: The euent ſhewed that Noemi was inſpired by God to geue ſuch direction to Ruth, & to foretel what Booz would doe.

:: It was very cõmendable that ſhe loued her firſt huſband and mother in law: but more vertue infleing occaſion of ſinne with young men, and ſeeking to marie according to the law of God with her former huſbands kinſman. *Deut.* 25.

CHAP. IIII.

Booz before the ancientes of the citie (the neerer kinſman refuſing) poſſeſſeth the inheritance of Elimelech, 10. *and marieth Ruth.* 13. *Hath by her a*

ſonne, the grandfather of Dauid. 18. *Whoſe genealogie by this occaſion is recited, from Phares the ſonne of Iudas the patriarch.*

BOOZ therfore went vp to the gate, and ſate there. And when he had ſeene the nigh kinſman paſſe by, of whom the talke was had before, he ſaid to him: Turne in a litle while, and ſitte here: calling him by his name. Who turned in, and ſate. † And Booz taking ten men of the citie, ſaid to them: Sitte ye here. † Who ſitting downe, he ſpake to the nigh kinſeman: Noemi, who is returned from the countrie of Moab, wil ſel the part of the field belonging to :: our brother Elimelech. † Which I would thee to vnderſtand, and would tel thee before al that ſitte, and the ancientes of my people. If thou wilt poſſeſſe it by the right of nigh kindred: bye, and poſſeſſe it. but if it pleaſe thee not, tel me the ſame, that I may know what I ought to doe. For there is no nigh kinſeman ſauing thee, which art firſt, and me, who am ſecond. But he anſwered: I wil bye the field. † To whom Booz ſaid: When thou ſhalt bye the field at the womans hand, thou muſt take alſo Ruth the Moabite, which was the wife of the deceaſed: that thou mayeſt rayſe vp the name of thy kinſman in his inheritance. † Who anſwered: I yeld my right of nigh kindred: for I may not abolish the poſteritie of myne owne familie. Doe thou vſe my priuiledge, which I profeſſe that I doe willingly forgoe. † And :: this in old time was the maner in Iſrael betwen kinſemen, that if at any time one yelded to an other his right: that the graunt might be ſure, the man put of his ſhoe, and gaue it to his neighbour. this was a teſtimonie of yelding in Iſrael. † Booz therfore ſaid to his kinſeman: Take of thy ſhoe. Which immediatly he looſed from his foote. † But to the ancientes, and the whole people he ſaid: You are witneſſes this day, that I haue purchaſed al thinges which were Elimelechs; and Chelions and Mahalons, Noemi deliuering them: † and haue taken in mariage Ruth the Moabite, the wife of Mahalon, that I may rayſe vp the name of the deceaſed in his inheritance, leſt his name be abo[illegible]hed out of his familie and brethren and people. You, I ſay, are witneſſes of this thing. † Al the people that was in the gate anſwered, and the ancientes: We are witneſſes: Our Lord make this woman, which entereth into thy houſe, as Rachel, and Lia, which builded

1 2 3 4 5 6 7 8 9 10 11

:: Booz calleth his kinſman brother, as Abraham called Lot his brother. *Gen.* 13. being *his Nepherr.*

:: See *Deut.* 25. noting here withal, that the penaltie was leſſe, when an other kinſman vndertaking the mariage, the woman was preuẽted from complayning before the iudge.

builded the houſe of Iſrael: that ſhe may be an example of vertue in Ephrata, and may haue a famous name in Bethle-
12 hem: † and that thy houſe may be, as the houſe of Phares, whom Thamar bare to Iudas, of the ſeede which our Lord
13 ſhal geue thee of this yong woman. † Booz therfore tooke Ruth, and had her to wife: and went in vnto her, and our
14 Lord gaue her to conceiue, and to beare a ſonne. † And the wemen ſaid to Noemi: Bleſſed be our Lord, which hath not ſuffered that there ſhould fayle a ſucceſſor of thy familie:
15 that his name ſhould be called in Iſrael. † And thou ſhouldeſt haue one that may comfort thy ſoule, and cheriſh thy old age. For of thy daughter in law is he borne, which wil loue thee: and much better is ſhe to thee, then if thou hadſt
16 ſeuen ſonnes. † And Noemi taking the child put it in her boſome, and did the office of a nource and of one that ſhould
17 carie him. † And the wemen her neighbours congratulating her, and ſaying: There is a ſonne borne to Noemi: called his name Obed: this is :: the father of Iſai, the father of Dauid.
18 † Theſe are the generations of Phares: Phares begat Eſron,
19 20 † Eſron begat Aram, Aram begat Aminadab, † Aminadab
21 begat Nahaſſon, Nahaſſon begat Salmon, † Salmon begat
22 Booz, Booz begat Obed, † Obed begat Iſai. Iſai begat Dauid.

:: Here appeareth the final cauſe of writting this hiſtorie, to ſhew the Genealogie of King Dauid from Iudas the Patriarch, of whom Chriſt ſhould deſcend, ſo propheeied: *Gen. 49.* and ſhewed to be performed; *Mat. 1.*

THE ARGVMENT OF THE BOOKES OF KINGES AND PARALIPPOMENON IN GENERAL.

AFTER *the booke of Iudges (whereunto Ruth is annexed) rightly folow the bookes of Kinges: ſignifying that after the general* Iudgement *cometh the* euerlaſting Kingdome. *As venerable Beda expoundeth this connexion of bookes, wherin he alſo explicateth manie other Myſteries of Chriſt & the Church præſigured in theſe hiſtories. Likewiſe S. Gregorie teacheth that beſides the* hiſtorical & moral ſenſe expreſſed in the ſimplicitie of the letter, an other myſtical vnderſtanding is to be ſought in the height of the Allegorie. *In confirmation wherof he citeth S. Auguſtin and S. Hierom; who ſay, that Elcana his two wiues ſignified the Synagogue of the Iewes, and the Church of Chriſt: & that the death of Heli & Saul, with tranſlation of Prieſthood*

Beda in 1. Reg. c. 1.

Prologo in 1. Reg. li. 17. c. 4 citat. Ep. ad Paulin.

These hiſtories are alſo expounded myſtically by the ancient Fathers.

Prieſthood to Samuel and Sadoch, and of the Kingdome, to Dauid and his ſucceſſors, prefigured the new Prieſthood, and new Kingdome of Chriſt *the old ceaſing which were ſhadowes therof. So theſe two great Doctors S. Gregorie and S. Beda, inſiſting in the ſteppes of other lerned holie Fathers, that had gone before them, expound theſe hiſtories not only hiſtorically but alſo myſtically. The hiſtorie firſt ſetteth forth the changing of the forme of gouernment from Iudges to Kinges: and then at large What Kinges did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the ſame people diuided into two kingdomes; their more principal Actes; their good and euil behauiour; alſo the proſperitie, declinations, and final captiuities of both the Kingdomes. All which is conteined in* foure bookes of Kinges, *With other two partly repeting that was ſaied before, but eſpecially ſupplying thinges omitted in the Whole ſacred hiſtorie from the beginning of the World, called* Paralippomenon. *The two firſt are alſo called the* Bookes *of Samuel, though he writ not one of them Wholly, for he died before the hiſtorie of the former ended; but they goe both vnder his name, becauſe he annointed the two firſt Kinges, and writ a great part of their Actes. Wherto the reſt was added either by Dauid and Salomon, as ſome thinke, or by Nathan and Gad, as is probably gathered,* 1. Paralip. 29. v. 29. *The authors alſo of the third and fourth bookes of Kinges, and of the two of Paralippomenon are Vncertaine; yet al haue euer bene receiued and held for Canonical Scripture.*

The general contents of al the bookes of Kinges & Paralippomenon.

Samuel writ the firſt part, but vncertaine who writ the reſt.

THE ARGVMENT OF THE FIRST BOOKE OF KINGES.

Cõtents of the firſt booke, diuided into foure partes.

THIS *firſt booke may be diuided into foure partes. Firſt are recorded the gouernmẽtes of Heli & Samuel, with the occaſions of changing the ſtate of that commonwealth into a Kingdome. in the eight firſt Chapters. Secondly, the election and gouernment of Saul their firſt King. from the* 9. *chap. to the* 16. *Thirdly, Dauids annointing, his vertues, trubles, and perſecutions. from the* 16. *chap. to the* 28. *Fourthly, the ruine of Saul and exaltation of Dauid. in the foure laſt Chapters.*

THE FIRST BOOKE OF SAMVEL, WHICH WE CAL THE FIRST OF KINGES.

CHAP. I.

Elcana hauing two wiues, the one called Anna, is barren, and for the same is reproched by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueth and beareth a sonne, calleth him Samuel: 24. and presenteth him to the seruice of God in Silo.

These bookes are read at Mattins from the feast of the B Trinitie vntil the first sundaie of August.

1 THERE was a man of Ramathaimsophim, of mount Ephraim, & his name Elcana, the sonne of Ieroham, the sonne of Eliu, the sonne of Thohu, the sonne
2 of Suph, an Ephratee: † and he had two wiues, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had
3 not children. † And that man went vp from his citie vpon ordinarie dayes, to adore and sacrifice vnto the Lord of hostes in Silo. And there were the two sonnes of Heli, Ophni and Phi-
4 nees, priestes of our Lord. † The day came therfore, & Elcana immolated, and gaue to Phenenna his wife, & to al her sonnes
5 and daughters partes: † but to Anna he gaue one part with heauie cheere, becausse he loued Anna. And our Lord had shut
6 her matrice. † Her aduersarie also afflicted her, and vexed her sore, in so much that she vpbrayded her, that our Lord had
7 shut her matrice: † and so did she euerie yeare, when the time returned, that they went vp to the temple of our Lord: and so she prouoked her: moreouer she wept, and tooke not
8 meat. † Elcana therfore her husband said to her: Anna, why weepest thou? and why doest thou not eate? and wherfore doest thou afflict thy hart? Am not I better to thee, then.

The first part. Of the gouernments of Heli and Samuel: and of changing the state into a kingdome.

ten ie children? † And Anna aroſe after she had eaten and 9
drunke in Silo. And Heli the prieſt ſitting vpon a Stoole e-
fore the poſtes of the houſe of our Lord, † wheras Anna had 10
a heauie hart, she praied to our Lord, weeping abundantly,
† and she vowed a vowe, ſaying: O Lord of hoſtes, if regar- 11
ding thou wilt behold the affliction of thy ſeruant, and wilt
be mindeful of me, and not forgette thy handmaide, and wilt
:: This childe being of the tribe of Leui, though not of Aarons ſtock, was lawfully vowed to the ſeruice of the tabernacle, by his parentes during his childhood, but coming to yeares of diſcretion he was at his owne electiō to continew, or to depart. If he had bene of anie other tribe, he muſt haue bene redemed. *Leuit.* 27.
geue vnto thy ſeruant a man childe: I :: wil geue him to our
Lord al the daies of his life, & the raſour shal not come vpon
his head. † And it came to paſſe, when she multiplied praiers 12
before our Lord, that Heli obſerued her mouth. † Moreo- 13
uer Anna ſpake in her hart, and onlie her lippes moued, and
voice there was not heard at al. Heli therfore thought her to
be drunke, † and ſayd to her: How long wilt thou be drunke? 14
digeſt a litle the wyne, wherwith thou art wette. † Anna 15
anſwering, Not ſo, quoth she, my lord: for I am an exceding
vnhappie woman, and wine and whatſoeuer may inebriate,
I haue not drunke, but I haue powred out my ſoule in the
ſight of our Lord. † Account not thy handmaide as one of 16
the daughters of Belial: for of the multitude of my ſorrow
and heauines haue I ſpoken vntil this preſent. † Then Heli 17
ſaied to her: Goe in peace: and the God of Iſrael geue thee
thy petition, which thou haſt asked him. † But she ſayd: 18
Would God thy handmaide may find grace in thyne eyes. And
the woman went on her way, and did eate, and her counte-
nance was no more changed otherwiſe. † And they roſe in 19
the morning, and adored before our Lord: and they retur-
ned, & came into their houſe to Ramatha. And Elcana knew
Anna his wife: and our Lord remembred her. † And it came 20
to paſſe after a certaine compaſſe of dayes, Anna conceiued &
bare a ſonne, and called his name Samuel: becauſe she asked
him of our Lord. † And Elcana her husband went vp, and al 21
her houſe, to immolat vnto our Lord the ſolemne hoſte, and
his vowe, † and Anna went not vp: for she ſayd to her huſ- 22
band: I wil not goe til the infant be weaned, and til I may
bring him, that he may appeare before the ſight of our Lord,
and may remayne there continually. † And Elcana her hu- 23
ſband ſayd to her: Doe that which ſeemeth good to thee, and
tarie til thou weane him: and I pray that our Lord fulfil his
word. The woman therfore taried, and gaue her ſonne ſucke,
til she remoued him from the milke. † And she brought him 24
with

with her, after she had weaned him, with three calues, & three
bushels of meale, and a flagon of wine, and she brought him
to the house of our Lord in Silo. But the childe was yet a litle
25 infant: † and they immolated a calfe, and offered the childe
26 to Heli. † And Anna said: I beseech thee my lord, thy soule
liueth my lord: I am that woman, which stoode before thee
27 here praying our Lord. † For this childe did I pray, and our
28 Lord hath geuen me my petition, which I asked him. † Ther-
fore I also haue geuen him to our Lord al the daies, which he
shal liue, that he may be applied to our Lord. And they ado-
red our Lord there. And Anna prayed, and sayd:

CHAP. II.

Anna geueth thankes in a Canticle. 11. the sonnes of Heli greuously sinning ar reprehended, but not duly corected, by their father. 21. Anna beareth three sonnes more, and two daughters. 27. Heli is threatned, 34. and the death of his two sonnes fortold.

1 MY hart hath reioyced in our Lord, and my horne is exalted in my God: my mouth is dilated vpon myn enemies: becausc I haue ioyed in thy saluation. The Canticle at Laudes on weneſday.

2 † There is none holie as our Lord is: for neither is there an other beside thee, and there is none so strong as our God.

3 † Doe not multiplie to speake high thinges, boasting: :: let old matters depart from your mouth: becausc our Lord is a God of al knowlege, and to him cogitations are prepared. ::Leaue of to praise idoles, as ye haue accustomed to doe.

4 † The bow of the strong men is ouercome, and the weake are girded with strength.

5 † They that before were filled haue hyred out them selues for bread: and the hungrie are filled, vntil :: the barren woman bare verie manie: and :: she that had manie children, was weakened. ::The Church of Gentiles. :: The Synagogue of the Iewes. S. *Aug. li.* 17. *c.* 4. *ciuit.*

6 † Our Lord mortifieth and quickeneth, bringeth downe to hel and fetcheth backe agayne.

7 † Our Lord maketh poore and enricheth, humbleth and lifteth vp.

8 † He rayseth the needie man from the dust, and from the dung he lifteth vp the poore: that he may sitte with princes, and hold the throne of glorie. For the poles of the earth are our Lords, and vpon them he hath sette the world.

9 † The feete of his Saintes he wil keepe, and the impious shal be silent in darknes: becausc in his owne force man shal not be

not be ſtrengthned. † Our Lord ſhal his aduerſaries feare: and vpon them ſhal he thunder in the heauens: our Lord ſhal iudge the endes of :: the Earth, and ſhal geue empire to his king, and ſhal exalt the horne of his Chriſt. 10

:: Neither Dauid nor Salomon, much leſſe anie other King, poſſeſſed or iudged the endes of the earth: but Chriſts enheritance reacheth to the endes of the earth. *Pſal. 2. 7. 18.*

† And Elcana went into Ramatha, vnto his houſe: but the childe miniſtered in the ſight of our Lord before the face of Heli the prieſt. † Moreouer the ſonnes of Heli, were the ſonnes of Belial, not knowing our Lord, † nor the office of prieſtes to the people: but whoſoeuer had immolated a victime, the ſeruant of the prieſt came, whiles the flesh was in boyling, and had a flesh hooke with three teeth in his hand, † and thruſt it into the kettle, or into the caudron, or into the porte, or into the panne: and al, that the flesh hooke brought vp, the prieſt tooke to him ſelfe. ſo did they to al Iſrael that came into Silo. † Yea before they burnt the fatte, the ſeruant of the prieſt came, and ſayd to him that immolated: Geue me flesh, that I may boyle it for the prieſt: for I wil not take flesh of thee ſodde, but raw. † And he that immolated ſayd to him: Let the fatte firſt be burnt to day according to the maner, and take vnto thee how much ſoeuer thy ſoule deſireth. Who anſwering ſaid to him: Not ſo: for thou ſhalt geue it now, or els I wil take it away by force. † Therfore the ſinne of the yong men was exceding great before our Lord: becauſe men detracted from the ſacrifice of our Lord. † But Samuel miniſtred before the face of our Lord: a child, girded with an ephod of linnen. † And his mother made him a litle tunike, which she brought vpon the ordinarie daies, going vp with her husband, to immolate the ſolemne hoſt. † And Heli bleſſed Elcana and his wife: and he ſaied to him: Our Lord render thee ſeede of this woman, for the vſurie that thou haſt geuen our Lord. And they went into their place. † Our Lord therfore viſited Anna, and she conceiued, and bare three ſonnes, and two daughters: and the childe Samuel was magnified before our Lord. † And Heli was very old, and heard al thinges which his ſonnes did to al Iſrael: and how they ſlept with the wemen that wayted at the doore of the tabernacle: † and he ſayd to them: Why doe you theſe kinde of thinges, which I heare, very naughtie thinges, of al the people? † Doe not ſo my ſonnes: for it is not a good report, which I doe heare, that you make the people of our Lord to tranſgreſſe. † If man ſhal ſinne againſt man,

man, God may be pacified toward him: but if a man shal sinne against our Lord :: who shal pray for him? And they heard not the voice of their father, :: because our Lord would kil them. † But the childe Samuel prospered, and grew, and pleased both our Lord and men. † And there came a man of God to Heli, and said to him: Thus sayth our Lord: Was not I openly reueled to thy fathers house, when they were in Ægypt in the house of Pharao? † and I chose him of al the tribes of Israel for my priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gaue to thy fathers house al thinges of the sacrifices of the children of Israel. † Why haue you with your heele reiected my victime, and my giftes which I commanded to be offered in the temple: and hast rather honoured thy sonnes then me, that you would eate the first fruites of euerie sacrifice of Israel my people? † Therfore sayeth our Lord the God of Israel: Speaking I speake that thy house, and the house of thy father should ministet in my sight, for euer. But now sayeth our Lord: Be this farre from me: but whosoeuer shal glorifie me I wil glorifie him: and they that contemne me, shal be base. † Behold the daies come: and I wil cut of thy arme, and the arme of thy fathers house, that there may not be an old man in thy house. † And thou shalt see :: whom thou enuiest in the temple, in al prosperities of Israel and there shal not be an old man in thy house for euer. † Notwithstanding I wil not altogether take away a man of thee from myn altar: but that thyne eyes may fayle, and thy soule melt: and a great part of thy house shal die when it is come to mans age. † And this shal be a signe to thee, which shal come vpon thy two sonnes, Ophni, and Phinees: In one day they shal both die. † And I wil rayse vp vnto me a faithful priest, which shal doe according to my hart, and my soule: and I wil build him a faythful house, and the same shal walke before my Christ al daies. † And it shal come to passe, that whosoeuer shal remayne in thy house, shal come that he may be prayed for, and shal offer a peece of siluer, and a manchet of bread, and shal say: Leaue me I beseech thee to one priestly part, that I may eate a morsel of bread.

:: Sinnes directly against God, and that hinder his seruice, are more hardly remitted: but none at al are irremissible before death. because during life euerie one may truly repent, if he wil: and to al true penitētes God promisseth remission of sinnes Ezech. 33.

:: Gods determination to punish tooke not away their freewil, but for their obstinacie he leist them to them selues, without his grace, and so iustly punished them. *See S. Aug. li. 5 cont. Iulian. c. 3.*

:: This was fulfilled as in the figure in Samuel, not wholly, for priesthood stil remained in the line of Aaron, as appeareth in Achias, Abiathar & Sadoc. *ch. 14 22. & 2. Reg 8* but perfectly in Christ *S. Beda. 99. in 1. Reg. c. 2.*

CHAP. III.

Samuel chriſe called vpon in ſleepe by viſion from God, repaireth to Heli, 10. the fourth time our Lord reueleth to him the euil, that shal fall to Heli, and his houſe. 16. Which he, being requeſted, declareth to Heli.

AND the childe Samuel miniſtred to our Lord before Heli, and the word of our Lord was :: precious in thoſe daies, there was no viſion manifeſt. † It came to paſſe ther- fore on a certayne day Heli lay in his place, and his eies were become dimme, neither could he ſee. † :: before the lampe of God was extinguished, Samuel ſlept in the temple of our Lord, where the arke of God was. † And our Lord called Samuel. Who anſwering, ſaid: Loe here I am. † And he ranne to Heli and ſaid: Loe here I am: for thou didſt cal me. Who ſaied: I did not cal thee: returne and ſleepe. And he went and ſlept. † And our Lord added againe to cal Samuel. And Samuel ryſing vp went to Heli, and ſaid: Loe here I am: becauſe thou didſt cal me. Who anſwered: I did not cal thee my ſonne: returne and ſleepe. † Moreouer Samuel did not yet know our Lord, neither had the word of our Lord beene reueled to him. † And our Lord added, and called Samuel yet the third time. Who ryſing vp went to Heli, † and ſaid: Loe here I am: becauſe thou didſt cal me. Heli therfore vnderſtood that our Lord called the childe, and ſaid to Samuel: Goe, & ſleepe: & if he shal cal the hereafter, thou shalt ſaie: Speake Lord, for thy ſeruant heareth. Samuel therfore went & ſlept in his place. † And our Lord came, and ſtoode: and he called, as he had called twiſe, Samuel, Samuel. And Samuel ſayd: Speake Lord for thy ſeruant heareth. † And our Lord ſaid to Samuel: Behold I doe a thing in Iſrael: which whoſoeuer shal heare, both his eares shal tingle. † In that day wil I rayſe vp againſt Heli al thinges which I haue ſpoken touching his houſe: I wil beginne, and accomplish it. † For I haue fore- told him that I would iudge his houſe for euer, becauſe of iniquitie, for that he knewe that his ſonnes did wickedly, and hath not corrected them. † Therfore haue I ſworne to the houſe of Heli, that the iniquitie of his houſe can not be expiated with victimes and giftes for euer. † And Samuel ſlept vntil morning, and opened the doores of the houſe of our Lord. And Samuel feared to tel the viſion vnto Heli. † Heli therfore called Samuel, and ſaid: Samuel my ſonne: Who anſwering

:: Rare thinges are called precious, and ſo the gift of prophecie is here termed, which was then granted to few.

:: This viſion happened early in the morning, before the time of dreſſing the lampes, when ſome were put out and others light.

17 anſwering, ſaid: Here I am. † And he asked him: What is
the word, that our Lord hath ſpoken to thee? I beſech thee
conceale it not from me. Theſe thinges doe God to thee, and
theſe doe he adde, if thou shalt hide from me a word of al the
18 wordes, which were ſaid to thee. † Samuel therfore told him
al the wordes, & did not hide them from him. And he anſwe-
red: It is our Lord: let him doe that which is good in his eies.
19 † And Samuel grewe, and our Lord was with him, and there
20 fel not of his wordes vpon the ground. † And al Iſrael knewe
from Dan to Berſabee, that faithful Samuel was the prophet
21 of our Lord. † And our Lord added to appeare in Silo, be-
cauſe our Lord had bene reueled to Samuel in Silo, according
to the word of our Lord. And the word of Samuel came to
paſſe to al Iſrael.

CHAP. IIII.

The Iſraelites are beaten in batle by the Philiſthijms. 3. Who for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two ſonnes of Heli are ſlaine. 13. Al which Heli vnderſtanding falleth from his ſeate, and breaketh his neck: 19. alſo his daughter in law preſently traueling of childe is deliuered of a ſonne.

1 AND it came to paſſe in thoſe daies, the Philiſthijms
aſſembled together to fight: and Iſrael went forth to
meete the Philiſthims into battle, & camped beſide the Stone
2 of helpe. Moreouer the Philiſthijms came into Aphec, † and
put their armie in aray againſt Iſrael. And after they had ioy-
ned batle, Iſrael turned their backes to the Philiſthims: and
there were ſlaine in the fight here and there through the fiel-
3 des, as it were foure thouſand men. † And the people retur-
ned to the campe: and the ancientes of Iſrael ſaid: Why hath
our Lord ſtricken vs to day before the Philiſthijms? :: Let vs
fetch vnto vs the arke of the couenant of our Lord from Silo,
and let it come into the middes of vs, that it may ſaue vs from
4 the hand of our enemies. † The people therefore ſent into
Silo, and they tooke from thence the arke of the couenant of
the Lord of hoſtes ſitting vpon the Cherubims: and the two
ſonnes of Heli were with the arke of the couenant of
5 God, Ophni and Phinees. † And when the arke of the
couenant of our Lord was come into the campe, al Iſrael made
6 a ſhoute with a great crie, and the earth ſounded. † And

:: Their confidence of helpe from God, by preſence of the arke was good and commendable, but their ſinnes deſerued to be puniſhed.

the Philiſthims heard the voice of the crie, and ſaid: What is this voice of a great crie in the campe of the Hebrewes? And they knewe that the arke of our Lord was come into the campe. † And the Philiſthijms were afrayd, ſaing: God is 7
come into the campe. And they mourned, ſaing: † Woe to vs: 8
for there was not ſo great reioyſing yeſterday and the day before: woe to vs. Who ſhal keepe vs from the hand of theſe high Goddes? theſe be the Goddes, that ſtricke Ægypt with al plague, in the deſert. † Take courage, and be men, ye Phili- 9
ſthijms: leſt you be ſeruantes to the Hebrewes, as they alſo haue ſerued you: take courage and fight. † The Philiſthijms 10
therfore fought, and Iſrael was ſlaine, and euerie man fled into his tabernacle: and there was made an exeeding great plague: and there fel of Iſrael thirtie thouſand footemen. † And the arke of God was taken: the two ſonnes alſo of 11
Heli died, Ophni and Phinees. † And a man of Beniamin 12
running out of the battle aray, came into Silo that day, his garment rent, and ſprinkled on his head with duſt. † And 13
when he was come, Heli ſate vpon a ſtoole ouer againſt the way looking. For his hart was fearful for the arke of God. And that man after he was entred in, told it to the citie: and al the citie howled. † And Heli heard the ſound of the crie, 14
and ſaid: What is this ſound of this ſame tumult? But he haſtened, and came, and told Heli. † And Heli was nintie and 15
eight yeares old, and his eyes were dimme, and he could not ſee. † And he ſaid to Heli: I am he that came from the battle, 16
and I he that fled out of the field this day. To whom he ſaid: What is done my ſonne? † And he brought the newes anſwe- 17
ring: Iſrael, quoth he, is fled before the Philiſthijms, and a great ruine is made in the people: moreouer alſo thy two ſonnes are dead, Ophni and Phinees: and the arke of God is taken. † And when he had :: named the arke of God, he fel 18
from his ſtoole backward beſide the doore, & his necke being broken he died. For he was an old man, and of a great age: and he iudged Iſrael fourtie yeares. † And his daughter in 19
law, the wife of Phinees was great with childe, and nigh to be deliuered: and hearing the reporte that the arke of God was taken, and her father in law was dead, and her huſband, she bowed her ſelf and was deliuered: for ſudden paynes were fallen vpon her. † And in the very moment of her 20
death, they ſaid to her that ſtoode about her: Feare not

:: This zele of religion in Heli towards the arke, is a great ſigne that he died in good ſtate though he was temporally puniſhed for not correcting his ſonnes.

becauſe

becauſe thou haſt borne a ſonne. Who anſwered them not,
21 nor gaue heede to it. † And she called the childe Ichabod, ſaing: The glorie is tranſlated from Iſrael, becauſe the arke of God is taken, and for her father in law, and for her huſ-
22 band; † and she ſaid: The glorie is tranſlated from Iſrael, for that the arke of God was taken.

CHAP. V.

Dagon falleth downe twiſe in preſence of the Arke, his head and handes broken of. 6. The Philiſthijms being ſore plagued in al their cities whe re the arke cometh, 11. determine to ſend it backe to the Iſraelites.

1 AND the Philiſtijms tooke the arke of God, and caried
2 it from the Stone of helpe into Azotus. † And the Philiſtijms tooke the arke of God, and brought it into the
3 temple of Dagon, and ſette it beſide Dagon. † And when the Azotians had riſen early the next day, behold :: Dagon lay flatte on the ground before the arke of our Lord: and
4 they tooke Dagon, and reſtored him into his place. † And agayne early the next day riſing vp, they found Dagon lying vpon his face on the earth before the arke of our Lord: and the head of Dagon, and the two palmes of his handes were
5 cutte of vpon the threshold: † moreouer the bodie only of Dagon was remayning in his place. For this cauſe the prieſtes of Dagon, and al that enter into his temple, tread not vpon the threshold of Dagon in Azotus vntil this day.
6 † And the hand of our Lord was heauie vpon the Azotians, and he plagued them, and ſtroke Azotus and the coaſtes thereof in the ſecrete part of the fundament. And the townes and fieldes bubbled forth in the middes of that country, and there came forth miſe, and there was confuſion of great
7 death in the citie. † And the men of Azotus ſeing this maner of plague, ſaid: Let not the arke of the God of Iſrael tarie with vs: becauſe his hand is ſore vpon vs, and :: vpon Dagon
8 our God. † And ſending they gathered together al the princes of the Philiſtijms to them, and ſaid: What shal we doe with the arke of the God of Iſrael? And the Getheites anſwered: Let the arke of the God of Iſrael be caried about, and
9 they caried about the arke of the God of Iſrael. † And they carying it about, the hand of our Lord was made through euerie citie by an exceding great ſlaughter: and it ſtrake the men of euery city, from litle vnto great, & they had emeroides

:: So ſowne as Chriſts Goſpel or Teſtament came among the Gentiles, al falſe goddes & idolatry fel downe. *S. Beda. qq in 1. Reg. c. 3.*

:: The arke being a holie thing, as Reliques are, was terrible to their falſe god, the diuel, ſo the Reliques of S. Babilas ouerthrew the falſe god Apol

Io. as S. Chryſoſt. teſtifieth at large. *Io. cons. Conſtat, to. 5.*

in their ſecrete partes. And the Getheites tooke counſeil, and made themſelues ſtooles of skinnes. † They ſent therfore the 10
arke of God into Accaron. And when the arke of God was come into Accaron, the Accaronites cryed out, ſaying: They haue brought vnto vs the arke of the God of Iſrael, to kil vs & our people. † They ſent therefore & gathered together al the 11
princes of the Philiſtijms: who ſayd: Dimiſſe the arke of the God of Iſrael, & let it returne into his place, & not kil vs with our people. † For there was made the feare of death in euery 12
citie, & the hand of God exceding greuous. the men alſo that had not died, were ſtriken in the ſecrete part of the buttockes: and the howling of euery citie went vp into heauen.

CHAP. VI.

The Arke is ſent backe with fiue emeroids and fiue miſe of gold, vpon a new Wayne drawne by two milch kyne. 13. Which coming directly to Bethſames are ſacrificed, the Wayne ſeruing for fire, the Leuites kepe the Arke. 19. Many others are ſlaine looking of curioſitie into it.

THEREFORE the arke of God was in the country of 1
the Philiſthijms ſeuen monethes. † And the Philiſthijms called the prieſtes and ſoothſaiers, ſaying: What ſhal 2
we doe with the arke of the Lord? tel vs how we may ſend it backe into his place. Who ſaid: † If you ſend back the 3
arke of the God of Iſrael, ſend it not away emptie, but that which you owe render vnto it for ſinne, and then you ſhal be cured: and you ſhal know why his hand departeth not from you. † Who anſwered: What is that which we ought 4
to render vnto it for ſinne? And they anſwered: † Accor- 5
ding to the number of the prouinces of the Philiſthijms you ſhal make fiue golden emroides, and fiue golden miſe: becauſe there hath bene one plague to you, and to your princes. And you ſhal make the ſimilitudes of your emeroides, and the ſimilitudes of the miſe, that haue deſtroied the land, and you ſhal geue glorie to the God of Iſrael: if perhaps he wil lighten his hand from you, and from your goddes and from your land. † Why doe you harden your hartes, as :: Æ- 6
gypt and Pharao did harden their hart? did not he after he was ſtriken, then dimiſſe them, and they departed? † Now 7
therfore take and make one new wayne: and two kine hauing calued, on which there hath no yoke beene put, couple in the wayne, and ſhut vp their calues at home. † And you 8
ſhal

:: Obſtinate ſinners doe harden their owne hartes, not God, but by ſuffering them ſo to do. *See Annot. Exod. 7.*

shal take the arke of the Lord, and put it in the wayne, and the veſſels of gold, which you haue payed him for ſinne, you shal put into a litle casket at the ſide thereof: and di-
9 miſſe it that it may goe. † And you ſhal looke: and if ſo be that it shal goe vp by the way of his coaſtes againſt Bethſames, he hath donne vs this great euil: but if not: we shal know that his hand hath not touched vs, but it hath happe-
10 ned by chance. † They therefore did in this maner: and taking two kine, that had ſucking calues, yoked them to the
11 wayne, and shut vp their calues at home. † And they layd the arke of God vpon the wayne, and the litle casket, that had
12 the golden miſe and the ſimilitudes of emeroides. † And the kine went directly by the way, that leadeth to Bethſames, and they went one way, going forward and lowing: and they declined nor neither to the right hand nor to the left: but the princes alſo of the Philiſtijms folowed vnto the borders
13 of Bethſames. † Moreouer the Bethſamites reaped wheat in the valley: and lifting vp their eies, they ſaw the arke, and
14 were gladde when they had ſeene it. † And the wayne came into the field of Ioſue the Bethſamite, and ſtoode there. And there was a great ſtone, and they did cut the wood of the wayne, and layed the kine vpon it an holocauſt to our
15 Lord. † And the Leuites tooke downe the arke of God, and the litle casket, that was at the ſide of it, wherin were the veſſels of gold, and they put it vpon the great ſtone. The men alſo of Bethſames offered holocauſtes, and immo-
16 lated victimes that day to our Lord. † And the fiue princes of the Philiſtijms ſaw, and returned into Accaron that day.
17 † And theſe are the golden emeroides, which the Philiſtijms rendred for ſinne to our Lord: Azotus one, Gaza one, Aſcalon
18 one, Geth one, Accaron one: † and the golden miſe according to the number of the cities of the Philiſtijms, of the fiue prouinces, from walled citie vnto towne that was without wal, and vnto Abel the great, wherupon they put the arke of our Lord, which was vntil that day in the field of Ioſue the
19 Bethſamite. † But he ſtroke of the men of Bethſames, for that they had :: ſeene the arke of our Lord: and he ſtroke of the people ſeuentie men, and fiftie thouſand of the common people. And the people mourned, becauſe our Lord had ſtri-
20 ken the common people with a great plague. † And the men of Bethſames ſayd: Who ſhal be able to ſtand in the ſight of our

:: As the arke was terrible to the infideles, (*chap.* 5.) ſo alſo to thoſe that beleued right but vſed it not reuerently.

our Lord God this holie one? and to whom shal he goe vp from vs? † And they ſent meſſengers to the inhabitantes of Caria Thiarim, ſaying: The Philiſtijms haue brought backe the arke of our Lord, come downe & fetch it backe vnto you. 21

CHAP. VII.

The Arke is brought to the houſe of Abinadab in Gabaa, 3. By Samuels exhortation, the people caſt away the idols and ſerue only God. 10. Samuel offering ſacrifice and praying, Iſrael preuaileth againſt the Philiſtijms.

THEREFORE the men of Caria Thiarim came, and 1
:: brought backe the arke of our Lord, and caried it into the houſe of Abinadab in Gaaba: And Eleazar his ſonne they ſanctified, that he might keepe the arke of our Lord. † And 2
it came to paſſe, from the day that the arke of our Lord abode in Caria Thiarim the dayes were multiplied (for it was now the twentith yeare) and al the houſe of Iſrael reſted after our Lord. † And Samuel ſpake to al the houſe of Iſrael, 3
ſaying: If you turne to our Lord in al your hart, take away the ſtrange goddes out of the middes of you, Baalim, and Aſtaroth: and prepare your hartes to our Lord, and ſerue him only, and he wil deliuer you from the hand of the Philiſthijms. † Therefore the children of Iſrael tooke away Baalim 4
and Aſtaroth, and ſerued our Lord only. † And Samuel ſayd: 5
Gather together al Iſrael into Maſphath, that I may pray our Lord for you. † And they aſſembled into Maſphath: and 6
they drew water, and powred it out in the ſight of our Lord, and they faſted that day, and ſayd there: We haue ſinned to our Lord. And Samuel iudged the children of Iſrael in Maſphath. † And the Philiſthijms heard that the children of 7
Iſrael were gathered together into Maſphath, and the princes of the Philiſthijms went vp to Iſrael. Which when the children of Iſrael had heard, they were afrayde at the face of the Philiſthijms. † And they ſaid to Samuel: ceaſe not to crie to 8
our Lord God for vs, that he ſaue vs from the hand of the Philiſthims. † And Samuel tooke one ſucking lambe, and offered 9
it a whole holocauſte to our Lord: and Samuel cried to our Lord for Iſrael, and our Lord heard him. † And it came to 10
paſſe, when Samuel offered the holocauſte, the Philiſthijms beganne battel againſt Iſrael: but our Lord thundered with a great noiſe in that day vpon the Philiſthijms, and terrified them, and they were ſlaine before the face of Iſrael. † And 11
the men

:These men knowing that the preſence of the arke was good for them (though the Bethſamites had benne puniſhed for their irreuerence towardes it) feared not to receiue and kepe it.

the men of Iſrael iſſuing out of Maſphath purſued the Philiſthijms, and ſtroke them vnto the place, that was vnder
12 Bethcar. † And Samuel tooke one ſtone, and layd it betwen Maſphath and Sen: and he called the name of that place, The ſtone of helpe. And he ſayd: Thus farre hath our Lord holpen vs.
13 † And the Philiſtijms were humbled, neither added they any more to come into the borders of Iſrael. Therefore the hand of our Lord was made vpon the Philiſtijms, al the
14 dayes of Samuel. † And the cities, which the Philiſtijms had taken from Iſrael, were rendred to Iſrael, from Accaron vnto Geth, and their borders: and he deliuered Iſrael from the hand of the Philiſtijms, and there was peace betwen Iſrael
15 and the :: Amorrheite. † Samuel alſo iudged Iſrael al the
16 daies of his life: † and he went euerie yeare circuting Bethel and Galgala and Maſphath, and iudged Iſrael in the foreſaid
17 places. † And he returned into Ramatha: for there was his houſe, and there he iudged Iſrael: he built alſo there an altar to our Lord.

:: That is to ſay, the Philiſthijms, who were one of the ſeuen nations of Chanaan, which God commanded his people to deſtroy, cõmonly called the Amorrheites.

CHAP. VIII.

Samuel growing old, and his ſonnes for bribes peruerting iudgement, the people require to haue a king. 7. To whom by Gods commandment, Samuel forsheweth the law of a king, to make them ceaſe from their demand; 19. but they perſiſt therin.

1 AND it came to paſſe when Samuel waxed old, he ap-
2 poynted his ſonnes iudges ouer Iſrael. † And the name of his firſt begotten ſonne was Ioel: and the name of the ſe-
3 cond Abia, iudges in Berſabee. † And his ſonnes walked not in his waies: but they declined after auarice, & tooke bribes,
4 and peruerted iudgement. † :: Therfore al the ancientes of
5 Iſrael being aſſembled, came to Samuel into Ramatha. † And they ſayd to him: Behold thou art old, and thy ſonnes walke not in thy wayes: appoynt vs a king, that he may iudge vs, as
6 alſo al nations haue. † And the word was miſliked in the eyes of Samuel, becauſe they had ſayd: Geue vs a king, that he
7 may iudge vs. And Samuel prayed to our Lord. † And our Lord ſayd to Samuel: Heare the voice of the people in al thinges which they ſpeake to thee. for they haue not " reiected thee, but me, that I ſhould not reigne ouer them.
8 † According to al their workes, which they haue done from the day that I brought them out of Ægypt vntil this day: as

:: Heli his ſonnes grieuouſly offending in their office before (*chap.* 2.) and now Samuels ſonnes alſo peruerting iudgemẽt gaue occaſion to the people, to demand a king to iudge their temporal cauſes rightly not declining to wrong for bribes.

they haue forſaken me, and ſerued ſtrange goddes, ſo doe they
alſo vnto thee. † Now therefore heare their voice: but yet 9
teſtifie to them, and foretel them the :: right of the king, that
ſhal reigne ouer them. † Samuel therfore ſpake al the wordes 10
of our Lord to the people which had deſired a king of him,
† and ſayd: This ſhal be " the right of the king, that ſhal reigne 11
ouer you: Your ſonnes he wil take, and put in his chariotes,
and wil make them vnto him the horſemen, and running
footmen before his chariotes, † and wil appoynt them his 12
tribunes, and centurions, and the plowers of his fieldes, and
mowers of his corne, and makers of his armour and of his
chariotes. † Your daughters alſo wil he take to make ointe- 13
mentes, and to be cookes, and bakers. † Your fieldes alſo, 14
and vineyardes, and the beſt oliuetes he wil take away, and
geue to his ſeruantes. † Yea and your corne alſo, and the 15
reuenewes of your vineyardes he wil tithe, to geue his eu-
nuches and ſeruantes. † Your ſeruantes alſo and handmaides, 16
and goodlieſt yong men, and aſſes he wil take away, and put
in his worke. † Your flockes alſo wil he tithe, you ſhal be 17
his ſeruantes. † And you ſhal crie in that day from the face 18
of the king, which you haue choſen you: and our Lord :: wil
not heare you in that day, becauſe you deſired vnto your
ſelues a king. † But the people would not heare the voice 19
of Samuel, but ſayd: Not ſo: for there ſhal be a king ouer
vs, † and we alſo wil be as al nations: and our king ſhal 20
iudge vs, and ſhal goe forth before vs, and ſhal fight our
battels for vs. † And Samuel heard al the wordes of the 21
people, and ſpake them in the eares of our Lord. † And our 22
Lord ſaid to Samuel: Heare their voice, and appoynt a king
ouer them. And Samuel ſayd to the men of Iſrael: Let euerie
man goe into his citie.

:: Miſphat ſignifieth maner, faſhion, or proceding.

& God alwaies heareth thoſe that truly repent for their ſinnes, but doth not alwayes deliuer them from afflictions, which are due for offences, or profitable for probation and merite of his children.

ANNOTATIONS.

CHAP. VIII.

7. *Reiected me.*] For ſo much as God had choſen Iſrael a peculiar people to him ſelf, and hitherto ruled the ſame by his Prieſtes eſtabliſhed among them, and by Iudges extraordinarily raiſed vp, and ſent by him, to deliuer them in their diſtreſſes, their demand now to haue a King, who (after the maner of other nations) ſhould be their Lord, and haue more dignitie, and authoritie ouer them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in that they diſliked, & ſought to change his forme of gouernment. And therfore this requeſt of the people iuſtly diſpleaſed both Samuel and God himſelf.

Exod. Deut. Iudic. v. 16.

Vvhy the peoples demand to haue a king is diſliked.

11. *The*

11. *The right of the King.*] Samuel here by Gods appointment, to diſwade the people from their deſire of a king, at leaſt to admoniſh them before hand, what they are like to find by experience, reciteth ſuch thinges, as Kinges abuſing their powre do oſtentimes practiſe, by reaſon of their high dignitie, and litle feare of controlment, but vniuſtly and vnlawfully; according to the doctrin of ancient Fathers. Amongſt others. S. Cyprian calleth the exactions of kinges here recited, *grieuous iniuries*. S. Hierom *dura imperia, & ſeruitutem. rigorous or cruel gouernmentes*, and *ſeruitude*. S. Gregorie proueth the ſame by two contrarie examples. Seing (ſayeth he) that which is here foretold, was puniſhed in Achab and Iſabel (3. *Reg.* 21.) it ſheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1. *Paral.* 21.) he would not take part of Ornans field, except he payed a iuſt price for it. Moreouer the law preſcribing the dutie of Kinges (*Deut.* 17. *v.* 16. *&c.*) commandeth them not to multiplie horſes, not *to heape riches*, not to *take high courage, that their hartes be not lifted vp into pride ouer their bretheren*. Neuertheles Kinges haue great prerogatiues (more then Dukes, and Iudges) beſides, and aboue, but neuer contrarie to the law; that albeit they can not take their ſubiectes landes or goodes, neither for themſelues, nor to geue to their ſeruantes at their pleaſure: yet in diuers caſes ſubiectes are bound, to contribute of their priuate goodes, to ſupplie the neceſſitie of the King, or of the commonwealth, as by nature eueric part muſt ſuffer damage, or danger in defence of the principal member, or whole bodie. And if anie refuſe ſo to do, they may iuſtly be compelled.

Kinges ſometimes oppreſſe their ſubiectes by Gods ſufferance, but vniuſtly.

Kinges haue prerogatiues aboue, but not contrarie to the lawes.

Furthermore in caſe Kinges or other Princes commit exceſſes, and oppreſſe their ſubiectes, yet are they not by and by to be depoſed by the people, nor commonwealth, but muſt be tolerated with patience, peace, and meeknes, til God by his ſouereigne authoritie, left in his Church, diſpoſe of them; which his diuine wiſdom and goodnes often differreth to do, as here he expreſly forewarneth, ſaying: (*v.* 18.) *You ſhal crie in that day, from the face of your King, and our Lord will not heare you*. And the reaſon is, becauſe he wil puniſh the ſinnes of the people, by ſuffering euil princes to reigne. *Iob.* 34. *v.* 30.

Euil princes may be depoſed by God & the Church: but not by the people only.

Of which important difficultie, falling ſometimes betwen Princes and their ſubiectes, who ſo deſireth, may ſearch the iudgement of ancient Fathers, and ſee S. Thomas, and other ſchole Doctors, 2. 2. *q.* 12. *a.* 2. Here only for better vnderſtanding of this preſent text, theſe brief pointes may be obſerued. Firſt, the people of their owne wil deſired to haue a King. Secondly, they requeſted the ſame at the handes of Samuel their preſent Superiour. Thirdly, this demand diſpleaſed both Samuel and God himſelf. Fourthly, yet God condeſcended to grant their ſuite, but with an admonition, and forewarning of the inconueniences, which they ſhould finde and feele. Fiftly, God himſelf deſigned the perſon that ſhould be King, reueled him by viſion, and commanded Samuel to annoint him. Sixtly, God neuertheles by guiding the lotte, more manifeſtly declared, and confirmed his election. Seuenly, God depoſed the ſame King, for tranſgreſſing his law, *chap.* 13. *v.* 13, and diſobeying his commandment, *chap.* 15. *v.* 23. appointing an other, by the miniſterie of Samuel, *chap.* 16. Eightly, notwithſtanding his depoſition, he remained in his dignitie til his death, which happened by other meanes, *chap.* 31. By al which it appeareth, that God conſtituted Saul the firſt King of the Iewes, the people ſuing to haue a King; but depoſed him for euil behauiour, the people deſiring no ſuch thing, and Samuel like a Prophet much lamenting the ſame. Yet was he not actually berued of the crowne and kingdom during his life.

Pointes obſerued in the conſtitution and depoſition of King Saul.

1. 2.
3. 4.
5.
6.
7.
8.

CHAP. IX.

Saul by occaſion of ſeeking his fathers aſſes cometh to Samuel. 15. Who had a reuelation of his coming, and a commandment to annoint him. 22. He is entertained and lodged with Samuel.

The ſecond part. The election, annointing, & gouernement of King Saul.

AND there was a man of Beniamin named Cis, the ſonne of Abiel, the ſonne of Seor, the ſonne of Bechorath, the ſonne of Aphia, the ſonne of a man of Iemini, valiant in ſtrength. † And he had a ſonne called Saul, choſen & good: and there was not a man of the children of Iſrael better then he: from the ſhoulder and vpward he appeared aboue al the people. † And the aſſes of Cis the father of Saul were loſt: and Cis ſaid to Saul his ſonne: Take one of the ſeruants with thee, and riſing goe, and ſeeke the aſſes. Who when they had paſſed by mount Ephraim, † and by the land of Saliſa, and had not found, they paſſed alſo through the land of Salim, and they were not: yea and by the Land of Iemini, and found them not. † And when they were come into the Land of Suph, Saul ſaide to the ſeruant that was with him: Come let vs returne, leſt perhaps my father hath let alone the aſſes, and be careful for vs. † Who ſayd to him: Behold a man of God is in this citie, a famous man: al that he ſpeaketh, cometh to paſſe without doubt. now therefore let vs goe thither, if perhaps he may tel vs of our way, for which we are come. † And Saul ſayd to his ſeruant: Loe we wil goe: what ſhal we carie to the man of God? The bread is ſpent in our males: and preſent we haue none to geue vnto the man of God, nor any thing els. † Agayne the ſeruant anſwered Saul and ſayd: Behold there is found in my hand the fourth part of a ſicle of ſiluer, let vs geue it to the man of God, that he may tel vs our way. † (For in time paſt in Iſrael ſo euery man ſpake, going to conſult God, Come, and let vs goe to the Seer. For he that at this day is called a Prophete, in time paſt was called :: a Seer.) † And Saul ſayd to his ſeruant: Thy word is very good, come let vs goe. And they went into the citie, wherein the man of God was. † And when they went vp the aſcent of the citie, they found maides coming forth to draw water, and ſayd to them: Is the Seer here? † Who anſwering ſayd to them: Here he is. Loe before thee, make haſt now: for this day he came into the citie, becauſe this day there is a ſacrifice of the people in the excelſe. † Entring into the citie immediatly

1 2 3 4 5 6 7 8 10 11 12 13

:: One that by diuine inſpiration foreſeeth thinges to-come.

diatly you ſhal find him, before he goe vp into the excelſe to eate. for the people wil not eate til he come: becauſe he wil bleſſe the Hoſte, and afterward they ſhal eate that are inuited. Now therefore goe vp, becauſe this day you ſhal finde
14 him. † And they went vp into the citie. And when they walked in the middes of the citie, Samuel appeared coming
15 forth againſt them, to goe vp into the excelſe. † And our Lord had reueled the eare of Samuel one day before Saul
16 came, ſaying: † This very houre, that now is, to morrow wil I ſend to thee a man of the Land of Beniamin, and thou ſhalt annoint him ruler ouer my people of Iſrael: and he shal ſaue my people from the hand of the Philiſtijms: becauſe I haue reſpected my people, for :: their crie is come to me. :: Oppreſſion
17 † And when Samuel had beheld Saul, our Lord ſayde to of innocentes him: Behold the man, of whom I told thee, this man shal rule crieth to hea-
18 ouer my people. † And Saul came to Samuel in the middes uen. of the gate, and ſayd: Shew me, I pray thee, where is the houſe
19 of the Seer? † And Samuel anſwered Saul, ſaying: I am the Seer, goe vp before me into the excelſe, that you may eate with me to day, and I wil dimiſſe thee in the morning: and
20 al thinges that are in thy hart, wil I tel thee. † And concerning the aſſes, which thou didſt loſe three dayes agone, be not careful, becauſe they are found. And whoſe shal be al the beſt thinges of Iſrael? not to thee and to al thy fathers houſe?
21 † And Saul anſwering, ſayd: Am not I the ſonne of Iemini of the leaſt tribe of Iſrael, and my kindred the laſt among al the families of the tribe of Beniamin? Why therfore haſt thou
22 ſpoken this word to me? † Samuel therefore taking Saul and his ſeruant, brought them into the parlour, and gaue them a place in the chiefe rowme of them that were inuited.
23 for there were about thirtie men. † And Samuel ſayd to the cooke: Geue the portion, which I gaue thee, and commanded
24 that thou shouldeſt lay it vp apart with thee. † And the cooke lifted vp a shoulder, and ſette it before Saul. And Samuel ſaid: Behold that which hath remayned, ſette it before thee, and eate: becauſe of purpoſe it was kept for thee, when I called
25 the people. And Saul did eate with Samuel that day. † And they deſcended from the excelſe into the towne, and he ſpake with Saul in the toppe of the houſe: and he prepared a bed for
26 Saul in the higheſt rowme, & he ſlept. † And when they were riſen in the morning, and it beganne now to be light, Samuel

called Saul in the high chāber, ſaying: Ariſe that I may diſmiſſe thee. And Saul aroſe: and they went both forth: to witte, he and Samuel. † And when they came downe in the vttermoſt 27
part of the citie, Samuel ſaid to Saul: Speake to the ſeruant that he goe before vs, and paſſe: but ſtay thou alitle while, that I may tel thee the word of our Lord.

CHAP. X.

Saul is annointed king, and confirmed by ſignes that his ordinance is of God. 10. He prophecieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lotte falleth on Saul. 25. and the law of the king is againe mentioned.

::S. Gregorie here noteth, that ſuch as are placed in height of gouernement, are annointed with oyle, which ſignifieth mercie, light, and curing of others.

AND Samuel tooke :: a litle veſſel of :: oyle, and powred 1
vpon his head, and kiſſed him, and ſayd: Behold, our Lord hath annointed thee vpon his inheritance to be prince, and thou ſhalt deliuer his people out of the handes of their enemies, that are round about them. And this ſhal be a ſigne vnto thee, that God hath annointed thee to be prince. † When 2
thou ſhalt be departed from me this day, thou ſhalt finde two men beſide the ſepulchre of Rachel in the borders of Beniamin, in the South, and they ſhal ſay to thee: The aſſes are found, which thou diſt goe to ſeeke: and thy father letting goe the aſſes, is careful for you, and ſayeth: What ſhal I doe concerning my ſonne? † And when thou ſhalt depart thence, 3
and paſſe farder, and ſhalt come to the oke Thabor, three men going vp to God into Bethel ſhal finde thee there, one carying three kiddes, and an other three manchettes of bread, and an other carying a flagon of wine. † And when they 4
haue ſaluted thee, they wil geue thee two loaues, and thou ſhalt take them of their hand. † After theſe thinges thou 5
ſhalt come into the hil of God, where the garriſon of the Philiſthiimes is: and when thou ſhalt be entered there into the citie, thou ſhalt meete there a flocke of prophetes coming downe from the excelſe, and before them pſalterie and tymbrel, and ſhalme, and harpe, and themſelues prophecying. †. And the Spirit of our Lord ſhal ſeaſe vpon thee, 6
and thou ſhalt prophecie with them, and ſhalt be changed into an other man. † Therefore when al theſe ſignes ſhal 7
chance to thee, doe whatſoeuer thy hand ſhal finde, becauſe our Lord is with thee. † And thou ſhalt goe downe before 8
me into Galgala (for I wil come downe to thee) that thou

:: But the *litle* veſſel foreſhewed that Saul not perſeuering in grace, ſhould be depoſed from his kingdom. *li. 4. c. 5. in 1. Reg. 10.*

mayeſt

mayeſt offer oblation, and immolate pacifique victimes: :: ſe- :: Samuel enuen daies ſhalt thou expect, til I come to thee, and I wil ſhew ioyneth obe-
9 thee what thou muſt doe. † Therfore when he had turned a- dience to Saul way his ſhoulder to depart from Samuel, God :: changed vnto to trie his hu-
10 him another hart, and al theſe thinges came in that day. † And militie. *S. Greg. li. 4 c. 5. in 1. Reg. 10.*
they came to the foreſaid hil, and behold a troupe of prophe- :: God gaue
tes meeting him: & the :: Spirit of our Lord ſeaſed vpon him, him peculiar
11 and he prophecied in the middes of them. † And al that had grace for exe-
knowen him yeſterday and the day before, ſeing that he was cuting the of-
with the prophetes, & did prophecie, ſaid to ech other: What fice of a king.
thing hath happened to the ſonne of Cis? what is Saul alſo :: By and by
12 among the prophetes? † And one anſwered an other, ſaying: alſo the gift
And who is :: their father? therefore it was turned into a pro- of prophecie.
13 uerbe: What is Saul alſo among the prophetes? † And he cea- :: Then ſupe-
14 ſed to prophecie, and came to the exceſſe. † And Sauls vncle rious.
ſayd to him, and to his ſeruant: Whither went you? who anſ-
wered: To ſeeke the aſſes: which when we had not found,
15 we came to Samuel. † And his vncle ſayd to him: Tel me what
16 Samuel ſayd to thee. † And Saul ſayd to his vncle: He told vs
that the aſſes were found. But concerning the word of the
kingdom which Samuel had ſpoken to him, he told him not.
17 † And Samuel called together the people to our Lord in Maſ-
18 pha: † And ſayd to the children of Iſrael: Thus ſayth our
Lord the God of Iſrael: I brought Iſrael out of Ægypt, and
deliuerd you from the hand of the Ægyptians, and from the
19 hand of al the kinges which afflicted you. † But you this day
haue reiected your God, who only hath ſaued you out of al
your euils and tribulations: and you haue ſaid: Not ſo: but
appoint a king ouer vs. Now therefore ſtand before our Lord
20 by your tribes, and by your families. † And Samuel brought
al the tribes of Iſrael, and the :: lotte fel on the tribe of :: By lotte the
21 Beniamin. † And he brought the tribe of Beniamin and people were
the kinreds thereof, and it fel vpon the kindred of Metri, aſſured that
and it came vnto Saul the ſonne of Cis. They therfore ſought the election
22 him, and he was not found, † And after theſe thinges they was of God. *S. Greg. ibidem.*
conſulted our Lord whether he would come thither. And
23 our Lord anſwered: Behold he is hid at home. † They ranne
therefore and tooke him from thence: and he ſtood in the
middes of the people, and he was higher then al the people
24 from the ſhoulder and vpward. † And Samuel ſaid to al the
people: Certes you ſee whom our Lord hath choſen, that

there

there is not the like to him in al the people. And al the people
cried, and ſayd: God ſaue the King. † And Samuel ſpake to 25
the people the law of the kingdom, and wrote it in a booke,
and layd it vp before our Lord: and Samuel diſmiſſed al the
people, euerie one into his owne houſe. † But Saul alſo de- 26
parted vnto his houſe into Gabaa: and there went with him
part of the armie, they whoſe hartes God had touched. † But 27
the children of Belial ſayd: What shal this fellow be able to
ſaue vs? and they deſpiſed him, and brought him not pre-
ſentes: but he diſſembled as though he heard not.

CHAP. XI.

Ammonites fighting againſt Iabes Galaad, and the citie readie to yelde, 5. Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is eſtablished King.

AND it came to paſſe as it were a moneth after, Naas 1
the Ammonite aſcended, and began to fight againſt
Iabes of Galaad. And al the men of Iabes ſayd to Naas: Make
a league with vs, and we wil ſerue thee. † And Naas the 2
Ammonite anſwered them: In this wil I make a league with
you, that I may plucke out the right eyes of you al, and may
make you a reproch in al Iſrael. † And the ancientes of Iabes 3
ſayd to him: Graunt vnto vs ſeuen daies, that we may ſend
meſſengers vnto al the coaſtes of Iſrael: and if there shal not
be that may defend vs, we wil come forth to thee. † The 4
meſſengers therefore came into Gabaa of Saul: and they
ſpake theſe wordes, in the hearing of the people: and al the
people lifted vp their voice, and wept. † And behold Saul 5
came, folowing oxen out of the field, and ſayd: What ayleth
the people that they weepe? And they told him the wordes
of the men of Iabes. † And the Spirit of our Lord ſeaſed on 6
Saul, when he had heard theſe wordes, and his furie was ex-
ceding wrath. † And taking both the oxen, he cutte them 7
into peeces, and ſent them into al the coaſtes of Iſrael by meſ-
ſengers, ſaying: Whoſoeuer shal not goe forth, and folow
Saul and Samuel, ſo shal it be done to his oxen. Therefore
the feare of our Lord inuaded the people, and they went
forth as it were one man. † And he numbered them in Bezec: 8
and there were of the children of Iſrael three hundred thou-
ſand: and of the men of Iuda thirtie thouſand. † And they 9
ſayd to the meſſengers that came: Thus shal you ſay to the
men,

men, that are in Iabes Galaad: To morow, when the ſunne ſhal waxe hote, you ſhal haue relife. The meſſengers there-
10 fore came, and told the men of Iabes: Who were glad. † And they ſaid: In the morning :: we wil come forth to you: and
11 you ſhal doe to vs whatſoeuer ſhal pleaſe you. † And it came to paſſe, when the morow was come, Saul ſette the people into three partes: and entered into the middes of the campe in the morning watch, and ſtroke Ammon vntil the day waxed hote, and the reſt were diſperſed, ſo that there were
12 not left among them two together. † And the people ſayd to Samuel: Who is this that ſaid: what ſhal Saul reigne ouer
13 vs? Geue vs the men and we wil kil them. † And Saul ſayd: No man ſhal be killed this day, becauſe our Lord this day hath
14 releued Iſrael: † And Samuel ſaid to the people: Come and let vs goe into Galgal, and let vs renewe there a kingdome.
15 † And al the people went into Galgal, and there they made Saul king before our Lord in Galgal, & they immolated there pacifique victimes before our Lord. And Saul reioyſed there, and al the men of Iſrael excedingly.

:: As the men of Iabes deluded their enimies by æquiuocation, ſo ſpeaking that they were otherwiſe vnderſtood then they ment: ſo the ſeruantes of God being tempted with concupiſcence of glutonie (ſignified by *Naas*) muſt deceiue their carnal appetite, by promiſing to ſatisfie the deſire of the fleſh, but in deede kepe ſuch temperance, as they may kil the cõcupiſcence, and not be killed by it. *S. Greg. li. 5. c. 1. in 1. Reg. 11.*

CHAP. XII.

Samuel being iuſtified by the people for his good behauiour, 6. chargeth them with ingratitude towardes God, 14. admoniſhing them, and ſhewing by a ſigne, that they offended in demanding a king. 20. Exhorteth them now to ſerue God, promiſeth to pray for them, and forwarneth that they ſhal receiue as they deſerue.

1 AND Samuel ſayd to al Iſrael: Behold I haue heard your voice according to al thinges which you haue ſpoken
2 to me, and I haue appointed a king ouer you. † And now the king goeth before you: and I am waxen old and haue gray heares: moreouer my ſonnes are with you: therfore hauing conuerſed with you from my youth vntil this day, loe I
3 am readie. † Speake of me before our Lord, and before his Chriſt, whether I haue taken any mans oxe, or aſſe: If I haue calumniated any man, if I haue oppreſſed any man, if I haue taken gift of any mans hand: and I wil contemne
4 that ſame this day, and wil reſtore it to you. † And they ſaid thou haſt not calumniated vs, nor oppreſſed vs, nor
5 taken ought of any mans hand. † And he ſayd to them: Witnes is our Lord againſt you, and witnes is his :: Chriſt in this day, that you haue not found any thing in my hand. And

:: The annoynted king.

they ſaid: Witnes. † And Samuel ſaid to the people: Our Lord 6
who made Moyſes and Aaron, and brought our fathers out of
the Land of Ægypt is preſent. † Now therefore ſtand, that I 7
may contend in iudgement againſt you before our Lord, con-
cerning al the mercies of our Lord, which he hath done with
you, and with your fathers: † how Iacob entred into Ægypt, 8
and your fathers cried to our Lord: and our Lord ſent Moyſes
and Aaron, and brought your fathers out of Ægypt: and pla-
ced them in this place. † Who forgat our Lord their God, and 9
he deliuered them in the hand of Siſara maſter of the hoſte
of Haſor, and in the hand of the Philiſthijmes, and in the
hand of the king of Moab, and they fought againſt them.
† But afterward they cried to our Lord, and ſaid: We haue 10
ſinned, becauſe we haue forſaken our Lord, and haue ſerued
Baalim and Aſtaroth: now therefore deliuer vs from the hand
of our enemies, and we wil ſerue thee. † And our Lord ſent 11
Ierobaal, and * Badan, and Iepte, and Samuel, and deliuered
you from the hand of your enemies round about, and you
dwelt ſecurely. † But you ſeing that Naas, king of the chil- 12
dren of Ammon was come againſt you, you ſaid to me: :: Not
ſo, but a king shal reigne ouer vs: whereas our Lord your God
did reigne among you. † Now therfore your king is readie, 13
whom you haue choſen and deſired: behold our Lord hath
geuen you a king. † If you shal feare our Lord, and ſerue him, 14
and heare his voice, and not exaſperat the mouth of our Lord:
both you, and the king which reigneth ouer you, shal be fo-
lowers of our Lord your God. † but if you wil not heare the 15
voice of our Lord, but shal exaſperat his wordes, the hand of
our Lord shal be vpon you, and vpon your * fathers. † But 16
now alſo ſtand, and ſee this great thing which our Lord wil
doe in your ſight. † Is it not wheate harueſt to day? I wil 17
cal vpon our Lord, & he wil geue * noyſes and rayne: and you
shal know, and ſee that you haue done great euil to your
ſelues in the ſight of our Lord, deſiring a king ouer you. † And 18
Samuel cried to our Lord, and our Lord gaue noyſes and raine
in that day. † And al the people feared exceedingly our Lord 19
and :: Samuel. And al the people ſaid to Samuel: Pray for thy
ſeruantes to our Lord thy God, that we die not. for we haue
added euil to al our ſinnes, that we deſired vnto vs a king.
† And Samuel ſayd to the people: Feare not, you haue done 20
al this euil: but yet depart not from the :: backe of our Lord,
but

:: They ment that they would not be ruled and protected as hitherto they had bene, by Dukes & Iudges ordained and ſent immediatly by God, but would haue a king to reigne ouer them: imagening that ſo they ſhould be better protected, and defended from forraine enemies wherin they preferred their owne conceite and iudgement before Gods diſpoſition. and therfore this ſinne is often here inculcated, and much reprehended. *S. Greg. li. 5. c. 2. in 1. Reg. 12.*

:: They feared God ſo much the more, becauſe they feared alſo his ſeruant.

:: For ſinners to come be-

21 but ſerue our Lord in al your hart. † And decline not after
vaine thinges, which shal not profite you, nor deliuer you,
22 becauſe they are vaine. † And our Lord wil not forſake his
people for his great name: becauſe our Lord hath ſworne
23 to make you a people to him ſelf. † And farre from me be
this ſinne in our Lord, that I ſhould ceaſe to pray for you,
24 and I wil teach you the good and right way. † Therefore
feare our Lord, and ſerue him in truth and from your whole
hart. for you haue ſeene the great workes which he hath done
25 among you. † But if you shal perſeuer in malice: both you
and your king shal perish together.

fore Gods face were preſumption, not to come to his back, or to depart from thence, were deſperation. So Marie Magdalen with feare and hope approched & taried at Chriſts back: *Luc. 7. S. Greg. loco citato.*

CHAP. XIII.

Saul and Ionathas preuaile in battel againſt the Philiſthyms. 5. Who increaſing their forces, the Iſraelites for feare flee away and hid themſelues, 8. Samuel not coming to the campe, Saul preſumeth to offer ſacrifice, 11. for which Samuel reproueth him, and declareth that his kingdom shal be tranſlated to an other. 17. The Philiſthyms oppreſſe the Iſraelites. and deprive them of armour.

1 A CHILD of :: one yeare was Saul when he began to
2 reigne, and :: two yeares he reigned ouer Iſrael. † And
Saul choſe to him ſelfe three thouſand of Iſrael: and there
were with Saul two thouſand in Machmas, and in the mount
of Bethel: and a thouſand with Ionathas in Gabaa of Ben-
iamin, moreouer the reſt of the people he ſent backe euerie
3 man into their tabernacles. † And Ionathas ſtroke the gar-
riſon of the Philiſthijms, which was in Gabaa. Which when
the Philiſthijms had heard, Saul ſounded with the trumpet
4 in al the land, ſaying: Let the Hebrewes heare. † And al
Iſrael heard this maner of bruite: Saul hath ſtriken the garri-
ſon of the Philiſthijms: and Iſrael tooke courage againſt the
Philiſthijms. The people therfore cried after Saul in Galgal.
5 † And the Philiſthims were gathered together to fight againſt
Iſrael, thirtie thouſand chariotes, and ſix thouſand horſemen,
and the reſt of the common people, as the ſand which is in the
ſea shore very much. And going vp they camped in Machmas
6 at the Eaſt of Bethauen. † Which when the men of Iſrael
had ſeene them ſelues put in a ſtreict (for the people was af-
flicted) they hid them ſelues in caues, and in ſecrete places,
7 in rockes alſo, and in dennes, and in ceſternes. † And the

:: Saul beginning to reigne was innocent and humble as a child of one yeare.
:: And in that ſtate reigned the firſt two yeares. *S. Greg. in hunc locum.*

Hebrewes paſſed Iordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, al the people was ſore afrayd, which folowed him. † And he expected ſeuen daies 8
according to the appointment of Samuel, and Samuel came not into Galgal, and the people ſlipt away from him. † Saul 9
therfore ſaid: Bring me the holocauſte, and the pacifiques. And he offered the holocauſte. † And when he had finiſhed 10
offering the holocauſte, behold Samuel came: and Saul went forth to mete him & ſalute him. † And Samuel ſpake to him: 11
What haſt thou done? Saul anſwered: Becauſe I ſawe that the people ſlipt from me, and thou waſt not come according to the dayes appointed, moreouer the Philiſthijms were gathered together into Machmas, † I ſaid: Now wil the Phili- 12
ſthijms come downe to me into Galgal, & I haue not pacified the face of our Lord. Compelled by neceſſitie, I offered the holocauſte. † And Samuel ſaid to Saul: Thou haſt :: done fo- 13
liſhly, neither haſt thou kept the commandementes of our Lord thy God, which he commanded thee. Which :: if thou hadſt not done, euen now had our Lord prepared thy kingdom ouer Iſrael for euer, † but thy kingdom shal no farder 14
ariſe. Our Lord hath ſought him a man according to his hart: and him hath our Lord commanded to be prince ouer his people, becauſe thou haſt not obſerued the thinges which our Lord commanded. † And Samuel aroſe and went vp from 15
Galgal into Gabaa of Beniamin. And numbered the people, which were found with him, as it were ſix hundred men. † And Saul and Ionathas his ſonne, and the people that 16
were found with them, was in Gabaa of Beniamin: moreouer the Philiſthijms had pitched in Machmas. † And there 17
iſſued forth to praye from the campe of the Philiſthians three companies. One compaine went on againſt the way of Ephra to the Land of Saul. † Moreouer an other went by the way 18
of Bethhoron, & the third had turned it ſelf to the way of the border, in the valley Seboim againſt the deſert. † Moreouer 19
there was not found an yron ſmith in al the Land of Iſrael. for the Philiſthijms had ſo prouided, leſt perhaps the Hebrewes should make ſword or ſpeare. † Al Iſrael therefore 20
went downe to the Philiſthijms, that euerie man might whette his plough culter, and ſpade, & axe, and take. † There- 21
fore the edges of the ſhares, and ſpades, & forkes with three teeth, and axes, were blunt, euen to the godeprick, which

:: He offended in offering ſacrifice being neither a prieſt, nor extraordinarily allowed to do that office, and for this and other faultes was depoſed.

:: Gods foreſight of ſinne, and perordination to puniſh it, taketh not away freewil, nor poſſibilitie of wel doing, nor of reward. *S. Aug. li. 3. c. 4. de lib. arbit.*

was

22 was to be mended. † And when the day was come to fight, there was not found ſword and ſpeare in the hand of al the people, that was with Saul and Ionathas, except Saul and Io-
23 nathas his ſonne. † And the ſtation of the Philiſtijms went forth, to paſſe vp into Machmas.

CHAP. XIIII.

Ionathas truſting in God, accompained with one man, his father not knowing, goeth into the Philiſthijms campe; killeth twentie men and troubleth their whole armie. 16. Saul vnderſtanding the ſame, approcheth with his armie, and they gette a great victorie. 24. But Saul hauing commanded vnder paine of death, that none ſhould eate til night, Ionathas for taſting a litle honie (though ignorant of the prohibition) is iudged to die. 45. But the people oppoſe themſelues, and deliuer him from death. 47. Saul proſpereth in his kingdom, with his familie.

1 AND it chanced on a certeine day that Ionathas the ſonne of Saul ſayd to the yong man that bare his armour: Come, & let vs paſſe to the gariſon of the Philiſthijms, which is beyond yonder place. But to his father he told not
2 this ſame thing. † Moreouer Saul abode in the vtmoſt part of Gabaa vnder the pomegranate tree, which was in Magron:
3 and the people with him was about ſix hundred men. † And Achias the ſonne of Achitob the brother of Ichabod the ſonne of Phinees, which was borne of Heli the prieſt of our Lord in Silo, bare the ephod But the people alſo was ignor-
4 ant whither Ionathas was gone. † And there were betwen the aſcentes, by the which Ionathas endeuoured to paſſe vnto the gariſon of the Philiſtijms, rockes ſtanding vp on both ſides, and as it were in maner of teeth ſtiepe broken rockes on either ſide, the name of one Boſes, and the name
5 of the other Sene: † one rocke ſtanding out toward the North ouer againſt Machmas, and the other to the South,
6 againſt Gabaa. † And Ionathas ſayd to the yong man that bare his armour: Come, let vs paſſe to the ſtation of theſe vncircumciſed, if haply our Lord wil make for vs: becauſe it is not hard for our Lord to ſaue either in manie, or in fewe.
7 † And his eſquier ſayd to him: Doe al thinges which pleaſe thy minde: goe whither thou deſireſt, and I wil be with thee
8 whereſoeuer thou wilt. † And Ionathas ſayd: Behold we
9 paſſe to theſe men. And when we ſhal appeare to them, † If they ſhal ſpeake to vs in this maner: Tarie til we come to

you: let vs ſtand in our place, and not goe vp to them. † But 10
if they ſhal ſay: Come vp to vs: let vs goe vp, becauſe our
:: Ominous ſpeaches are proued by this and ſome other examples to be ſometimes of God, though ſome times this kind of obſeruation is ſuperſticious. As before is noted. *Gen.* 24.
Lord hath deliuered them in our handes, :: this ſhal be a ſigne
vnto vs. † Both of them therefore appeared to the ſtation of 11
the Philiſthims: & the Philiſtijms ſayd: Behold the Hebrewes
come out of the caues, wherein they were hid. † And the 12
men of the garniſon ſpake to Ionathas and to his eſquier, and
ſayd: Come vp to vs, and we wil ſhew you a thing. And Iona-
thas ſayd to his eſquier: Let vs goe vp, folow me: for our Lord
hath deliuered them into the handes of Iſrael. † And Iona- 13
thas went vp on his handes & feete creeping, and his eſquier
after him. Therefore ſome fel before Ionathas, other ſome
his eſquier folowing ſlewe. † And the firſt ſlaughter, with 14
which Ionathas & his eſquier made, was as it were of twentie
men in the halfe part of an aker, which a yoke of oxen is
wont to plough in a day. † And there was made a miracle in 15
the campe, through the fieldes: yea and al the people of their
garriſon, which had gone to take prayes, was aſtonyed, and
the land was trubled: and it happened as a miracle from God.
† And the watchemen of Saul, which were in Gabaa, of 16
Beniamin looked, & loe a multitude ouerthrowen, & fleeing
hither and thither. † And Saul ſayd to the people, which was 17
with him: Enquire, and ſee who is gone from vs. And when
they had ſought, it was found that Ionathas was not preſent
and his eſquier. † And Saul ſayd to Achias: Bring the arke 18
of our Lord. (for the arke of God was there that day with
the children of Iſrael.) † And when Saul ſpake to the prieſt, 19
there aroſe a great tumult in the campe of the Philiſtijmes:
and it grewe by litle and litle, and ſounded more cleerely.
:: Pray no more nor expect no longer. ſo they proceded to battel withou further warrant.
And Saul ſayd to the prieſt: :: Draw together thy hand. † Saul 20
therefore and al the people that was with him, ſhouted toge-
ther, and they came to the place of the fight: and behold
euerie mans ſword had beene turned to his neighbour, and
a ſlaughter exceding great. † But the Hebrewes alſo which 21
had bene with the Philiſtijms yeſterday and the day before,
and went vp with them in the campe, returned to be with
Iſrael, which were with Saul and Ionathas. † Al the Iſraeli- 22
tes alſo which had hid themſelues in mount Ephraim, hea-
ring that the Philiſtijms were fled, ioyned them ſelues with
their fellowes in battel. And there were with Saul as it were
ten thouſand men. † And our Lord in that day ſaued Iſrael. 23

and

24 and the fight reached as farre as Bethauen. † And the men of
Iſrael were ioyned among themſelues in that day: and Saul
adiured the people, ſaying: Curſed be the man, that ſhal eate
bread vntil euening, til I be reuenged of myne enemies. And
25 the whole people did eate no bread: † and al the common
people of the land came into a foreſt, wherein was honie
26 vpon the face of the field. † The people therefore entred
into the foreſt, and there appeared dropping honie, and no
man put his hand to his mouth. for the people feared the oath.
27 † But Ionathas had not heard when his father adiured the
people: and he put forth the tippe of the rod, which he had
in his hand, and dipped it into a honie combe: and he turned
28 his hand to his mouth, and his eies were illuminated. † And
one of the people anſwering, ſayd: Thy father hath bound
the people with an oath, ſaying: Curſed be the man that ſhal
29 eate bread this day. (and the people was faynt) † And Iona-
thas ſayd: :: My father hath trubled the land: your ſelues
haue ſeene that myn eies are illuminated, becauſe I haue ta-
30 ſted a litle of this honie: † how much more if the people had
eaten of the praye of their enemies, which they found? had
there not beene made a greater plague in the Philiſtijms?
31 † They ſtroke therefore in that day the Philiſtijms from
Machmas vnto Ailon. And the people was wearied exce-
32 dingly: † and being turned to the praye tooke ſheepe, and
oxen, and calues, & ſlew them on the ground: and the people
33 did eate :: with bloud. † And they told Saul ſaying that the
people had ſinned to our Lord, eating with bloud. Who ſayd:
You haue tranſgreſſed: Roule to me euen now a great ſtone.
34 † And Saul ſayd: Diſperſe your ſelues among the common
people, and tel them that euerie man bring me his oxe and
ramme, and kil ye them vpon this ſame, and eate, and you
ſhal not ſinne to our Lord eating with bloud. Al the people
therefore brought euerie man his oxe in his hand vntil night:
35 and ſlewe them there. † And Saul built an altar to our Lord;
and then firſt did he beginne to build an altar to our Lord.
36 † And Saul ſayd: Let vs fal vpon the Philiſtijms by night, and
let vs ſpoyle them til it waxe light in the morning, neither
let vs leaue a man of them. And the people ſayd: Doe al that
ſemeth good in thyne eies. And the prieſt ſayd: Let vs approch
37 hither to God. † And Saul conſulted our Lord: Shal I pur-
ſew the Philiſtijms? wilt thou deliuer them into the handes
of Iſrael?

::Ionathas was excuſed by ignorance, & by neceſſitie; and therfore was iuſtly deliuered by the people; and his father offended, in not excepting the caſe of neceſſitie, & through more eggre zele of reuēge, then he had warrant from, God, whoſe anſwer he would not expect v. 19.

:: Wherof followed alſo an other ſinne, that the people fainting for lacke of meate did eate fleſh with the blood, contrarie to the law.

of Iſrael? And :: he anſwered him not in that day. † And Saul 38
ſayd: Bring hither al the corners of the people: and know,
and ſee by whom this ſinne hath chanced to day. † Our Lord 39
the ſauiour of Iſrael liueth, that if it were done by Ionathas
my ſonne, he shal die without reuoking. Whereunto none of
the people gayneſayed him. † And he ſayd to al Iſrael: Be you 40
ſeperated into one ſide, and I with Ionathas my ſonne wil be
on the other ſide. And the people anſwered Saul: Doe what
ſemeth good in thyn eies. † And Saul ſayd to our Lord: Lord 41
God of Iſrael, geue a ſigne: and Ionathas was caught and
Saul, and the people went forth. † And Saul ſayd: Caſt ye lotte 42
betwen me, and Ionathas my ſonne. And :: Ionathas was ta-
ken. † And Saul ſayd to Ionathas: Tel me what thou haſt 43
done. And Ionathas told him, and ſayd: Taſting I taſted in
the tippe of the rod, which was in myn hand a litle honie, and
behold I die. † And Saul ſayd: Theſe thinges doe God 44
to me, and theſe thinges adde he, that dying thou shalt die Io-
nathas. † And the people ſaid to Saul: Shal Ionathas then 45
die, which hath made this great ſaluation in Iſrael? this is vn-
lawful: our Lord liueth, if there shal fal a heare from his head
vpon the ground, becauſe with God hath he wrought to day.
The people therefore deliuered Ionathas, that he should not
die. † And Saul retyred, neither did he purſew the Philiſtjims: 46
moreouer the Philiſtijms departed into their places. † And 47
Saul, his kingdom being eſtabliſhed ouer Iſrael, fought round
about againſt al his enemies, againſt Moab, and the children
of Ammon, and Edom, and the kinges of Soba, and the Phi-
liſtians: and whither ſoeuer he turned him ſelf, he ouercame.
† And gathering together an armie, he ſtroke Amalec, and 48
deliuered Iſrael from the hand of the ſpoylers thereof. † And 49
the ſonnes of Saul, were Ionathas and Ieſui, and Melchiſua:
and the names of his two daughters, the name of the firſt
borne Merob, and the name of the yonger Michol. † And 50
the name of Sauls wife, Achinoam the daughter of Achimaas:
and the name of the prince of his hoſt Abner, the ſonne of
Ner, the coſin german of Saul by the father. † Moreouer 51
Cis was the father of Saul, and Ner the father of Abner, the
ſonne of Abiel. † And there was mightie battel agaynſt the 52
Philiſthians al the dayes of Saul. For whomſoeuer Saul had
ſeene a valiant man, and fitte for battel, he ioyned him to
him ſelf.

:: Before, v. 19. Saul would not expect Gods anſwer: now therfore God wil not anſwer him.

:: Ionathas was found to haue tranſgreſſed the vnaduiſed cõmandment, but Saul him ſelf was in a greatter fault of raſh proceding, and vndiſcrete commanding.

CHAP.

CHAP. XV.

Saul is commanded vtterly to deſtroy the Amalecites. 8. but he taking Agag their king ſpareth his life, & chiefe of the praye. 10. For which diſobedience (20. though pretending that the beſt thinges were reſerued for ſacrifice) he is depoſed from his kingdom. 24 Then acknowledgeth his fault. 32. Samuel cutteth Agag in peeces 35. and mourneth for Saul.

1 AND Samuel ſaid to Saul: Our Lord ſent me to annointe
thee king ouer his people Iſrael; now therefore heare
2 the voice of our Lord: † Thus ſayth the Lord of hoſtes: I
haue recounted whatſoeuer Amalec hath done to Iſrael: how
he reſiſted them in the way when they came vp out of Ægypt.
3 † Now therefore goe, and :: ſtrike Amalec, and :: deſtroy
al that he hath: ſpare him not, and couet not ought of his
thinges: but kil from man vnto woman, both childe & ſuck-
4 ling, oxe and ſheepe, camel and aſſe. † Saul therefore com-
manded the people, and numbered them as it were lambes:
two hundred thouſand footemen, & ten thouſand of the men
5 of Iuda. † And when Saul was come vnto the citie of Ama-
6 lec, he laid ambuſhementes in the torrent. † And Saul ſaid to
the Cineite: Goe ye, retyre and depart from Amalec: leſt per-
haps I wrappe thee in with him. for thou haſt done mercie
with al the children of Iſrael, when they deſcended out of
Ægypt. And the Cineite departed out of the middes of Amalec.
7 † And Saul ſtroke Amalec from Heuila, vntil thou come to
8 Sur, which is ouer againſt Ægypt. † And he apprehended
Agag the king of Amalec aliue: but al the comon people he
9 ſlewe in the edge of the ſword. † And Saul and the people
ſpared Agag, and the beſt flockes of ſheepe and heardes, and
the garmentes and rammes, and al thinges, that were fayre,
neither would they deſtroy them: but whatſoeuer was vile
10 and refuſe, that they deſtroyed. † And the word of our Lord
11 was made to Samuel, ſaying: † It repenteth me that I haue
made Saul king: becauſe he hath forſaken me, & hath not ful-
filled my wordes in worke. And Samuel was ſtrooken ſadde,
12 and cried to our Lord al the night. † And when Samuel had
riſen in the night, to goe to Saul in the morning, it was told
Samuel, that Saul was come into Carmelus, and had erected
to him ſelfe a triumphant arch, and returning was paſſed, and
gone into Galgal. Samuel therefore came to Saul, and Saul
offered an holocauſt to our Lord of the firſt of the prayes,

:: Amalec is ſtricken when the fleſh is chaſticed by abſtinence.
:: Deſtroyed when the mind is reſtrained from vaeleane cogitations. *S. Gregr li. 6. c. 1. in 1. Reg. 15.*

which he had brought from Amalec. † And when Samuel 13
was come to Saul, Saul ſayd to him: Bleſſed be thou to our
Lord, I haue fulfilled the word of our Lord. † And Samuel 14
ſayd: And what is this voice of flockes, which ſoundeth in
myne eares, and of heardes, which I heare? † And Saul ſaid: 15
They haue brought them from Amalec: for the people hath
ſpared the better ſheepe and heardes that they might be im-
molated to our Lord thy God, but the reſt we haue ſlaine.
† And Samuel ſaid to Saul: Suffer me, and I wil ſhew thee 16
what our Lord hath ſpoken to me this night. And he ſayd
to him: Speake. † And Samuel ſaid: When thou waſt a little 17
:: VVhen Saul was humble he was exalted, now being proud he is reiected. one in thyne owne eyes, :: was thou not made chief in the
tribes of Iſrael? And our Lord annointed thee to be king
ouer Iſrael, † and our Lord ſent thee on the way, and ſayd: 18
Goe, and kil the ſinners of Amalec, and thou ſhalt fight
againſt them vntil the vtter deſtruction of them. † Why there- 19
fore haſt thou not heard the voice of our Lord: but art turned
to the praye, and haſt done euil in the eies of our Lord? † And 20
Saul ſaid to Samuel: Yea I haue heard the voice of our Lord,
and haue walked in the way by which our Lord ſent me, and
haue brought Agag the king of Amalec, and Amalec I haue
ſlaine. † But the people tooke of the praye ſheepe and oxen, 21
the principal of thoſe thinges which were ſlaine, to immo-
late to our Lord their God in Galgal. † And Samuel ſaid: 22
Why wil our Lord haue holocauſtes and victimes, and not
rather that the voice of our Lord be obeyed? For :: BETTER
:: By ordinarie ſacrifices, we geue our external goodes to God, by obedience we geue our ſelues. S. Greg. li. 6. c. 2. in 1. Reg. 15. is obedience then victimes: and to harken rather then to offer
the fatte of rammes. † Becauſe it is as it were the ſinne of 23
inchantment, to reſiſt: and as it were the wickednes of idola-
trie, to refuſe to obey. For as much therefore as thou haſt re-
iected the word of our Lord, our Lord hath reiected thee that
thou ſhalt not be king. † And Saul ſaid to Samuel: I haue 24
ſinned, becauſe I haue tranſgreſſed the ſaying of our Lord,
and thy wordes, fearing the people, and obeying their voice.
† But now beare I beſech thee my ſinne, and returne with 25
me, that I may adore our Lord. † And Samuel ſayd to Saul: 26
I wil not returne with thee, becauſe thou haſt reiected the
word of our Lord, and our Lord hath reiected thee that thou
ſhalt not be king ouer Iſrael, † And Samuel turned him ſelfe 27
to depart: but he caught the hemme of his cloke, which alſo
did rent. † And Samuel ſaid to him: Our Lord hath rent the 28

kingdom

kingdom of Iſrael from thee this day, and hath deliuered it
29 to thy neighbour better then thou. † Moreouer the Triumpher in Iſrael wil not ſpare, and he wil not be turned with
30 repentance: for neither is he a man that he may repent. † But he ſaid: I haue ſinned: howbeit now honour me before the ancientes of my people, and before Iſrael, and returne with
31 me, that I may adore our Lord thy God. † Samuel therefore
32 returning folowed Saul: and Saul adored our Lord. † And Samuel ſaid: Bring vnto me Agag the king of Amalec. And Agag was preſented to him very fatte, trembling. And Agag ſayd:
33 Doth bitter death thus ſeparat? † And Samuel ſaid: As thy ſword hath made wemen without children, ſo ſhal thy mother among wemen be without children. And Samuel hewed
34 him into peeces before our Lord in Galgal. † And Samuel departeth into Ramatha: but Saul aſcended vnto his houſe
35 into Gabaa. † And Samuel ſaw Saul no more vnto the day of his death: but yet Samuel lamented Saul becauſe it :: repented our Lord that he had appointed him king ouer Iſrael.

:: God is ſaid improperly to repent, when he altereth the thing, that he did before. *S. Amb. li. de Noe ca. 4.*

CHAP. XVI.

Samuel by Gods commandment annointeth Dauid King. 14. Gods ſpirite parteth from Saul, and a wicked ſpirite vexeth him. 16. the vexation is mitigated by Dauids playing on a harpe

The third part. Dauids annointing, his vertues, and perſecution.

1 AND our Lord ſaid to Samuel: How long doeſt thou mourne Saul, whom I haue reiected that he rule not ouer Iſrael? fil thy horne with oile, and come, that I may ſend thee to Iſai the Bethlehemite: for I haue prouided me a king
2 among his ſonnes. † And Samuel ſaid: How ſhal I goe? for Saul wil heare of it, and wil kil me. And our Lord ſaid: A calfe of the heard ſhalt thou take in thy hand, and ſhalt ſay: I am come
3 to immolate vnto our Lord. † And thou ſhalt cal Iſai to the victime, and I wil ſhew thee what thou muſt doe, and thou
4 ſhalt annointe whomſoeuer I ſhal ſhew to thee. † Samuel therefore did as our Lord ſpake to him. And he came into Bethlehem, and the ancientes of the citie merueled, meeting
5 him, and they ſaid: Is thy entrance peaceable? † And he ſaid: Peaceable: I am come to immolate vnto our Lord, be ye ſanctified, and come with me that I may immolate. He therefore ſanctified Iſai and his ſonnes, and called them to the ſacrifice.
6 † And when they were entered in, he ſaw Eliab, and ſaid: Is
7 there before our Lord his Chriſt? † And our Lord ſaid to Samuel: Reſpect not his countenãce, nor the talnes of his ſtature:

becauſe I haue reiected him, neither doe I iudge according to the looke of man: for man ſeeth thoſe thinges which appeare, but our Lord " beholdeth the hart. † And Iſai called 8
Aminadab, and brought him before Samuel. Who ſaid: Neither this hath our Lord choſen. † And Iſai brought 9
Sammaa, of whom he ſayd: This alſo hath not our Lord choſen. † Iſai therefore brought his ſeauen ſonnes before 10
Samuel: and Samuel ſayd to Iſai: Our Lord hath not choſen of theſe. † And Samuel ſayd to Iſai: Are al thy ſonnes now 11
fully come? Who anſwered: Yet there is left a litle one, and he feedeth sheepe. And Samuel ſayd to Iſai: Send, and bring him: for neither wil we ſitte downe til he come hither. † He 12
ſent therefore, and brought him. And he was reade and beautiful to behold, and of a comelie face. And our Lord ſaid: Ariſe, and annoint him, for he it is. † Samuel therefore tooke 13
the horne of oile, and annointed him in the middes of his brethren: and the Spirit of our Lord from that day, and ſo forward was directed vpon Dauid: and Samuel riſing went into Ramatha. † And the Spirit of our Lord departed from 14
Saul, and a wicked ſpirit vexed him, :: from our Lord. † And the ſeruantes of Saul ſaid to him: Behold an euil ſpirit 15
of God vexeth thee. † Let our lord command, and thy ſer- 16
uantes which are before thee, wil ſeeke a man skilful to :: play on the harpe, that when the euil ſpirit of our Lord ſhal take thee, he may play with his hand, and thou beare it more it more eaſily. † And Saul ſayd to his ſeruantes: Prouid me 17
therefore ſome man that playeth wel, and bring him to me. † And one of the ſeruantes anſwering, ſayd: Behold I haue 18
ſeene the ſonne of Iſai the Bethlehemite skilful to play, and very valiant in ſtrength, and a warlike man, and wiſe in his wordes, and a beautiful man: and our Lord is with him. † Saul 19
therfore ſent meſſengers to Iſai, ſaying: Send vnto me Dauid thy ſonne, which is in the paſtures. † Iſai therefore tooke 20
an aſſe loaden with loaues, and a flagon of wine, and one kidde of the goates, and ſent it by the hand of Dauid his ſonne to Saul. † And Dauid came to Saul, and ſtoode before him: 21
but he loued him exceedingly, & was made his eſquier. † And 22
Saul ſent to Iſai, ſaying: Let Dauid ſtand in my ſight: for he hath found grace in myn eies. † Therefore whenſoeuer the 23
euil ſpirit of our Lord caught Saul, Dauid tooke his harpe, & ſtrooke with his hand, and Saul was refreshed, and waxed better. for the euil ſpirit departed from him.

:: By Gods permiſſion. *S. Aug. li. 2. q. 1. ad Simplician S. Beda. qq. in 1. Reg. c. 5.*

:: Naturally (as theſe men truly iudged) muſique helpeth ſome il diſpoſition of humores, and draweth alſo the mind from ſo vehement apprehenſion of afflictions: but here it ſeemeth more probable, that God ſupernaturally reliued Saul by Dauids playing on the harpe, together with his ſincere deuotion, for more manifeſt condemnation of the one, and iuſtification of the other. *Gloſ. ordin. S. Greg.*

ANNOTATIONS.
CHAP. XVI.

7. *Beholdeth the hart.*] It is proper to God to ſee the ſecrete cogitations of mens hartes, of himſelfe and by his owne powre. And glorified Sainctes know our cogitations by ſeing God, in whom al things appeare, that perteine to their ſtate, and for the profite of others. *S. Aug. li. de cura pro mortuis, c. 15. S. Greg. li. 12 c. 13. Moral.* Propheres being yet mortal, by inſpiration do alſo ſee ſecrete cogitations. 1. *Reg.* 9. 3. *Reg.* 14. *&c.*

How Saintes and Prophetes know mens thoughtes.

CHAP. XVII.

Goliath a Philiſtian chalengeth anie one of Iſrael to combate. 12. *Dauid being ſent by his father to viſit his brethren.* 23. *and hearing al Iſrael ſo reprochfully prouoked, offereth to vndertake the chalenge:* 34. *ſhewing by former actes that he dare accept it.* 37. *And ſo by Gods ſpecial helpe wherein he truſteth,* 49. *ouerthroweth the chalenger with a ſtone of his ſling, and cutteth of his head with his owne ſword.* 51. *the Philiſtijms fleeing are ſlaine, and Dauid bringeth the mans head to Saul.*

1 AND the Philiſthijms gathering together their compa-
nies vnto battel, aſſembled into Socho of Iuda: and
camped betwen Socho & Azeca in the borders of Dommim.
2 † Moreouer Saul and the children of Iſrael being gathered
together came into the Valley of terebinth, and they put the
3 armie in aray to fight againſt the Philiſtijms. † And the Phi-
liſtijms ſtoode vpon the mountaine on this ſide, and Iſrael
ſtoode vpon the mountaine on the other ſide: and the valley
4 was betwen them. † And there came forth a man that was
a baſtard from the campe of the Philiſtians named :: Goliath,
5 of Geth, in height ſix cubites and a palme: † and a helmet
of braſſe vpon his head, and he was clothed with a cote of
mayle linked. moreouer the weight of his cote of mayle was
6 fiue thouſand ſicles of braſſe: † and he had braſſen bootes
on his thighes, and a target of braſſe couered his shoulders.
7 † And the ſhaft of his ſpeare was as it were a weauers beame.
and the verie yron of his ſpeare had ſix hundred ſicles of
8 yron: and his eſquier went before him. † And ſtanding he
cried againſt the bandes of Iſrael, and ſayd to them: Why
came you prepared to fight? Am not I a Philiſtian, and you
the ſeruantes of Saul? Chooſe out a man of you and let him
9 deſcend to fight hand to hand. † If he ſhal be able to fight

:: This bold and impudent chalenger ſignifieth the diuel, or anie arch heretike, that prouoketh the Church of God, but is ouercome by the humble of hart and confident in God, & ſlaine with his owne weapon.

with me, and ſtrike me, we wil be ſeruantes to you: but if
I ſhal preuaile, and ſhal beate him, you ſhal be ſeruantes, and
ſhal ſerue vs. † And the Philiſtian ſayd: I haue defyed the 10
bandes of Iſrael this day: Geue me a man, and let him fight
with me hand to hand. † And Saul and al the Iſraelites hea- 11
ring ſuch wordes of the Philiſtian were aſtonied, and feared
excedingly. † And there was Dauid the ſonne of a man that 12
was an Ephratheite, of whom there was mention before, of
Bethlehem Iuda, whoſe name was Iſai, who had eight ſonnes,
and he was in the dayes of Saul an old man, and aged among
men. † And his three elder ſonnes went after Saul into 13
battel: and the names of his three ſonnes, which went to
battel, were Eliab the firſt begotten, and the ſecond Abina-
dab, the third alſo Samma: † and Dauid was the yongeſt. 14
The three elder therefore hauing folowed Saul, † Dauid 15
went, and returned from Saul, to feede his fathers flocke in
Bethlehem. † But the Philiſtian came forth morning and 16
euening, and ſtoode fourtie dayes. † And Iſai ſayd to Dauid 17
his ſonne: Take for thy brethren an ephi of polent, and theſe
ten loaues, and runne into the campe to thy brethren, † and 18
theſe ten litle cheeſes thou ſhalt carie to the tribune: and
ſhalt viſite thy brethren, if they doe wel: and learne with
whom they are placed. † And Saul, and they, and al the 19
children of Iſrael fought in the Valley of terebinth againſt
the Philiſtijms. † Dauid therefore aroſe in the morning, and 20
commended the flocke to the keeper: and he went loaded as
Iſai had commanded him. And he came to the place Magala,
and to the hoſt, which iſſuing out to fight had made a shoute
in the battel. † For Iſrael had put them ſelues in aray, and the 21
Philiſtijms on the contrarie ſide were prepared. † Dauid 22
therefore leauing the veſſels which he had brought, vnder the
hand of him, that was keeper at the bagage, ranne to the place
of the battel and asked if al thinges went wel with his bre-
thren. † And when he yet ſpake to them, that man the ba- 23
ſtard appeared coming vp, named Goliath, the Philiſtian of
Geth, coming vp from the campe of the Philiſtians: and he
:: Chriſt ouer- ſpeaking theſe ſelf ſame wordes, Dauid heard them. † And 24
coming the al the Iſraelites when they had ſene the man, fled from his
diuel receiued face, fearing him excedingly. † And ſome one of Iſrael ſayd: 25
the Church to Haue you ſeene this man that came vp, to defye Iſrael he
his ſpouſe, s. came vp? The man therefore :: that ſhal ſtrike him, the King
Greg.

wil

wil geue him his daughter, and he wil make his fathers
26 houſe without tribute in Iſrael. † And Dauid ſpake to the men that ſtood with him, ſaying: What shal be geuen to the man that shal beate this Philiſtian, and shal take away the reproch from Iſrael? For who is this vncircumciſed Philiſtian, which hath vpbraided the armies of the liuing God?
27 † And the people reported vnto him the ſelf ſame worde, ſaying: Theſe thinges shal be geuen to the man, that shal
28 ſtrike him. † Which when Eliab his eldeſt brother had heard, when he ſpake with others, he was angrie againſt Dauid, and ſayd: Wherefore cameſt thou? and why haſt thou left thoſe few sheepe in the deſert? I know thy pride, and the wickednes of thy hart: that to ſee the battel thou art come downe.
29 † And Dauid ſayd: What haue I done? is there not cauſe to
30 ſpeake? † And he went a litle aſide from him to an other: and ſayd the ſelf ſame word. And the people anſwered him as
31 before. † And the wordes which Dauid ſpake were heard, and
32 told in the ſight of Saul. † To whom when he was brought, he ſpake vnto him: Let not any mans hart be diſcouraged in him: I thy ſeruant wil goe, and wil fight againſt the
33 Philiſtian. † And Saul ſayd to Dauid: Thou art not able to reſiſt this Philiſtian, nor to fight againſt him, becauſe thou
34 art a childe, but he is a man of warre from his youth. † And Dauid ſayd to Saul: Thy ſeruant did feede his fathers flock, and there came a lyon, * or a beare, and tooke a ramme out of
35 the middes of the flocke: † and I purſued them, and ſtroke them, and plucked them out of their mouth, and they aroſe vp againſt me, and I caught their chinne, and I ſtrangled and
36 ſlew them. † For :: both the lyon and the beare did I thy ſeruant kil: therefore this vncircumciſed Philiſtian alſo, shal be as it were one of them. Now wil I goe and take away the reproch of the people: for who is this vncircumciſed Philiſtian, which hath beene ſo hardie to curſe the hoſt of the li-
37 uing God? † And Dauid ſayd: Our Lord which hath deliuered me from the hand of the lion, and of the beare, he wil deliuer me from the hand of this Philiſtian. And Saul ſayd to
38 Dauid: Goe, and our Lord be with thee. † And Saul clothed Dauid with his rayments, and put an helmet of braſſe vpon
39 his head, and veſted him with a coate of maile. † Dauid therefore being girded with his ſword ouer his rayment, beganne to proue if he could goe armed: for he was not accuſtomed.

* for 1. Reg. 17.

:: He that hath ouercome the ſpirit of pride, and of carnalitie (ſignified by a lion, and a beare) is able alſo to ouercome the diuel.

And

And Dauid ſayd to Saul: I can not goe ſo, becauſe I am not
vſed, and he layd them of. † And he tooke his ſtaffe, which 40
he had alwaies in his handes: & he choſe him fiue moſt bright
ſtones out of the torrent, and caſt them into the shepherds
skrippe, which he had with him, and he tooke a ſling in his
hand, and went forth againſt the Philiſtian. † And the Phi- 41
liſtian went, going, and approching againſt Dauid, and his
eſquier before him. † And when the Philiſtian had ſeene, 42
and beheld Dauid, he deſpiſed him. And he was a yong man
redde, and beautiful to behold. † And the Philiſtian ſayd 43
to Dauid: Why am I a dogge, that thou comeſt to me with a
ſtaffe? And the Philiſtian curſed Dauid in his goddes. † and 44
ſayd to Dauid: Come to me, and I wil geue thy flesh to the
foules of the ayre and the beaſtes of the earth. † And Dauid 45
ſayd to the Philiſtian: Thou comeſt to me with a ſword, and
ſpeare, and sheeld, but I come to thee in the name of the
Lord of hoſts, the God of the bandes of Iſrael, whom thou
haſt defied † this day, and our Lord shal geue thee in my 46
hand, and I shal ſtrike thee, and take away thy head from
thee: and I shal geue the carcaſſes of the campe of the Phi-
liſtijms this day, to the fowles of the ayre, and to the beaſtes
of the earth: that al the earth may knowe that there is a God
in Iſrael. † And al this aſſemblie shal know, that not in ſword, 47
nor in ſpeare, doth our Lord ſaue, for it is his battel, and he
wil deliuer you into our handes. † When the Philiſtian there- 48
fore was riſen vp, and came and approched againſt Dauid,
Dauid made haſt, & ranne to the battel againſt the Philiſtian.
† And he put his hand into his skrippe, and tooke one ſtone, 49
and caſt it with the ſling, and fetching it about ſtroke the
:: Pride hauing Philiſtian in :: the forehead, and he fel on his face vpon the
impudencie of earth. † And Dauid preuailed agaynſt the Philiſtian with 50
the forhead, is ſling and ſtone, and he ſtroke, and ſlew the Philiſtian. And
ouerthrowne whereas Dauid had no ſword in his hand, † he ranne, and 51
by humilitie ſtood vpon the Philiſtian, and tooke his ſword, and drew it
of Chriſts out of the ſcabard, and ſlew him, and cut of his head. And
croſſe. whoſe the Philiſtijms ſeing, that the ſtrongeſt of them was dead, did
ſigne therfore flee. † And the men of Iſrael and Iuda riſing vp shouted, and 52
we carie in our purſued the Philiſtians til they came into a valley to the gates
forhead. *S. Aug. li. 50. homil. ho. 31.* of Accaron, and there fel wounded of the Philiſtijms in the
way of Saraim, as farre as Geth, & as farre as Accaron. † And 53
the children of Iſrael returning, after they had purſued the
Philiſtians,

54 Philistians, inuaded their campe. † And Dauid taking the
head of the Philistian brought it into Ierusalem: but his ar-
55 mour he layd in his tabernacle. † And at the same time that
Saul saw Dauid going forth against the Philistian, he sayd to
Abner the prince of the armie: :: Of what stocke is this yong
man descended, Abner? And Abner sayd: Thy soule liueth ô
56 king, if I know. † And the king sayd: Aske thou, whose sonne
57 this yong man is. † And when Dauid was returned, after the
Philisthian was slaine, Abner tooke him, and brought him in
before Saul, hauing the head of the Philistian in his hand.
58 † And Saul sayd to him: O yong man of what progenie art
thou? And Dauid sayd: I am the sonne of thy seruant Isai
the Bethlemite.

:: Saul knew not Dauid, being perhaps in a shepwards habite: though he had not long before serued & pleased him wel. ch. 16, v. 21.

CHAP. XVIII.

Dauid and Ionathas enter league of friendship. 6. Saul hearing Dauid praised aboue himself is offended, 10. and vexed with an euil spirit, attempteth twise to kil him: 17. promiseth to geue him his eldest daughter in mariage, but geueth her to an other, 20. and geueth him the yonger, thereby to ouerthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philistims. 27. Dauid bringeth him two hundred, and his fame encreaseth.

1 AND it came to passe, when he had finished to speake
vnto Saul, the soule of Ionathas was ioyned fast to the
2 soule of Dauid, & Ionathas loued him as his soule. † And Saul
tooke him in that day, and did not grant vnto him to returne
3 into his fathers house. † And Dauid and Ionathas entered a
4 league, for he loued him as his soule. † For Ionathas stripped
himself of the cote wherwith he was clothed, and gaue it to
Dauid, and the rest of his garments, vnto his sword, & bowe,
5 & vnto his belt. † Dauid also went forth to al thinges where-
tosoeuer Saul sent him, & he behaued himself wisely: and Saul
placed him ouer the men of warre, and he was accepted in the
eies of al the people, and specially in the eies of Saules seruan-
6 tes. † Moreouer :: when Dauid returned, after he stroke the
Philistian, the wemen came forth from al the tribes of Israel,
singing and dancing to Saul the King, in timbrels of ioy,
7 and in cornettes. † And the wemen sang, playing, and saying:
8 Saul stroke a thousand, and Dauid ten thousand. † And
Saul was :: exceding angrie, and this word was displeasant
in his eies: and he sayd: They haue geuen Dauid ten thousand,

:: This happened not immediatly after the victorie against Goliath but when Dauid had dwelt some time in Sauls house, and was very gratful to him and to al the court and people.

:: When the praises of

importe diminishing of an other, he that is proud, as Saul now was, is moued to enuie and malice, more and more as the vertues of the other and his praises do increase.

and to me they haue geuen a thousand: what remayneth for him but only the kingdom? † Therefore Saul did not looke 9
vpon Dauid with right eies from that day and afterward.
† And a day after, the euil spirit of God inuaded Saul, and he 10
prophecied in the middes of his house. And Dauid played
with his hand as euery day. And Saul held a speare, † and 11
threw it, thinking that he could naile Dauid to the wal, and
Dauid declined from his face the second time. † And Saul 12
feared Dauid because our Lord was with him, and was de-
parted from himself. † Saul therefore remoued him from 13
him, and made him a tribune ouer a thousand men, and he
went out and came in before al the people. † Also in al his 14
wayes, Dauid delt wisely, and our Lord was with him. † Saul 15
therefore saw that he was exceding wise, and he beganne to
beware of him. † But al Israel, and Iuda loued Dauid, for he 16
came in and went out before them. † And Saul sayd to 17
Dauid: Behold my elder daughter Merob, her wil I geue
thee to wife, only be thou a valyant man, and fight the battels
of our Lord. And Saul thought saying: Be not my hand vpon
him, but let the handes of the Philistians be vpon him. † And 18
Dauid sayd to Saul: What am I, or what is my life, or the
kindred of my father in Israel, that I should be made the
sonne in lawe of the king? † And it came to passe, at what 19
time, Merob the daughter of Saul should haue beene geuen
to Dauid, she was geuen to Hadriel the Molathite to wife.
† But Dauid loued Michol the other daughter of Saul. And 20
it was told Saul, and it pleased him. † And Saul sayd: I wil 21
geue her to him, that she may be a scandal vnto him, and that
the hand of the Philistians may be vpon him. And Saul sayd
to Dauid: In two thinges thou shalt be my sonne in lawe this
day. † And Saul commanded his seruantes: Speake to Dauid 22
secretly out of my presence, saying: Behold thou pleasest the
King, and al his seruantes loue thee. Now therefore be thou
the kinges sonne in lawe. † And the seruantes of Saul spake 23
al these wordes in the eares of Dauid. And Dauid sayd: Doth
it seme vnto you a smal matter to be the sonne in lawe of a
King? But I am a poore man, and of smal ability. † And the 24
seruantes of Saul reported, saying: These maner of wordes
hath Dauid spoken. † And Saul sayd: Speake thus to Dauid:
The king nedeth no dowrie, but only an hundred prepuces
of the Philistians, that reuenge may be made of the kinges
enemies.

enemies. Moreouer Saul thought to deliuer Dauid into the
26 handes of the Philiſtians. † And when his ſeruantes had reported to Dauid the wordes that Saul had ſayd, the word was liked in the eies of Dauid, to be made the kings ſonne in lawe.
27 † And after fewe days Dauid riſing vp, went with the men that were vnder him, and he ſtroke of the Philiſtijms two hundred men, and brought their prepuces, and numbered them to the King, that he might be his ſonne in law, Saul
28 therefore gaue him Michol his daughter to wife. † And Saul ſaw, and vnderſtood that our Lord was with Dauid. And
29 Michol the daughter of Saul loued him. † And Saul began more to feare Dauid: and Saul became enemie to Dauid al
30 daies. † And the princes of the Philiſtians went forth: and from the beginning of their going forth, Dauid behaued him ſelf more wiſely, then al the ſeruantes of Saul, and his name was made renowmed excedingly.

CHAP. XIX.

Saul intending to kil Dauid is pacified by Ionathas 9. Neuerthcles attempteth agayn to kil him, and miſſing his purpoſe, 11. ſendeth ſouldiars to take and bring him backe that he may be ſlaine, but Michol his wife helpeth him away, and excuſeth her ſelf to her father, as if she had done it for feare. 18. Dauid and Samuel flee into Naioth. 20. Againe Saul ſendeth ſouldiars after them three times, and they al doe prophecie. 22. then him ſelf purſueth Dauid, and alſo prophecieth.

1 AND Saul ſpake to Ionathas his ſonne, and to al his ſeruantes, that they ſhould kil Dauid. Moreouer Ionathas
2 the ſonne of Saul, loued Dauid excedingly. † And Ionathas told Dauid, ſaying: Saul my father ſeeketh to kil thee: wherefore looke to thy ſelf I beſech thee in the morning,
3 and thou ſhalt abide ſecretly, and ſhalt be hid. † But I going forth wil ſtand beſide my father, in the field whereſoeuer he ſhal be: and I wil ſpeake of thee to my father, and whatſoeuer
4 I ſhal ſee, I wil tel thee. † Ionathas therefore ſpake good wordes of Dauid to Saul his father: and ſayd to him: Sinne not, o King againſt thy ſeruant Dauid, becauſe he hath not ſinned toward thee, and his workes are very good for thee.
5 † And he put his life in his hand, and ſtroke the Philiſtian, and our Lord made great ſaluation to al Iſrael. Thou haſt ſeene & didſt reioice, why therefore ſinneſt thou in innocent
6 blood killing Dauid, who is without fault? † Which when

Saul had heard, being pacified with the voice of Ionathas, he
ſware: Our Lord liueth, he shal not be ſlaine. † Ionathas 7
therefore called Dauid and shewed him al theſe wordes, and
Ionathas brought in Dauid to Saul, and he was before him, as
he had bene yeſterday and the day before. † And there was 8
battel rayſed againe, and Dauid going forth, fought againſt
the Philiſtijms, and ſtroke them with a great ſlaughter, and
they fled from his face. † And the euil ſpirit of our Lord came 9
vpon Saul, and he ſate in his houſe, and held a ſpeare: more-
ouer Dauid played with his hand. † And Saul endeuoured to 10
naile Dauid to the wal with his ſpeare. And Dauid declined
from the face of Saul: and the ſpeare without making wound,
pearced the wal, and Dauid fled, and was ſaued that night.
† Saul therefore ſent of his guarde into Dauids houſe, that 11
they ſhould keepe him, & that he might be killed in the mor-
ning: Which when Michol his wife had told Dauid, ſaying:
Vnles thou ſaue thy ſelf this night, to morowe thou shalt die:
† she let him downe through a windowe. moreouer he went 12
and fled away, and was ſaued. † And Michol tooke a ſtatua, 13
and put it vpon the bed, and a hearie skinne of goates she layd
at the head thereof, and couered it with garmentes. † And 14
Saul ſent ſerieantes, that should take away Dauid by force,
and it was anſwered that he was ſicke. † And againe Saul 15
ſent meſſengers to ſee Dauid, ſaying: Bring him to me in the
bed, that he may be ſlaine. † And when the meſſengers were 16
come, there was found a ſtatua vpon the bed, and skinnes of
goates at the head thereof. † And Saul ſayd to Michol: Why 17
haſt thou mocked me, and let goe myn enemie that he might
flee? And Michol anſwered Saul: Becauſe he ſayd to me: Let
me goe, otherwiſe I wil kil thee. † But Dauid fleing was ſa- 18
ued, and came to Samuel in Ramatha, and told him al thinges
that Saul had done to him: and he & Samuel went & abode in
Naioth. † And it was told Saul by ſome ſaying: Behold Dauid 19
is in Naioth in Ramatha. † Saul therefore ſent ſeriantes to 20
take away Dauid: who when they had ſeene a troupe of pro-
pheres prophecying, & Samuel ſtanding ouer them, the ſpirit
of our Lord came alſo on them, and they alſo began to pro-
phecie. † Which when it was told Saul, he ſent other meſ- 21
ſengers: but they alſo did prophecie. And againe Saul ſent the
third meſſengers: who alſo prophecied And Saul being wrath
for anger, † went alſo him ſelfe into Ramatha, and came as 22
farre

a This ſtatua, or image can not importe an idol, as the ſame word *teraphim* doth. *Gen.* 31. for here no idolatrie at al was cõmitted, but a right office done by the wife towards her husband. The ſame word alſo ſignifieth religious thinges belonging to Gods ſeruice. *Oſee.* 3.

farre as the great ceſterne, which is in Socho, and asked, and ſaid: In what place are Samuel and Dauid? And it was told
23 him: Loe they are in Naioth in Ramatha. † And he went into Naioth in Ramatha, and the Spirit of our Lord came vpon him, and he walked going, and he :: prophecied til he
24 came into Naioth in Ramatha. † And he ſtripped himſelfe of his garments, and prophecied with the reſt before Samuel, and ſang naked al that day and night. Wherupon there went out alſo a prouerb: What is Saul alſo among the prophetes.

:: Saul and his meſſengers had not the gift of prophecie, as godlie prophetes had by an inherent habite, but tranſitorie, as Baalams aſſe had facultie to ſpeake, at one time, but did not afterward ſpeake anie more. *s. Aug. lib. 2. q. 1. ad Simplician.*

CHAP. XX.

Ionathas comforteth Dauid, 3. confirmeth their former league. 18. By an appointed ſigne (24. endeuoring firſt, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice againſt him. 41. They meete againe ſecretly, and ſorowfully part eche from other.

1 BVT Dauid alſo fled from Naioth, which is in Ramatha, and coming ſpake before Ionathas: What haue I done? what is myn iniquitie, and what ſinne of myn againſt thy
2 father, that he ſeeketh my life? † Who ſayd to him: God forbid, thou ſhalt not die: for neither wil my father doe any thing great or litle, vnles he firſt tel me: this word therefore only hath my father concealed from me? no this ſhal not be.
3 † And he ſware againe to Dauid. And Dauid ſayd: Thy father ſurely knoweth, that I haue found grace in thy ſight, and wil ſay: Let not Ionathas know this, leſt perhaps he be ſad. Yea more our Lord liueth, and thy ſoule liueth, by one
4 degree only (as I may ſo ſay) I and death are diuided. † And Ionathas ſaid to Dauid: Whatſoeuer thy ſoule shal ſay to me,
5 I wil doe for thee. † And Dauid ſayd to Ionathas: Behold the calendes are to morowe, & I after the maner am wont to ſitte beſide the king to eate: diſmiſſe me therefore that I may be
6 hid in the field vntil the euening of the third day. † If thy father looking inquire for me, thou ſhalt anſwer him: Dauid deſired me, that he might goe quickely into Bethlehem his citie: becauſe there be ſolemne victimes to al of his tribe.
7 † If he ſhal ſay, Wel: peace ſhal be to thy ſeruant, but if
8 he be angrie, know that his malice is complete. † Doe mercie therefore toward thy ſeruant: becauſe thou haſt cauſed me thy ſeruant to enter the league of our Lord with thee. but if there be any iniquitie in me, do thou kil me, and bring me not in to
9 thy father. † And Ionathas ſayd: Be this farre from thee, for

neither can it be, that I ſhould not tel thee, if I ſhal certainly
know that my fathers malice is complete againſt thee. † And 10
Dauid anſwered Ionathas: Who ſhal bring me word, if thy
father anſwer th ee perhaps any thing ſharpely of me? † And 11
Ionathas ſayd to Dauid: Come, let vs goe forth abroad into
the field, and when they were both gone forth into the field,
† Ionathas ſaid to Dauid: Lord God of Iſrael, if I ſhal ſearch 12
out my fathers meaning, to morowe or the day after, and
ſome good thing be vpon Dauid, and I ſend not immediatly
vnto thee, and make thee know thereof, † theſe thinges doe 13
our Lord to Ionathas, and theſe thinges adde he. But if my
fathers malice ſhal perſeuer againſt thee, I wil reuele thyn
eare, and wil diſmiſſe thee, that thou mayſt goe in peace, and
our Lord be with thee, as he hath beene with my father.
† And if I liue, thou ſhalt doe me the mercie of our Lord, but 14
if I die, † thou ſhalt not take away thy mercie from my 15
houſe for euer, when our Lord ſhal haue rooted out the ene-
mies of Dauid, euerie one out of the land, take he away Io-
nathas from his houſe, and our Lord require it of the handes
of Dauides enemies. † Ionathas therefore made a league with 16
the houſe of Dauid: and our Lord required it of the handes
of Dauids enemies. † And Ionathas added to ſweare vnto 17
Dauid, becauſe he loued him, for as his owne ſoule, ſo he
loued him. † And Ionathas ſayd to him: To morowe are the 18
calendes, and thou ſhalt be asked for: † for thy ſitting wil be 19
inquired of til afrer to morowe. Thou ſhalt therefore goe
downe in haſt, and ſhalt come to the place, where thou muſt
be hid in the day, when it is lawful to work, and thou ſhalt
ſit beſide the ſtone, which is named Ezel. † And I wil ſhoote 20
three arrowes nere it, and wil ſhoote as it were excerſiſing
my ſelf at a marke. † I wil ſend alſo a boy ſaying to him: Goe, 21
and fetch me the arrowes. † If I ſhal ſay to the boy: Loe the 22
arrowes are on this ſide thee, take them vp: come thou to
me, becauſe there is peace to thee, and there is no euil, our
Lord liueth. But if I ſhal ſpeake thus to the boy: Loe the ar-
rowes are beyond thee: Goe in peace, becauſe our Lord hath
dimiſſed thee. † And concerning the word which I and thou 23
haue ſpoken, our Lord be betwen thee and me for euer.
† Dauid therefore was hidde in the fielde, and the calendes 24
came, and the king ſate downe to eate bread. † And when 25
the king was ſette vpon his chaire (according to the cuſtome)
which

which was beſide the wal, Ionathas aroſe, and Abner ſate
26 at the ſide of Saul, and Dauids place appeared voide. † And
Saul ſayd nothing that day, for he thought it had chanced
27 perhaps vnto him, that he was not cleane, nor purified. † And
when the ſecond day was come after the calendes, againe
Dauids place appeared emptie. And Saul ſaid to Ionathas his
ſonne: Why came not the ſonne of Iſai neither yeſterday,
28 nor to day to eate? † Ionathas anſwered Saul: He deſired
29 me inſtantly, that he might goe into Bethlehem, † and he
ſaid: Let me goe, becauſe there is a ſolemne ſacrifice in the
citie, one of my brethren hath ſent for me: now therefore if I
haue found grace in thy ſight, I wil goe quickly, and ſee my
30 brethren. For this cauſe he came not to the kings table. † But
Saul being wrath againſt Ionathas, ſaid to him: Thou ſonne
of a woman which of her owne accord rauiſheth a man, am
I ignorant that thou loueſt the ſonne of Iſai vnto thyne owne
confuſion, and to the confuſion of thyne ignominious mo-
31 ther? † For al the dayes, that the ſonne of Iſai ſhal liue vpon
the earth, thou ſhalt not be eſtabliſhed, nor thy kingdom.
Therefore now preſently ſend, and bring him to me: becauſe
32 he is the ſonne of death. † And Ionathas anſwering Saul his
33 father, ſaid: Why ſhal he dye? what hath he done? † And
Saul caught a ſpeare to ſtrike him. And Ionathas vnderſtood
that it was determined of his father, that he would kil Dauid.
34 † Ionathas therefore roſe from the table in anger of furie,
and did not eate bread the ſecond day of the calendes. For he
was ſtroken heauie vpon Dauid, becauſe his father had con-
35 founded him. † And when the morning appeared, Ionathas
came into the field according to the appointment with Dauid,
36 and a little boy with him. † and ſaid to his boy: Goe, and
fetch me the arrowes, which I shoote. And when the boy
37 had runne, he shotte an other arrowe beyond the boy. † The
boy therefore came to the place of the arrowe, which Iona-
thas had shotte: and Ionathas cried behind the back of the
boy, and ſaid: Loe the arrowe is there further beyond thee.
38 † And Ionathas cried againe behind the back of the boy,
ſaying: Make haſt ſpedely, ſtand not. And Ionathas his boy
gathered vp his arrowes, and brought them to his maſter:
39 † and he was altogether ignorant, what was done: for only
40 Ionathas and Dauid knew the matter. † Ionathas therefore
gaue his armoure to the boy, and ſaid to him: Goe, and cary
them

them into the citie. † And when the boy was gone, Dauid 41
roſe out of his place, which did bend to the South, and falling flat on the ground, adored thrise: and kiſſing one another, they wept together, but Dauid more. † Ionathas therefore ſaid to Dauid: Goe in peace: what ſoeuer we haue ſworne both of vs in the name of our Lord, ſaying: Our Lord be betwen me and thee, and betwen my ſeede and thy ſeede for euer. † And Dauid aroſe, and departed: but Ionathas alſo 43
entred into the Citie.

CHAP. XXI.

In caſe of neceſſitie Achimelech the prieſt giueth halowed bread to Dauid, 8. alſo the ſword which he had taken from Goliath 10. Then Dauid going to Achis king of Geth, is forced to faine himſelf madde.

AND Dauid came into Nobe to Achimelech the prieſt: & 1
Achimelech was aſtonyed, becauſe Dauid was come. And he ſaid to him: Why thou alone, and none is with thee? † And Dauid ſaid to Achimelech the prieſt: The king hath 2
commanded me a word and ſaid: Let no man know the thing, for which thou art ſent by me, and what maner precepts I haue geuen thee, for my ſeruantes alſo I haue appointed into ſuch and ſuch a place. † Now therfore if thou haue any 3
thing at hand, yea if but fiue loaues, geue me, or whatſoeuer thou ſhalt finde. † And the prieſt anſwered Dauid, ſaying: I 4
haue no :: lay breads at hand, but only holy bread, if the
:: Diſtinction of common & holie bread. Alſo an example of diſpenſation in caſe of neceſſitie.
ſeruants be cleane, eſpecially from wemen? † And Dauid an- 5
ſwered the prieſt, and ſaid to him: And truly, if the matter be concerning wemen, we haue refrained our ſelues from yeſterday and the day before, when we came forth, and the veſſels of the ſeruants were holie. Moreouer this way is polluted, but it alſo ſhal be ſanctified this day in the veſſels.
† The prieſt therefore gaue him halowed bread; for neither 6
was anie bread there, but only the loaues of propoſition, which had bene taken away from the face of our Lord, that hoate loaues might be ſette downe. † And there was there 7
a certaine man of the ſeruantes of Saul that day, within the tabernacle of our Lord: and his name was Doeg an Idumeite, the mightieſt of Saules paſtours. † And Dauid ſaid to Achi- 8
melech: Haſt thou here at hand a ſpeare, or a ſword? becauſe myn owne ſword, and myne owne weapons I tooke not with me. for the kings word haſtened forward. † And the prieſt 9
ſaid:

ſaid: Loe here the ſword of Goliath the Philiſtian, whom thou ſleweſt in the Valley of terebinth, is wrapped vp in a mantel behind the Ephod: if thou wilt take this, take it. for neither is here any other beſide that. And Dauid ſaid: There
10 is none other like to that, geue me it. † Dauid therefore aroſe, and fled that day from the face of Saul: and came to Achis
11 the king of Geth, † and the ſeruantes of Achis ſaid to him, when they had ſeene Dauid: Is not this Dauid the king of the land? Did they not ſing in dances to this man ſaying: Saul
12 ſtroke a thouſand, and Dauid ten thouſand? † But Dauid put theſe wordes in his hart, and feared excedingly at the face
13 of Achis the king of Geth. † And he :: changed his countenance before them, and ſlipt downe betwen their handes: and he ſtumbled at the doores of the gate, & his ſpittle ranne
14 downe vpon his beard. † And Achis ſaid to his ſeruantes: You haue ſeene the man madde: why haue you brought him
15 to me? † Doe we lack madde men, that you haue brought in this felowe, to play the madde man in my preſence? ſhal this man enter into my houſe?

:: Dauid moſt wiſely in ſuch diſtreſſe fatned himſelf to be a foole. By which the Holie Ghoſt myſtically ſignified that Chriſt ſhould do ſuch things not of feare but of diuine wiſdom, as he ſhould be coũted a foole. *Mar. 3. v. 21. Luc. 23. v. 11. 1. Cor. 1. v. 23. & Beda. Queſt. in 1. Reg. c. 14.*

CHAP. XXII.

Dauid with a great retinew goeth to the king of Moab 5. but by aduiſe of Gad the prophet, returneth into Iuda. 6. Saul lamenting that many conſpire againſt him. 9. Doeg accuſeth Achimelech, 14. Who iuſtifieth both Dauid and himſelf. 16. He and al the Prieſtes with much people in Nobe are ſlaine by Sauls commandment, 20. onlie Abiathar eſcaping fleeth to Dauid.

1 DAVID therefore went from thence, and fled to the caue of Odellam. Which when his brethren had heard, and a
2 his fathers houſe, they went downe to him thither. † And there were gathered vnto him, al that were in diſtreſſe, and oppreſſed with debt, and of a penſiue hart, and he was made their prince, and there were with him about foure hundred
3 men. † And Dauid departed from thence into Maſpha, which is Moab: and he ſaid to the king of Moab: Let my father and my mother tary with you, I beſech thee, til I know what
4 God wil doe to me. † And he left them before the face of the king of Moab, and they abode with him al the dayes, that
5 Dauid was in garriſon. † And Gad the prophet ſaid to Dauid: Tary not in garriſon, depart, and goe into the Land of Iuda. And Dauid departed, and came into the foreſt of Haret.

† And Saul heard that Dauid had appeared, and the men that 6
were with him. And Saul when he abode in Gabaa, and was
in the wood, which is in Rama, holding a ſpeare in his hand,
and al his ſeruantes that ſtood about him, † he ſayd to his 7
ſeruantes that ſtoode about him: Heare me now ye children
of Iemini: wil the ſonne of Iſai geue to al you fieldes, and vi-
neyardes, and make al you tribunes, & centurions: † becauſe 8
you haue al conſpired againſt me, and there is none that tel-
leth me, eſpecially where my ſonne alſo hath entred league
with the ſonne of Iſai? There is none of you, that pitieth my
caſe, neither is there that telleth me: for that my ſonne hath
raiſed vp my ſeruant againſt me, lying in waite for me vntil
this day. † And Doeg the Idumeite which ſtood by, and was 9
the chief among the ſeruantes of Saul, anſwering, I ſawe,
quoth he, the ſonne of Iſai, in Nobe with Achimelech the
ſonne of Achitob the prieſt. † Who conſulted our Lord for 10
him, and gaue him victuals, yea and the ſword of Goliath the
Philiſtian he gaue to him. † The king therefore ſent to cal 11
for Achimelech the prieſt the ſonne of Achitob, and al his
fathers houſe, the prieſtes that were in Nobe, who came al to
the king. † And Saul ſaid to Achimelec: Heare thou ſonne 12
of Achitob. Who anſwered: I am readie, my Lord. † And 13
Saul ſaid to him: Why haue you conſpired againſt me, thou,
and the ſonne of Iſai, and haſt geuen him bread and a ſword,
and haſt conſulted our Lord for him, that he might riſe vp
againſt me, continuing a traitour vntil this day? † And Achi- 14
melech anſwering the king, ſaid: And who amongſt al thy
ſeruantes faithful as Dauid, and the kings ſonne in lawe, and
going fourth at thy commandmēt, and glorious in thy houſe?
† Did I beginne this day to conſult our Lord for him? farre 15
be this from me: let not the king ſuſpect ſuch a thing againſt
his ſeruant, in al the houſe of my father: for thy ſeruant knew
not any thing concerning this buſines, either litle or great.
† And the king ſaidy: Ding thou ſhalt dye Achimelec, thou, 16
and al thy fathers houſe. † And the king ſaid to the curtiers, 17
that ſtood about him: Turne your ſelues, and kil the prieſts
of our Lord, :: for their hand is with Dauid, knowing that
he was fled, and they told me not. And :: the kings ſeruantes
would not extend their handes vpon the prieſts of our Lord.
† And the king ſaid to Doeg: Turne thou, and runne vpon 18
the prieſts. And Doeg the Idumeite being turned, ranne vpon
the

::Saul vniuſtly condemning Dauid, condemned alſo al thoſe that iuſtified him.

::Seing ſo manifeſt iniuſtice and crueltie they obeyed God, rather then man.

the prieſts, and murdered in that day eightie fiue men reue-
19 ſted with an ephod of linnnen. † And Nobe the citie of the
prieſts, he ſtroke in the edge of the ſword, men and wemen,
and children, and ſucklinges, and oxe and aſſe, and ſhepe in
20 the edge of the ſword. † But one ſonne of Achimelech the
ſonne of Achitob, eſcaping, whoſe name was Abiathar, fled
21 to Dauid, † and told him that Saul had ſlaine the prieſtes
22 of our Lord. † And Dauid ſaid to Abiathar: I knew in that
day when Doeg the Idumeit was there, without doubt he
23 would tel Saul, I am giltie of al the ſoules of thy father.
† Abide with me, feare not: if any man ſhal ſeeke my life, he
ſhal ſeeke thy life alſo, and with me thou ſhal be preſerued.

CHAP. XXIII.

The citie of Ceila oppugned by the Philiſtijms is releeued by Dauid. 7. Who fearing to be there betrayed, 13. fleeth into the deſert of Ziph. 16. Ionathas repayreth ſecretly to him, and they confirme againe their former league. 19. The Ziphians promiſe to betray Dauid: 27. but Saul ſtaieth for a while to perſecute him, being forced to defend the land from the Philiſtians inuading it.

1 AND they told Dauid, ſaying: Behold the Philiſtijms
2 oppugne Ceila, and ſpoyle the barnes. † Dauid therefore conſulted our Lord, ſaying: Shal I goe, and ſtrike theſe Philiſtians? And our Lord ſayd to Dauid: Goe, and thou ſhalt
3 ſtrike the Philiſtians, and ſhalt ſaue Ceila. † And the men that were with Dauid, ſayd to him: Behold we reſting here in Iurie are afrayd, how much more if we ſhal goe into Ceila
4 againſt the bandes of the Philiſtians? † Againe therefore Dauid conſulted our Lord. Who anſwering ſayd to him: Ariſe, and goe into Ceila: for I wil deliuer the Philiſtians in thy
5 hand. † Dauid therefore, and his men, went into Ceila, and fought againſt the Philiſtians, and droue away their beaſtes, and ſtroke them with a great ſlaughter, and Dauid ſaued the
6 inhabitantes of Ceila. † Moreouer at that time, when Abiathar the ſonne of Achimelech fled to Dauid into Ceila, he
7 went downe hauing with him an ephod. † And it was told Saul that Dauid was come into Ceila: and Saul ſayd. Our Lord hath deliuered him into my handes, and he is ſhut vp being
8 entered the citie, wherein are gates and lockes. † And Saul commanded al the people, that they ſhould goe downe into
9 Ceila to fight, and beſeige Dauid, and his men. † Which when

Dauid vnderſtood, that Saul ſecretly prepared euil againſt
him, he ſayd to Abiathar the prieſt: ⁂ Applie the Ephod.
† And Dauid ſayd: Lord God of Iſrael, thy ſeruant hath heard 10
a bruite, that Saul determineth to come into Ceila, to deſtroy
the citie for me: † Wil the men of Ceila deliuer me into his 11
handes? and wil Saul come downe, as thy ſeruant hath heard?
Lord God of Iſrael tel thy ſeruant. And our Lord ſayd: He
wil come downe. † And Dauid ſaid: Wil the men of Ceila 12
deliuer me, and the men that are with me, into the handes of
Saul? And our Lord ſayd: ⁂ They wil deliuer thee. † Dauid 13
therefore aroſe and his men about ſix hundred, and going out
of Ceila, wandered hither and thither vncertaine: and it was
told Saul that Dauid was fled from Ceila, and was ſaued: for
which cauſe he diſſembled to goe forth. † But Dauid abode 14
in the deſert in moſt ſtrong places, and he taried in the mount
of the deſert Ziph, in a ſhadowed hil. Saul notwithſtanding
ſought him alwayes: and our Lord deliuered him not into
his handes. † And Dauid ſaw that Saul was gone forth to 15
ſeeke his life. Moreouer Dauid was in the deſert Ziph, in a
wood. † And Ionathas the ſonne of Saul aroſe, and went to 16
Dauid into the wood, and ſtrengthened his handes in God:
and ſayd to him: † Feare not: for neither ſhal the hand of 17
Saul my father finde thee, and thou ſhalt reigne ouer Iſrael,
and I ſhal be ſecond to thee, yea and my father knoweth this.
† Both therefore made a league before our Lord: and Dauid 18
abode in the wood: but Ionathas returned into his houſe.
† And the Zeipheites went vp vnto Saul in Gabaa, ſaying: 19
Loe doth not Dauid lye hid with vs in the moſt ſafe places of
the wood, in the Hil Hachila, which is on the right hand of
the deſert? † Now therefore, as thy ſoule hath deſired, come 20
downe: & it ſhal be our charge to deliuer him into the kinges
handes. † And Saul ſayd: Bleſſed be ye of our Lord, becauſe 21
you haue pitied my caſe. † Goe therefore I pray you, and pre- 22
pare diligently, and deale curiouſly, and conſider the place,
where his foote is, and who hath ſeene him there, for he thin-
keth of me, that I craftely lye in waite for him. † Conſider 23
and ſee al his lurking holes, wherein he is hid, and returne to
me with the certeintie of the thing, that I may goe with you.
Yea and if he ſhal ſtoppe vp himſelfe into the earth, I wil
ſearch him out among al the thouſandes of Iuda. † But they 24
riſing went into Ziph before Saul: and Dauid and his men
were in

t: By this it appeareth that Dauid conſulted God by the high prieſt. and the high prieſt for this purpoſe ioyned the prieſtlie ornament called *Ephod* to the *Rationale*, and ſo had reuelatiō from God. *Exo* 28. *Leuit*. 8.

:: Conditionally: If thou tarie here.

were in the deſert Maon, in the champaine country at the
25 right hand of Ieſimon. † Saul therefore and his companie went to ſeeke him: and it was told Dauid, and forthwith he went downe to the rocke, and abode in the deſert Maon, which when Saul had heard, he purſued Dauid in the deſert
26 Maon. † And Saul went at the ſide of the mountaine on the one part: and Dauid and his men were in the ſide of the mountaine on the other part: moreouer Dauid deſpayred that he could eſcape, from the face of Saul: Saul therefore and his men in maner of a ring, compaſſed Dauid and his
27 men, to take them. † And a meſſenger came to Saul, ſaying: Make haſt, and come, becauſe the Philiſtijms haue powred
28 in themſelues vpon the land. † Saul therefore returned leauing of to purſew Dauid, and he went to meete the Philiſtians. for this cauſe, they called that place, the Rocke diuiding.

CHAP. XXIIII.

Saul chancing to come into a caue, Dauid being hid with others in the ſame place, only cutteth the skirt of his cloke, 5. Which after ſhewing, Saul acknowledgeth his fault, and ceaſeth for a time to perſecute him.

1 DAVID therefore went vp from thence, and dwelt in
2 the ſafeſt places of Engaddi. † And when Saul was returned, after he purſued the Philiſtians, they told him, ſaying:
3 Behold, Dauid is in the deſert Engaddi. † Saul therefore taking vnto him three thouſand choſen men of al Iſrael, went forth to ſearch out Dauid, and his men, yea ouer the ſteepe broken rockes, which are acceſſible only to wilde goates.
4 † And he came to the ſhepcotes, which fel in his way as he went. and there was a caue, which Saul entred into, to doe his caſement: moreouer Dauid and his men lay hid in the
5 inner part of the caue. † And the ſeruantes of Dauid ſayd to him: Behold the day, whereof our Lord ſayd to thee: I wil deliuer thee thyne enemie, that thou mayeſt doe to him as it ſhal ſeeme good in thyne eies. Dauid therefore aroſe, and cut
6 of the hemme of Saules cloke ſoftly. † After this :: Dauids hart ſtroke him, for that he had cut of the hemme of Saules
7 cloke. † And he ſayd to his men: Our Lord be merciful vnto me, :: that I doe not this thing to my Maiſter the annointed of our Lord, that I ſhould lay my hand vpon him, becauſe
8 he is the annointed of our Lord. † And Dauid perſwaded

:: A tender cõſcience had ſcruple of a ſmal doubt which was no ſinne: a large cõſcience ſticketh at nothing.

:: Saul being annointed king by Gods

appointment, could not lawfully be ſlaine by his ſubiectes without like ordinance from God. For though Dauid was alſo already annointed, yet that was not to reigne preſently, but when Saul ſhould die, or otherwiſe be taken away.

his men with wordes, and permitted them not to riſe againſt Saul: moreouer Saul riſing out of the caue, went on his iourney begunne. † And Dauid roſe vp after him: and going out 9
of the caue, cried behind Sauls backe, ſaying: My Lord King. And Saul looked backe behind him: and Dauid bowing himſelfe flat toward the ground adored, † and ſayd to Saul: Why 10
doeſt thou heare the wordes of men that ſay: Dauid ſeeketh euil againſt thee? † Loe this day thyne eies haue ſeene, that 11
our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myn eie hath ſpared thee. For I ſayd: I wil not extend myn hand vpon my lord, becauſe he is the annointed of our Lord. † But rather ſee and knowe, o 12
my father, the hemme of thy cloke in my hand, that when I did cut of the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and ſee, that there is no euil in my hand, nor iniquitie, neither haue I ſinned againſt thee: but thou lyeſt in waite for my life, to take it away. † Our Lord 13
iudge betwen me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. † As alſo it is ſayd in the old 14
prouerbe: FROM THE IMPIOVS ſhal impietie procede: be not therefore my hand vpon thee: Whom doeſt thou perſecute O King of Iſrael? † Whom doeſt thou perſecute? thou perſecu- 15
teſt a dead dog, and a flea. † Our Lord be iudge, & iudge betwen me and thee, and he ſee, and iudge my cauſe, and deliuer 16
me out of thy hand. † And when Dauid had fully ended ſpeaking ſuch wordes to Saul, Saul ſayd: Is this thy voice my ſonne 17
Dauid? and Saul lifted vp his voice, and wept: † and ſayd to 18
Dauid: Thou art iuſter then I: for thou haſt donne me good turnes, and I haue rendred thee euil. † And thou haſt ſhewed 19
this day what good thinges thou haſt done to me: how our Lord deliuered me into thy hande and thou haſt not killed me. † For who when he hath found his enemie, wil let him 20
goe in a good way? But our Lord render thee this good turne, for that which thou haſt wrought toward me this day. † And 21
now becauſe I knowe that thou moſt certeinly ſhalt reigne, and haue the kingdome of Iſrael in thy hand: † ſweare to me 22
in our Lord, not to deſtroy my ſeede after me, nor to take away my name from the houſe of my father. † And Dauid 23
ſware to Saul. Saul therefore went into his houſe: and Dauid and his men went vp into ſafer places.

CHAP.

CHAP. XXV.

Samuel dieth and is mourned, 3. Dauid requesting, 10. and not obtaining victuals of Nabal, 13 threatneth to kil him. 14. But his wife Abigail prudently preuenteth the reuenge, 18. by sending victuals, 23. and geuing good wordes. 37. Al which when Nabal vnderstandeth, he fainteth, and after tenne dayes dieth. 39. Dauid marieth Abigail: 43. also Achinoam: 44. and his wife Michol is geuen to an other.

1 AND Samuel died, and al Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And Dauid rising went downe into the desert
2 of Pharan. † And there was a certaine man in the wildernes of Maon, and his possession in Carmel, and that man was exceding great: and he had three thousand sheepe, & a thousand goates: and it chanced that his flocke was shorne in
3 Carmel. † And the name of that man was Nabal: and the name of his wife Abigail. and that woman was very wise and beutiful: moreouer her husband hard, and very il, and
4 malicious: and he was of the kindred of Caleb. † When Dauid therefore heard in the desert, that Nabal sheared his
5 flocke, † he sent tenne yong men, and sayd to them: Goe vp into Carmel, and you shal come to Nabal, and shal salute him
6 in my name peaceably. † And you shal say: Peace be to my brethren, and to thee, and peace to thy house, and to al what-
7 soeuer thou hast be peace. † I haue heard, that thy shephards which were with vs in the desert did sheare we haue neuer molested them, neither hath ought beene wanting to them at any time of the flocke, al the time that they were with vs
8 in Carmel. † Aske thy seruantes, and they wil tel thee. Now therefore let thy seruantes finde grace in thyne eies: for we are come in a good day, whatsoeuer thy hand shal finde, geue
9 thy seruantes, and thy sonne Dauid. † And when Dauids seruantes were come, they spoke to Nabal al these wordes in
10 Dauids name: and so held their peace. † But Nabal answering the seruantes of Dauid, said: Who is Dauid? and what is the sonne of Isai? There are seruantes multiplied now a
11 daies which flee from their masters. † Shal I then take my breades, and my waters, and the flesh of my cattel, which I haue killed for my sheares, and geue to men whom I know
12 not whence they are? † Therefore the seruantes of Dauid returned by their way, and returning came and told him al the

wordes

wordes that he had ſaid. † Then ſayd Dauid to his ſeruantes: 13
Euery man gird him with his ſworde. And they were euery
one girded with their ſwordes. And Dauid alſo was girded
with his ſworde: and there folowed Dauid about foure hun-
dred men: moreouer two hundred remayned at the baggage.
† But to Abigail the wife of Nabal one of their ſeruantes told, 14
ſaying: Behold Dauid hath ſent meſſengers from the deſert,
to bleſſe our maiſter. & he diſdayned them: † theſe men were 15
good ynough to vs, and not trubleſome: neither did euer any
thing perish al the time, that we haue couuerſt with them in
the deſert: † they were in ſteed of a wal to vs both in the day 16
and in the night, al the dayes that we fed the flockes with
them. † Wherefore conſider, & thinke what thou haſt to doe, 17
:: Not a malicious mind, ſuch as Saul bore vniuſtly againſt Dauid; but puniſhmēt is decreed againſt Nabal, for not only denying a reaſonable requeſt, but alſo for ſo reproachful an anſwer.
for :: malice is accompliſhed againſt thy huſband, and againſt
thy houſe, and he is the ſonne of Belial, ſo that no man can
ſpeake to him. † Abigail therefore made haſt, and tooke 18
two hundred loaues, and two bottels of wine, and fiue mut-
tons ready dreſt, and fiue meaſures of polent, and a hundred
branches of rayſens, and two hundred maſes of drie figges,
and laid them vpon aſſes: † and ſaid to her ſeruantes: Goe 19
before me: loe, I wil folow you at your backe: but ſhe told
not her huſband Nabal. † When ſhe therefore had gotten 20
vpon an aſſe, and came downe to the foote of the mountaine,
Dauid and his men came downe meeting her, whom ſhe alſo
mette. † And Dauid ſaid: In vaine veryly haue I preſerued 21
al thinges that were this mans in the deſert, and there peri-
ſhed nothing of al that perteined to him: and he hath rendred
:: Euil wordes for curteous vſage herer o fore, and for late gentil intreating by meſſengers.
me :: euil for good. † Theſe thinges doe God to the ene- 22
mies of Dauid, and theſe thinges adde he, if I ſhal leaue of al
thinges that perteine to him vntil morning, any thing piſſing
againſt the wal. † And when Abigail had ſeene Dauid, ſhe 23
made haſt, and light from her aſſe, and fel downe before Da-
uid vpon her face, and adored vpon the earth, † and fel at 24
his feete, and ſayd: In me my lord be this iniquitie: let thy
handmayde ſpeake I beſech thee in thine eares: and heare the
wordes of thy ſeruant. † Let not my lord the king I pray 25
thee, ſet his hart vpon this naughtie man Nabal: becauſe
according to his name, he is a foole, and follie is with him:
but I thy handmaide ſawe not thy ſeruantes my lord, whom
thou didſt ſend. † Now therefore my lord, our Lord liueth, 26
and thy ſoule liueth, who hath ſtayed thee that thou ſhouldeſt

not

not come vnto blood, and hath ſaued thy hand to thee: and now be thine enemies as Nabal, and they that ſeeke euil to
27 my lord. † Wherefore receiue this benediction, which thy handmaide hath brought to thee my lord: and geue to thy
28 ſeruantes that folow thee my lord. † Take away the iniquitie of thy handmaide: for our Lord making wil make to my lord a faithful houſe, becauſe thou my lord doeſt fight the battels of our Lord: let not malice therefore be found
29 in thee al the dayes of thy life. † For if a man ſhal riſe, perſecuting thee, and ſeeking thy life, the life of my lord ſhal be kept, as in the :: bundel of the liuing, with our Lord thy God: Moreouer the life of thine enemies ſhal be whurled, and in
30 the violence, and whurle of a ſling. † When our Lord therefore ſhal doe to thee, my lord, al good thinges, which he hath ſpoken concerning thee, and ſhal conſtitute thee prince ouer
31 Iſrael, † this ſhal not be an occaſion of ſobbing to thee, and a ſcruple of hart to my lord, that thou haſt ſhed innocent blood, or thy ſelfe haſt reuenged thy ſelfe: and when our Lord hath beſtowed theſe benefites vpon my lord, thou ſhalt
32 remember thy handmaide. † And Dauid ſayd to Abigail: Bleſſed be our Lord the God of Iſrael, who hath ſent thee this
33 day to meete me, and bleſſed be thy ſpeach, † and bleſſed be thou, which haſt ſtayed me to day, that I might not goe to
34 blood, and reuenge me with myn owne hand. † Otherwiſe our Lord liueth the God of Iſrael, who hath ſtaied me, that I ſhould not doe thee any euil: vnles thou hadſt quickely come to meete me, there had not remained to Nabal vntil
35 morning light, any piſſing againſt a wal. † And Dauid tooke of her hand al thinges which ſhe had brought him, and ſaid to her: Goe peaceable into thy houſe, behold I haue heard
36 thy voice, and haue honoured thy face. † And Abigail came to Nabal: and behold he had a feaſt in his houſe, as it were the feaſt of a king, and Nabals hart was pleaſant: for he was drunke excedingly: and ſhe told him not a word little or great
37 vntil morning. † But early when Nabal had digeſted his wine, his wife told him theſe wordes, and his hart was dead
38 inwardly, and he became as a ſtone. † And when ten dayes
39 had paſſed, our Lord ſtroke Nabal, and he died. † Which when Dauid had heard that Nabal was dead, he ſayd: Bleſſed be our Lord, who hath iudged the cauſe of my reproch at the hand of Nabal, and hath kept his ſeruant from euil, and the

:: Things tyed in bundels are ſtronger and more ſecure, then ſingle and looſe.

malice of Nabal hath our Lord rendred vpon his head. Dauid therefore ſent, and ſpake to Abigail, that he might take her to himſelfe to wife. † And Dauids ſeruantes came to Abigail into Carmel, and ſpake to her, ſaing: Dauid hath ſent vs vnto thee, to take thee to his wife. † Who ariſing adored flat toward the earth, and ſayd: Loe let thy ſeruant be as an handmaide, to waſh the feete of the ſeruantes of my lord. † And Abigail aroſe, and made haſt, and gatte vpon an aſſe, and fiue wemen went with her waiting maides, and folowed the meſſengers of Dauid, and became his wife. † Yea and Achinoam alſo did Dauid take of Iezrahel: and both were his wiues. † But Saul gaue Michol his daughter Dauids wife to Phalti, the ſonne of Lais, who was of Gallim.

40 41 42 43 44

CHAP. XXVI.

The Ziphians bewraying the place, Saul beſiegeth Dauid. 5. who by night goeth where Saul and his men are a ſleepe, 9. hurteth him not: 12. but taketh from him his ſpeare and bottle of water: 14. sheweth what he hath done. 21. Saul againe confeſſeth his fault, and promiſeth peace.

AND there came Zepheites vnto Saul in Gabaa, ſaying: Behold Dauid is hid in the hil Hachila, which is ouer againſt the wildernes. † And Saul aroſe, and went downe into the deſert Ziph, and with him three thouſand men of the choſen of Iſrael, to ſeeke Dauid in the deſert Ziph. † And Saul camped in Gabaa Hachila, which was ouer againſt the wildernes in the way: and Dauid dwelt in the deſert. And ſeing that Saul was come after him into the deſet, † he ſent diſcouerers, and lerned that he was come thither moſt certainly. † And Dauid aroſe ſecretly, and came to the place where Saul was: and when he had ſeene the place, wherein Saul ſlept, and Abner the ſonne of Ner, the prince of his warre, and Saul ſleeping in the tent, and the reſt of the multitude round about him, † Dauid ſpake to Achimelech the Hetheit, and Abiſai the ſonne of Seruia the brother of Ioab, ſaying: Who wil goe downe with me to Saul into the campe? And Abiſai ſaid: I wil goe with thee. † Dauid therefore and Abiſai came to the people by night, and found Saul lying and ſleeping in the tent, and his ſpeare fixed in the ground at his head: and Abner, and the people ſleeping round about him. † And Abiſai ſaid to Dauid: God hath ſhut vp thine enemie this day into thy handes: now therefore I wil thruſt him.

1 2 3 4 5 6 7 8

him through with my ſpeare in the earth once, and twiſe ſhal
9 not neede. † And Dauid ſaid to Abiſai: Kil him not: for
::who ſhal extend his hand vpon the annointed of our Lord, &
10 ſhal be innocent? † And Dauid ſaid: Our Lord liueth, vn-
leſſe our Lord ſhal ſtrike him, or his day come to die, or deſ-
11 cendig into battel he perish: † Our Lord be merciful vnto me,
that I extend not my hand vpon the annointed of our Lord,
now therefore take the ſpeare, which is at his head, & cuppe
12 of water, and let vs goe. † Dauid therefore tooke the ſpeare,
and cuppe of water, which was at Saules head, and they went
away: and there was none that ſawe, or vnderſtood, or a-
waked, but al ſlept, becauſe the dead ſleepe :: of our Lord.
13 had fallen vpon them. † And when Dauid had paſſed ouer
againſt, and ſtood in the toppe of the mountaine farre of, and
14 a good ſpace betwen them, † Dauid cried to the people, and
to Abner the ſonne of Ner, ſaying: Wilt thou not anſwer
Abner? And Abner anſwering ſayd: Who art thou, that crieſt
15 and diſquieteſt the king? † And Dauid ſayd to Abner: Art not
thou a man? And who is like thee in Iſrael? why therefore haſt
thou not kept thy lord the king? for one of the multitude
16 hath entered in to kil the king thy lord. † This thing is not
good, which you haue done: Our Lord liueth, you are the
children of death, which haue not kept your lord, the an-
nointed of our Lord. Now therefore behold where the kinges
ſpeare is, & where the cup of water is, which was at his head.
17 † And Saul knew Dauids voice, and ſayd: Is this thy voice,
my ſonne Dauid? And Dauid ſayd: My voice, my lord king,
18 † and he ſaid: For what cauſe doth my lord perſecute his
ſeruant? What haue I done? or what euil is there in my hand?
19 † Now therefore heare, I pray, my lord King, the wordes of
thy ſeruant: If our Lord ſtirre thee vp againſt me, let there
be odoure of ſacrifice: but if the ſonnes of men, they are cur-
ſed in the ſight of our Lord, which haue caſt me out this day,
that I ſhould not dwel in the inheritance of our Lord, ſaying:
20 Goe, ſerue ſtrange goddes. † And now let not my blood be
ſhed vpon the earth before our Lord, for the king of Iſrael,
is come forth to ſeeke one flea, as the perdix is purſued in the
21 mountaines. † And Saul ſayd: I haue ſinned, returne my
ſonne Dauid, for I wil no more doe thee euil, for that my life
hath bene precious in thyne eies to day: for it appeareth that
I haue done foolishly, and haue bene ignorant of very many

:: Dauid is reſolute, and often repeteth, that it is not lawful for priuate ſubiectes to kil their prince, no although him ſelfe was annointed to ſuccede.

:: Gods prouidence ſent this extraordinary ſleepe and inſpired Dauid, to doe this fact, for more iuſtification of his innocancie.

thinges. † And Dauid answering, sayd: Behold the kings 22
speare, let one of the kings seruants passe, and take it. † And 23
our Lord wil reward euerie one according to his iustice, and
fidelitie: for our Lord hath deliuered thee this day into my
hand, & I would not extend my hand vpon the annointed of
our Lord. † And as thy life hath bene magnified to day in 24
myne eies, so be my life magnified in the eies of our Lord, and
deliuer he me from al distresse. † Saul therefore sayd to Dauid: 25
Blessed art thou my sonne Dauid: and truly doing thou shalt
doe, and preuayling thou shalt preuaile. And Dauid went into
his way, and Saul returned into his place.

CHAP. XXVII.

Dauid for more securitie goeth againe to Achis king of Geth, 5. obtaineth of him the citie of Siceleg, (6. by which meanes it becometh subiect to the kinges of Iuda) 8. and maketh prayes vpon the enemies of King Achis.

AND Dauid sayd in his hart: at length I shal fal one day 1
into the handes of Saul: is it not better that I flee, and
be saued in the Land of the Philistians, that Saul may despaire,
and cease to seeke me in al the coastes of Israel? I wil flee
therefore his handes. † And Dauid arose, and went himselfe, 2
and the six hundred men with him, to Achis the sonne of
Maoch, the King of Geth. † And Dauid dwelt with Achis 3
in Geth, he and his men; euerie man & his house, and his two
wiues, Achinoam the Iezrahelite, and Abigail the wife of
Nabal of Carmel. † And it was told Saul that Dauid was fled 4
into Geth, and he added no more to seeke him. † And Dauid 5
sayd to Achis: If I haue grace in thy sight, let there a place
be geuen me in one of thy cities of this countrie, that I may
dwel there: for why abideth thy seruant in the citie of the
king with thee? † Achis therefore gaue him in that day Si- 6
celeg: for which cause Siceleg became the kinges of Iuda
vntil this day. † And the number of the daies, that Dauid 7
dwelt in the country of the Philistians, was foure monethes.
† And Dauid went vp, and his men, and draue prayes out of 8
Gessuri, and Gerzi, and from the Amalecites: for these vil-
lages were inhabited in the land in old time, as men goe to
Sur, as farre as the Land of Ægypt. † And Dauid stroke al the 9
land, neither left he anie man or woman: and taking the
sheepe & oxen, and asses, & camels, and garments, he returned
& came to Achis. † And Achis sayd to him: Whom hast thou 10

for

These countries were neither subiect to the Philistijms nor to the Israelites, and were also of

set vpon to day? Dauid answered: Against the south of Iuda, and against the south of Ieramiel, and against the south of
11 Ceni. † Dauid gaue life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speake against vs. These thinges did Dauid, and this was decreed of him al the daies that he dwelt in the countrie of the Phili-
12 stians. † Achis therefore did credite Dauid, saying: Manie euils hath he wrought against his people Israel: Therefore he shal be my seruant for euer.

those nations whom God had cõmanded to destroy, dwelling within the land of Chanaan. Deut. 25.

CHAP. XXVIII.

The Philistians fighting against Saul, Dauid promiseth fidelitie to Achis. 3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh a woman that hath a Pithon spirite, 12. Willeth her to raise vp Samuel. 15. Who appearing foretelleth him, that he, and his sonnes shal die the next day.

The fourth part. Of the ruine of Saul, and exaltation of Dauid.

1 AND it came to passe that in those daies the Philistijms gathered together their companies, that they might be prepared to battel against Israel: and Achis sayd to Dauid: Knowing know thou now, that thou shalt goe forth with
2 me in the campe, thou, and thy men. † And Dauid sayd to Achis: Now thou shalt know what thy seruant wil doe. And Achis sayd to Dauid: And I wil appoint thee keper of
3 my head al daies. † And Samuel was dead, and al Israel mourned for him, and buried him in Ramatha his citie. And Saul
4 tooke al the magicians and soothsayers out of the land. † And the Philistijms were gathered together, and came and camped in Sunam: and Saul also gathered together al Israel, and came
5 into Gelboe. † And Saul saw the campe of the Philistijms,
6 and feared, and his hart was afrayd exceedingly. † And he consulted our Lord; and he answered him not, neither by
7 dreames, nor by prieſtes, nor by prophetes. † And Saul sayd to his seruantes: Seeke me a woman that hath a pithonical spirite, and I wil goe to her, and wil aske by her. And his seruantes sayd to him: There is a woman that hath a pithonical
8 spirite in Endor. † He therefore changed his habite and was clothed with other garmentes, and he went himselfe, and two men with him, and they came to the woman in the night, and sayd to her: Deuine vnto me in the pythonical spirite,
9 and raise me vp whom I shal tel thee. † And the woman sayd to him: Loe, thou knowest what great thinges Saul hath done,

and how he hath rayſed the magicians and ſothſayers out of
the land: why therefore doeſt thou lye in waite for my life,
that I may be ſlaine? † And Saul ſware vnto her in our Lord, 10
ſaying: Our Lord liueth, there shal no euil happen vnto thee
for this thing. † And the woman ſayd to him: Whom ſhal I 11
rayſe vp to thee? Who ſayd: Raiſe me vp Samuel. † And 12
when the woman had ſeene Samuel, ſhe cried out with a loud
voice, and ſayd to Saul: Why haſt thou deceiued me? for thou
art Saul. † And the King ſayd to her: Feare not: what ſaweſt 13
:: Not manie but one excellent perſon, an old man come lie in apparel. thou? And the woman ſayd to Saul: I ſaw :: Goddes coming
out of the earth. † And he ſayd to her: What maner of forme 14
hath he? who ſayd: An old man is come vp, and he is clothed
with a mantel. And " Saul * vnderſtood that it was Samuel, * in
and he bowed himſelfe vpon his face on the earth, and :: ado- wogn
:: Saul adored not Samuel with diuine honour, but with dulia, reuerencedue to a bleſſed ſoule. red. † And Samuel ſayd to Saul: why haſt thou diſquieted 15 kne
me, that I ſhould be raiſed vp? And Saul ſayd, I am in great
diſtreſſe: for the Philiſtijms fight againſt me, and God is de-
parted from me, and would not heare me, neither in the hand
of prophetes, nor by dreames: therefore I haue called thee,
that thou ſhouldeſt ſhew me, what I ſhal doe. † And Samuel 16
ſayd: Why askeſt thou, whereas our Lord is departed from
thee, and is paſſed to thine aduerſarie? † For our Lord wil 17
doe to thee as he ſpake in my hand, and he wil cut thy king-
dome out of thy hand, & wil geue it to thy neighbour Dauid:
† becauſe thou haſt not obeyed the voice of our Lord, neither 18
didſt thou the wrath of his furie in Amalec. Therefore that
which thou ſuffereſt hath our Lord done to thee this day.
† And our Lord wil geue Iſrael alſo with thee into the handes 19
of the Philiſtijms: and to morow thou and thy ſonnes ſhal be
:: In ſtate of the dead in an other world, not in the ſame particular ſtate. :: with me: yea the campe alſo of Iſrael wil our Lord deliuer
into the handes of the Philiſthijms. † And forthwith Saul 20
fel ſtretched forth on the ground, for he feared much the
wordes of Samuel, and there was no ſtrength in him, becauſe
he had not eaten bread al that day. † That woman therefore 21
went vnto Saul (for he was very much trubled) and ſayd to
him: Behold thy handmaide hath obeied thy voice, and I haue
put my life in my hand: and I heard the wordes, which thou
ſpakeſt to me. † Now therefore heare thou alſo the voice of 22
thy handmaide, and I wil ſet before thee a morſel of bread,
that eating thou mayeſt recouer ſtrength, and be able to goe
on thy iourney. † Who refuſed, and ſayd: I wil not eate. But 23

his

his ſeruantes and the woman forced him, and at length hearing their voice, he aroſe from the ground, and ſate vpon the
24 bed. † And that woman had a paſture fed calfe in the houſe, and ſhe made haſt, and killed him: and taking meale kneded
25 it, and baked azimes, † and ſette before Saul, and before his ſeruantes, who when they had eaten roſe vp, and walked al that night.

ANNOTATIONS.
CHAP. XXVIII.

14. *Saul vnderſtood that it vvas Samuel.*] It is not defined nor certaine, whether the ſoule of Samuel appeared, or an euil ſpirit tooke his ſhape, and ſpake to Saul. S. Auguſtin (*li. 2. q. 3. ad Simplician*) propoſeth both the opinions as probable. VVhere firſt he ſheweth, that Samuels ſoule might appeare; either brought thither by the euil ſpirite, which is not ſo much to be merueled at, as that our Lord and Sauiour ſuffered him ſelf to be ſette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken priſoner, bound, whipped, and crucified, by the diuels miniſters: or els that the ſpirite of the holie prophet, was not raiſed by force of the inchantment, or anie powre of the diuel, but by Gods ſecrete ordinance vnknowen to the pythonical woman, and to Saul, and ſo appeared in the kings preſence, and ſtroke him with diuine ſentence. Againe he anſwereth, that there may be a more eaſie and readie ſenſe of this place, to wit, that Samuels ſpirite (or ſoule) was not in deede raiſed, but an imaginarie illuſion made by the diuels inchantment, which ſemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called thoſe perſons or thinges, which they repreſent. So when we behold pictures in a table, or on a wal, we ſay, this is Cicero, that is Saluſt, that Achilles, that is Rome. To this effect S. Auguſtin diſcourſeth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that ſoules of the dead appeare ſometimes to the liuing, he ſaieth expreſly, *Samuel the prophet being dead, foretold future thinges to King Saul yet liuing.* Though ſome be of opinion (ſaieth he) that Samuel himſelf appeared not, but ſome euil ſpirit tooke his ſimilitude.

S. Auguſtins opinion whether Samuels ſoule appeared, or no.

More probable that his verie ſoule appeared, not compelled by the euil ſpirite but obeying Gods ſecrete ordinance.

And this laſt iudgement of S. Auguſtin is much confirmed; firſt by the wordes of this text, literally and plainly affirming that Samuel appeared, and ſpake to Saul, and Saul to him. and that Saul *vnderſtood* (or *knevv*, not only thought, imagined, or ſuppoſed) *that it vvas Samuel.* Secondly, this apparition came ſooner, preuenting the inchantment, and in better order, then the pithonical woman expected, as appeareth by her anſwer, ſaying ſhe ſaw God (or an excellent perſon) aſcending in comelie maner and attyre: whereas euil ſpirites vſed to appeare (as the Rabbins teſtifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Author of Eccleſiaſticus (ch. 46.) amongſt the prayſes of Samuel the prophet, ſaieth, *he ſlept,* (or died) *and certified the King, and ſhevved to him, the end of his life.* VVhere it ſemeth clere, that the ſame perſon that died, denounced Gods will and ſentence to Saul. Moreouer

First proofe.

2

3

if

if it had bene an illusion of an euil spirite, it would hardly seme anie praise at al. Fourthly, the diuel could not naturally foretel that Saul and his sonnes, 4
with manie of the people should be slaine the next day, and Dauid reigne after him: neither is it probable, that God reueiled such secretes to euil spirites, wherby men might take more occasion to folow nicromancie. Fiftly, 5
most Fathers and Doctors are of the same iudgement. S. Iustinus Martyr. *to.a.* *Dialogo cum Triphone.* S. Basil. *Epist.* 80. *ad Eustathium.* S. Ambrose *li.* 1. *in Luc.* 1. *210.* S. Hierom. *in Isaia.* 7. Iosephus *li.* 6. *c.* 15. *Antiq.* and manie other old and late writers. The chiefest argument for the other opinion is the authoritie of Tertullian. *li. de anima.* Procopius and Eucherius vpon this place. and the vncertaine authors, *Quæstionum apud Iustinum. q.* 52. *lib. de mirabil. Sac. Script.* and *Quæst. vet. Testamenti, q.* 27. *apud Augustinum, tomo.* 3. *et.* 4. As for the Protestantes denying, that soules once parted from their bodies, can appeare to anie aliue, S. Augustin confuteth them, both by this example of Samuel, supposing the *loco* booke of Ecclesiasticus to be Canonical Scripture, and of Moyses being dead, *tato* and Elias yet liuing (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat.* 17.

Soules sometimes appeare after death.

CHAP. XXIX.

Dauid going with the Philistijms towards the warre, 4. the princes vrge and force the king to send him back.

THEREFORE al the companies of the Philistijms were gathered together into Aphec: and Israel also camped vpon the fountaine, which was in Iezrahel. † And the princes in dede of the Philistijms marched in hundreds and thousandes: but Dauid and his men were in the last companie with Achis. † And the princes of the Philistijms sayd to Achis: What meane these Hebrewes? And Achis sayd to the princes of the Philistijms: Doe you not knowe Dauid, which was the seruant of Saul the king of Israel, and is with me manie :: He speaketh by amplification to make his fact seme more reasonable: whereas the time of Dauids abode with him was but foure monethes. *ch.* 27. *v.* 7. daies, or :: yeares, and I haue not found any thing in him, since the day that he fled to me, vntil this day? † But the princes of the Philistijms were angrie against him, and sayd to him: Let this man returne, and abide in his place, wherein thou hast appointed him, and let him not goe downe with vs into battel, lest he become an aduersarie to vs, when we shal beginne to fight: for how can he otherwise pacifie his lord, but in our heades? † Is not this Dauid, to whom they sang in dances, saying: Saul hath strooke his thousandes, & Dauid his ten thousandes? † Achis therefore called Dauid, and sayd to him: The Lord liueth, thou art iust, and good in my sight: and thy going out, & thy coming in is with me in the campe: and I haue not found in thee anie euil, since the day that thou camest to me vntil this day: but thou pleasest not the nobles. 1 2 3 4 5 6

† Returne

7 † Returne therefore, and goe in peace, and offend not the
8 eies of the princes of the Philiſtijms. † And Dauid ſayd to Achis: For what haue I done, and what haſt thou found in me thy ſeruant, ſince the day that I haue beene in thy ſight, vntil this day, that I may not come, and fight againſt the enemies of
9 my lord the King? † And Achis anſwering ſpake to Dauid: I know that thou art good in my ſight, as an Angel of God: but the princes of the Philiſtijms haue ſayd: He ſhal not goe
10 vp with vs into battel. † Therefore ariſe in the morning, thou, and the ſeruantes of thy lord, which came with thee: and when you are riſen in the night, and it ſhal beginne to
11 waxe light, goe foreward. † Dauid therefore aroſe in the night, he and his men, that they might ſette foreward in the morning, and returne to the land of the Philiſtijms: and the Philiſtijms went vp into Iezrahel.

Chap. XXX.

Dauid returning to Siceleg, findeth it burned and ſpoiled, and himſelf in danger of the people: 7. By our Lords warrant he purſueth the enemie, 11. taketh a guide: 17. recouereth al that was taken away: 22. and rewardeth the ſouldiars, alſo thoſe that ſtayed with the baggage; 25. making it a lawe for the time to come, that the keepers of the baggage, ſhal haue like ſhare with thoſe that fight in battel.

1 And when Dauid and his men were come to Siceleg the third day, the Amalecites had made an inuaſion on the ſouth ſide into Siceleg, and had ſtrooken Siceleg, and
2 burnt it with fire. † And had led away wemen captiue out of it, from the leſſe vnto the great: and had not killed any man, but had led them with them, and went on their iourney.
3 † When Dauid therefore and his men were come to the citie, and had found it burnt with fire, and their wiues, and their
4 ſonnes, and their daughters to be led away captiue, † Dauid and the people that was with him, lifted vp their voices, and
5 mourned til teares fayled them. † For the two wiues alſo of Dauid were led away captiue, Achinoam the Iezraelite, and
6 Abigail the wife of Nabal of Carmel. † And Dauid was ſtrooken very ſad: for the people would haue ſtoned him, becauſe the ſoule of euerie man was bitterly affected vpon their ſonnes, and daughters; but Dauid was ſtrengthened in
7 our Lord his God. † And he ſayd to Abiathar the prieſt the ſonne of Achimelech: Applie :: vnto me the Ephod. And

:: Conſult our Lord for me: ſo

Dauid by the priests mediation, was instructed what to do.

Abiathar applied the Ephod to Dauid, † and Dauid consulted 8
our Lord, saying; Shal I pursue these theeues, and shal I take
them or no? And our Lord sayd to him: Pursue them: for thou
shalt take them without doubt, & take from them the praye.
† Dauid therefore went himselfe, and the six hundred men 9
that were with him, and they came vnto the Torrent Besor:
& some being wearie stayed. † But Dauid himself, and foure 10
hundred men pursued: for two hundred stayed, who being
wearie could not passe the Torrent Besor. † And they found 11
an Ægyptian in the field, and brought him to Dauid: and they
gaue him bread to eate, and water to drink, † and also a peece 12
of a masse of drie figges, and two bunches of resinnes. Who
when he had eaten, his spirite returned, and he was refreshed:
for he had not eaten bread, nor drunken water three daies,
and three nightes. † Dauid therefore sayd to him. Whose art 13
thou? or whence? and whither goest thou? who sayd: I am
a yong man of Ægypt, the seruant of an Amalecite: and my
maister hath left me, because I began to be sicke three daies
agone. † For we brake forth at the south side of Cerethi, 14
and against Iuda, and at the south of Caleb, and burnt Siceleg
with fire. † And Dauid sayd to him: Canst thou bring me to 15
this companie? Who sayd: Sweare to me by God, that thou
wilt not kil me, nor deliuer me into the handes of my lord,
and I wil bring thee to this companie. And Dauid sware to
him. † Who when he had brought them, behold they sate 16
vpon the face of al the earth, eating and drinking, and as it
were keping festiual day, for al the praye, and spoiles which
they had taken out of the Land of the Philistijms, and out of
the Land of Iuda. † And Dauid stroke them from euening 17
vntil the euening of the next day, and there escaped not anie
of them, but foure hundred yong men, which had gotten
vpon camels, and were fled. † Dauid therefore reskewed al 18
thinges, that the Amalecites had taken, and he reskewed his
two wiues. † Neither was there anie wanting from litle to 19
great as wel of their sonnes as of their daughters, and of the
spoiles, and what thinges soeuer they had taken, Dauid
brought al againe. † And he tooke al the flockes & heardes, 20
and draue them before his face: and they sayd: This is the
praye of Dauid. † And Dauid came to the two hundred men, 21
which being wearie had staied, neither were able to folow
Dauid, and he had bidden them to rest in the Torrent Besor:

who

who came forth to meete Dauid, and the people that were with him. And Dauid coming to the people, ſaluted them
22 peaceably. † And euerie naughtie, and wicked felow of the men, that had gone with Dauid anſwering, ſayd: Becauſe they came not with vs, we wil not geue them anie thing of the praye, which we haue recouered: but let their wife and children ſuffice euerie man, whom when they haue receiued,
23 let them depart. † But Dauid ſayd: You ſhal not doe ſo my brethren, of theſe thinges, which our Lord hath deliuered to vs, and hath kept vs, and hath geuen the theeues, that were
24 broken out againſt vs, into our handes: † neither ſhal anie man heare you vpon this talke. For there ſhal be equal portion of him that went downe into battel, and of him that abode at
25 the baggage, & they ſhal diuide alike. † And this hath beene downe from that day, and euer after :: it was decreed, and
26 ordained as a law in Iſrael. † Dauid therefore came into Siceleg, and ſent giftes of the praye to the ancientes of Iuda his neighboures, ſaying: Take a benediction of the praye of our
27 Lords enemies. † To them, that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether,
28 † and them in Aroer, and them in Sephamoth, and them in
29 Eſthamo, † and them in Rachal, and them in the cities of Ie-
30 rameel, and them in the cities of Semi, † and them in Harama, and them in the lake of Aſan, and them in Athach,
31 † and them in Hebron, and to the reſt that were in thoſe places, in the which Dauid had taried, and his men.

:: It is not againſt Gods cõmandment, *Deut.* 4. & 12. to make new lawes, ſo they be conformable, & not contrarie to Gods former lawes.

CHAP. XXXI.

Saul with his ſonnes are ſlaine in battel. 7. The Philiſtijms poſſeſſe the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and faſt ſeuen dayes.

1 AND the Philiſtijms fought againſt Iſrael, and the men of Iſrael fled before the face of the Philiſtijms, and fel
2 being ſlaine in mount Gelboe. † And the Philiſtijms fel vpon Saul, and vpon his ſonnes, and they ſtroke Ionathas, and A-
3 binadab, and Melchiſua the ſonnes of Saul, † and the whole weight of the battel was turned vpon Saul: and the archers ouertooke him, and he was ſore wounded of the archers.
4 † And Saul ſayd to his eſquier: Drawe out thy ſword, and ſtrike me; leſt perhaps theſe vncircumciſed come, and kil me, mocking me. And his eſquier would not; for he was frighted with exceding feare. Saul therefore caught his ſword, and fel

:: Saul killing himſelf after that he was wounded by

his enimies signifieth those that being ouercome by tentations desperatly persist, & wilfully die in their sinne. S. Greg. ho. 10.

vpon it. † Which when his esquier had seene, to wit that Saul was dead, himselfe also fel vpon his sword and died with him. † Saul therefore died, and his three sonnes, & his esquier, and al his men in that day together. † And the children of Israel, that were beyond the valley, and beyond Iordan, seing that the men of Israel were fled, and that Saul was dead, and his sonnes, they left their cities, and fled: and the Philistijms came, and dwelt there. † And when the next day was come, the Philistijms came to spoile them that were slaine, and they found Saul and his three sonnes, lying in mount Gelboe. † And they did cut of Saules head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their Idols, and among their people. † And they did put his armour in the temple of Astaroth, but his bodie they hung on the wal of Bethsam. † Which when :: the inhabiters of Iabes Galaad had heard whatsoeuer the Philistijms had done to Saul, † al the most valiant men arose, & walked al the night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Bethsam: and they came to Iabes Galaad, and burnt them there: † and they tooke their bones, and buried them in the wood of Iabes, and fasted seuen daies.

5 6 7 8 9 10 11 12 13

:: These men are cõmendable for *gratitude* towards Saul, who had deliuered them. ch. 11. for *a worke of mercie* in burying the dead: for *pietie* towards their king and princes, and for *fortitude* in atchiuing so heroical an act.

THE ARGVMENT OF THE SECOND BOOKE OF KINGES.

This booke is wholly of Dauid.

His succession to the kingdom.

His vertues.

Faultes.

Thankes, and Prophecie.

BESIDES a great part of the first booke, and beginning of the third, this second booke is wholly of King Dauid. VVhose manie laudable Actes, as also his faultes (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be diuided into distinct partes, in order of the chapters; but according to the distinction of thinges conteined, his succession to the royal crowne, first in Iuda, and after in al Israel, with the declination and death of his competitour Isboseth, are recorded in the 2. 3. 4. and 5. chapters. His vertues, and praises, to wit, his solemne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are specially touched in the 1. 6. 7. 8. 9. and 10. chapters. His sinnes of adulterie with Bethsabee, of killing her husband Vrias, of pride in numbering his people, with his hartie repentance, and temporal punishment for the same, are written from the 11. chapter to the 21, together with the 24. The 22. and 23. chapters contayne his thankesgeuing to God for benefites receiued, and prophecie of thinges to come, with a catalogue of valiant men.

THE SECOND BOOKE OF SAMVEL, WHICH WE CAL THE SECOND OF KINGES.

CHAP. I.

Dauid hearing that Saul and Ionathas are ſlaine, 11. mourneth with al his familie, weeping and faſting. 13. cauſeth him to be ſlaine who affirmed that he had killed king Saul. 18. He traineth vp archers. 19. and inuiteth alſo al Iſrael to mourne.

1 AND it came to paſſe, after that Saul was dead,
2 that Dauid returned from the ſlaughter of Amalec, and taryed in Siceleg two dayes. † And in the
third day there appeared a man coming out of
Sauls campe, his garments torne, and ſprinkled
on the head with duſt, and as he came to Dauid, he fel vpon
3 his face, and adored. † And Dauid ſaid vnto him: Whence
comeſt thou? Who ſaid to him: I fledde out of the campe of
4 Iſrael. † And Dauid ſaid vnto him: What is the matter that
is done? tel me. Who ſaid: The people is fled out of the bat-
tel, and many of the people are ouerthrowen and dead: yea
5 Saul alſo and Ionathas his ſonne are dead. † And Dauid ſaid
to the yong man that told him: How knoweſt thou that
6 Saul is dead, and Ionathas his ſonne? † And the young
man that told him, ſayd: :: By chance I came into mount :: He fained al this, thincking to get fauoure (for Saul killed himſelf, *li. 1. ch. 31.*) but Dauid puniſhed him, as ſuch a crime deſerued. *v. 15.*
Gelboe, and Saul leaned vpon his ſpeare: moreouer the cha-
7 riots and horſemen approched vnto him, † and turning back-
ward, and ſeing me he called. To whom when I had an-
8 ſwered, here I am: † he ſaid to me: Who art thou? And
9 I ſaid to him: I am an Amalecite, † And he ſaid to me: Stand
vpon me, and kil me: becauſe anguiſhes hold me, and as yet
10 al my life is in me. † And ſtanding vpon him, I killed him:
for I knewe that he could not liue after the fal: and I tooke
the Diademe that was on his head, & the bracelette from his
11 arme, and haue brought to thee my lord hither. † And Dauid
taking his garments rent them, and al the men that were with
12 him, † and they :: mourned, and wept, and faſted vntil euening :: Exequies of Saul obſerued with mour-
vpon Saul and vpon Ionathas his ſonne, and vpon the people

ning weeping and fasting.

of our Lord, and vpon the house of Israel, because they were fallen by the sword. † And Dauid said to the yong man that had told him: Whence art thou? Who answered: I am the sonne of a man a stranger of Amalec. † Dauid said to him: Why didst thou not feare to put to thy hand, to kil the annointed of our Lord? † And Dauid calling one of his seruants, said: Goe runne vpon him. Who stroke him, and he died. † And Dauid said to him: Thy bloud be vpon thine owne head: for thyn owne mouth hath spoken against thee, saying: I haue slaine the annointed of our Lord. † And Dauid mourned this kind of mourning vpon Saul, and vpon Ionathas his sonne, († and he commanded that they should :: teach the children of Iuda the bowe, as it is written in the Booke of the iust.) And he said: Consider, o Israel for them that be dead wounded vpon thy high places. † The Nobles, ô Israel, are slayne vpon thy mountaynes: how are the valiants fallen? † Tel it not in Geth, neither tel ye it in the high waies of Ascalon: lest perhaps the daughters of the Philisthijms be gladde, lest the daughters of the vncircumcised reioice. † Mountaines of Gelboe, let neither dew, nor rayne come vpon you, neither be they fields of the first fruits: because there was the shield of the valiantes cast away, the shield of Saul, as though he were not annointed with oyle. † From the bloud of the slaine, from the fatte of the valiants, the arrowe of Ionathas neuer returned backward, and the sword of Saul did not returne emptie. † Saul and Ionathas amiable, and comely in their life, in death also were not diuided: swifter then eagles, stronger then lyons. † Yee daughters of Israel weepe vpon Saul, who clothed you with scarlet in delicaces, who gaue golden ornaments to yout attyre. † How haue the valiantes fallen in battel? Ionathas bene slayne in thy high places? † I am sorie for thee my brother Ionathas exceeding beautiful, and amiable aboue the loue of wemen. As the mother loueth her onlie sonne, so did I loue thee. †. How haue the strong fallen, and the weapons of warre perished?

:: The Philisthijms were strong & cunning archers therefore Dauid commanded that his subiectes should lerne and exercise the same maner of fight.

1 15 14 15 16 17 18 19 20 21 22 23 24 25 26 27

CHAP. II.

Dauid is receiued and annointed King of Iuda. 5. He commendeth those of Iabes Galaad, which buried Saul. 8. Isboseth the sonne of Saul reigneth ouer the rest of Israel. 12. whereby riseth sharpe warre betwen Abner and Ioab, chief captaines of the two kinges. 30. Manie more are slaine of Abners partie then of Ioabs.

Therefore

1 THEREFORE after theſe thinges Dauid conſulted our Lord, ſaying: Shal I goe vp into one of the cities of Iuda? And our Lord ſaid to him: Goe vp. And Dauid ſaid: Whither ſhal I goe vp? And he anſwered him: Into Hebron.
2 † Dauid therefore went vp, and his two wiues, Achinoam the
3 Iezrahelite, and Abigail the wife of Nabal of Carmel: † yea and the men alſo that were with him, Dauid brought euery one with his houshould: and they abode in the townes of He-
4 bron. † And the men of Iuda came, and :: annoynted Da- :: This ſecond annointing, as alſo the third, (*ch.* 5.) was in confirmation and to put him in poſſeſſion of the firſt made long before, 1. *Reg.* 16.
uid there, to reigne ouer the houſe of Iuda. And it was told
5 Dauid, that the men of Iabes Galaad had buried Saul. † Dauid therefore ſent meſſengers vnto the men of Iabes Galaad, and ſayd vnto them: Bleſſed be you to our Lord, which haue done this mercie with your lord Saul, and haue buried him.
6 † And now our Lord certes wil render you mercie and truth: but I alſo wil requite you the good turne, for that you haue
7 done this thing. † Let your handes be ſtrengthned, and be yee ſtout men: for although your lord Saul be dead, yet the
8 houſe of Iuda hath annointed me to be their king. † But Abner the ſonne of Ner prince of Sauls armie, tooke Iſboſeth the ſonne of Saul, & led him about through the campe,
9 † and ordained him king ouer Galaad, and ouer Geſſuri, and ouer Iezrahel, & ouer Ephraim, and ouer Beniamin, and
10 ouer al Iſrael. † Fourrie yeares old was Iſboſeth the ſonne of Saul when he began to reigne ouer Iſrael, and he reigned :: two yeares: and only the houſe of Iuda folowed Dauid. :: He reigned two yeares before he beganne much to decline, but in al ſeuen yeares and a half, for ſo long Dauid reigned only in Iuda. *v.* 11.
11 † And the number of the daies, that Dauid abode, reigning in Hebron ouer the houſe of Iuda, was ſeuen yeares and ſix
12 monethes. † And Abner the ſonne of Ner went forth, and the ſeruantes of Iſboſeth the ſonne of Saul, out of the campe
13 into Gabaon. † Moreouer Ioab the ſonne of Saruia, and the ſeruants of Dauid went forth, and mette them beſide the poole of Gabaon, and when they were come together into one place, they ſate one ouer againſt an other: theſe
14 on the one ſide of the poole, and they on the other. † And Abner ſaid to Ioab: Let the yong men riſe, and :: play before
15 vs. And Ioab anſwered: Let them riſe. † There roſe therefore and paſſed twelue in number, of Beniamin, of Iſboſeths part the ſonne of Saul, and twelue of the ſeruantes of
16 Dauid. † And euery one taking the head of his mate, ſticked his ſword into the ſide of his aduerſarie, and they fel together: :: Hence perhaps cometh the phraiſe, that *one armie playeth vpon an other with ſmal and great arti-*

and

Iuie, that is, ſtrike and kil their enimies with al ſortes of gunnes. *Ioſephus li. 7. c. 1. Antiq.*

& the name of the place was called: The field of the valiantes, in Gabaon. † And there roſe a very ſore battel in that day: and 17
Abner was put to flight, & the men of Iſrael, by the ſeruantes of Dauid. † And there were there the three ſonnes of Saruia, 18
Ioab, and Abiſai, and Aſael: moreouer Aſael was a moſt ſwift runner, as it were one of the roes, that abide in the wooddes.
† And Aſael purſued Abner, and declined not to the right 19
hand nor to the left omitting to purſue Abner. † Abner 20
therefore looked backe behind him, and ſaid: Art thou Aſael?
Who anſwered: I am. † And Abner ſaid to him: Goe to the 21
right hand, or to the left, and apprehend one of the young men, and take to thee his ſpoyles. But Aſael would not leaue but vrged him. † And againe Abner ſaid to Aſael: Retyre, 22
and do not folowe me, leſt I be compelled to ſticke thee to the ground, and I ſhal not be able to lift vp my face to Ioab thy brother. † Who contemned to heare, and would not goe 23
aſide: Abner therefore ſtroke him, with his ſpeare turned backe in the priuy partes, and thruſt him through, and he dyed in the ſame place: and al that paſſed by that place, wherein Aſael fel and dyed, did ſtay. † But whiles Ioab and Abiſai 24
purſued Abner fleeing, the ſunne went downe: and they came as farre as the hil of the water conduit, that is ouer againſt the valley the way of the deſert in Gabaon. † And the children 25
of Beniamin were aſſembled together to Abner: and being gathered in a plumpe into one troupe, they ſtoode in the toppe of one hil. † And Abner cried out to Ioab, and ſaid: 26
Shal thy ſword rage vnto vtter deſtruction? knoweſt thou not that deſperation is dangerous? how long differreſt thou to ſay to the people, that they leaue to purſue their brethren?
† And Ioab ſaid: Our Lord liueth, if thou hadeſt ſpoken, 27
in the morning had the people retyred, from purſuing their brethren. † Ioab therefore ſounded the trumpette, and al 28
the armie ſtood, neither did they purſue Iſrael any further, nor enter into fight. † And Abner and his men went through 29
the champaine country, al that night: and they paſſed Iordan, and hauing viewed al Beth horon, came to the campe. † More- 30
ouer Ioab returning, after he had leift Abner, aſſembled al the people: and there wanted of Dauids ſeruantes nintene men, beſide Aſael. † But the ſeruantes of Dauid ſtroke of Beniamin, and of the men, that were with Abner three hundred 31
three ſcore, who alſo died. † And they tooke Aſael, & buried 32
him in

him in the ſepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked al the night, and in the very twilight they came into Hebron.

CHAP. III.

Iſboſeths forces daily decay, Dauid increaſeth in powre, and hath manie ſonnes. 7. Abner vpon occaſion of a ſclander breaketh from Iſboſeth, and ſerueth Dauid, bringing Michol to him, and much people of Iſrael. 23. Ioab of emulation and reuenge killeth Abner. 28. for which Dauid is offended with Ioab, 31. and mourneth for Abner.

1 THERE was made therefore long ſtrife betwen the houſe of Saul, and betwen the houſe of Dauid: Dauid proſpering and alwaies ſtronger then himſelf, but the houſe
2 of Saul decreaſing daily. † And there were ſonnes borne to Dauid in Hebron: and his firſt begotten was Amnon of Achi-
3 noam the Iezrahelite. † And after him Cheleab of Abigail the wife of Nabal of Carmel: moreouer the third Abſalom the ſonne of Maacha the daughter of Tolmai king of Geſſur.
4 † And the fourth Adonias, the ſonne of Haggith: and the
5 fifth Saphathia, the ſonne of Abital. † The ſixt alſo Iethraam of Egla the wife of Dauid. theſe were borne to Dauid in
6 Hebron †Therefore when there was battel betwen the houſe of Saul and houſe of Dauid, Abner the ſonne of Ner ruled the
7 houſe of Saul. † And Saul had a concubine named Reſpha, the
8 daughter of Aia. And Iſboſeth ſaid to Abner: † Why diddeſt thou go in to my fathers concubine? Who being wrath exceedingly for the wordes of Iſboſeth, ſaid: What :: am I a dogges head againſt Iuda this day, which haue done mercie vpon the houſe of Saul thy father, and vpon his brethren and neereſt freinds, & haue not deliuered thee into the hands of Dauid, & haſt thou ſought againſt me that thou mighteſt charge me for
9 a woman to day? † Theſe things do God to Abner, and theſe things adde he to him, vnleſſe as our Lord hath ſworne to
10 Dauid, ſo I doe truth to him. † That the kingdom be tranſ-
11 ferred from the houſe of Saul, and the throne of Dauid be exalted ouer Iſrael, and ouer Iuda, from Dan to Berſabee. † And he could not anſwer him any thing, becauſe he feared
12 him. † Abner therefore ſent meſſengers to Dauid for himſelf ſaying: Whoſe is the land? And that they ſhould ſay: Make amitie with me, & my hand ſhal be with thee: and I wil reduce
13 vnto thee al Iſrael. † Who ſaid: Very wel: I wil make amitie

:: Am I contemptible in thy ſight, and yet head of them that oppoſe againſt Dauid, I that haue donne ſo much for thee, wil not indure to be reprehended, for a ſmal fault. So God ſuffereth the maintainers of an euil quarel to fal out among

them ſelues, wherby the right cauſe is aduanced.

with thee: but one thing I deſire of thee, ſaying: Thou ſhalt not ſee my face before thou bring Michol the daughter of Saul: and ſo thou ſhalt come, and ſee me. † And Dauid ſent 14
meſſengers to Iſboſeth the ſonne of Saul, ſaying: Reſtore my wife Michol, which I betrothed to me for an hundred prepuces of the Philiſthijms. † Iſboſeth therefore ſent, 15
and tooke her from her huſband Phaltiel, the ſonne of Lais. † And her huſband followed her, weeping as farre as Bahu- 16
rim: and Abner ſaid to him: Goe, and returne. Who returned. † Abner alſo ſpake to the ancients of Iſrael, ſaying: 17
Both yeſterday and the day before you ſought Dauid that he might reigne ouer you. † Now therefore do ſo: becauſe our 18
Lord hath ſpoken to Dauid, ſaying: In the hand of my ſeruant Dauid I wil ſaue my people Iſrael from the hands of the Philiſtijms, and of al their enemies. † And Abner ſpake alſo to 19
Beniamin. And he went to ſpeake vnto Dauid in Hebron al things which pleaſed Iſrael, and al Beniamin. † And he came 20
to Dauid into Hebron with twentie men: and Dauid made a feaſt to Abner, and to his men that came with him. † And 21
Abner ſayd to Dauid: I wil riſe, that I may gather vnto thee my lord king al Iſrael, and may enter a league with thee, and thou mayſt reigne ouer al, as thy ſoule deſireth. When Dauid therefore had brought Abner on the way, and he was gone in peace, † forthwith Dauids ſeruantes and Ioab came, 22
hauing ſlayne the robbers, with a praye exceding great: and Abner was not with Dauid in Hebron, Becauſe he had now diſmiſſed him, and he was departed in peace. † And Ioab, 23
and al the armie which were with him, came afterward: it was therefore told Ioab, that Abner the ſonne of Ner came to the king, and he diſmiſſed him, and he departed in peace. † And Ioab went in to the king, and ſaid: What haſt thou 24
done? Behold Abner came to thee: why didſt thou diſmiſſe him and he is gone and departed? † knoweſt thou not Abner the 25
ſonne of Ner, that to this end he came to thee, that he might deceiue thee, and might know thy going out, and thy coming in, and vnderſtand al things that thou doeſt? † Ioab therfore 26
being gone from Dauid, ſent meſſengers after Abner, and brought him backe from the ceſterne Sira, Dauid being ignorant therof. † And when Abner was returned into He- 27
bron, Ioab brought him aſide to the middes of the gate, to ſpake vnto him in guile: and ſtroke him there in the priuie

partes

partes, and he died, in reuenge of the bloud of Asael his
28 brother. † Which when Dauid had heard, that the thing
was now done, he said: I am innocent, and my kingdom be-
fore God for euer from the bloud of Abner the sonne of Ner,
29 † and come it vpon the head of Ioab, and vpon al his fathers
house: neither let there fayle of the house of Ioab one hauing
a fluxe of seede, and a leper, and houlding the distaffe, and
30 falling by the sword, lacking bread. † Ioab therefore and
Abisai his brother slewe Abner, because he had killed Asael
31 their brother in Gabaon in the battel. † And Dauid said to
Ioab, and to al the people, that were with him: Rent your
garmentes, and be girded with sacke clothes, and mourne
before the funeral of Abner. Moreouer king Dauid folowed
32 the beere. † And when they had buried Abner in Hebron,
king Dauid lifted vp his voice, and wept vpon the graue of
33 Abner: and al the people also wept. † And the king mour-
ning and lamenting Abner, sayd: Not as cowardes are wont
34 to die, hath Abner died. † Thy handes were not bound, and
thy feete were not loden with fetters: but as men are wont
to fal before the children of iniquitie, so art thou fallen. And
35 al the people dubling it wept vpon him. † And when al the
multitude was come to take meate with Dauid, when it was
yet cleere day Dauid sware, saying: These thinges do God to
me, and these adde he, if before sunne set I shal tast bread or
36 any thing els. † And al the people heard, and al thinges plea-
sed them which the king did in the sight of al the people.
37 † And al the people knewe, and al Israel in that day that it
was not the kinges doing, that Abner the sonne of Ner was
38 slayne. † The king also said to his seruantes: Are you igno-
rant that a prince and the greatest is slayne this day in Israel?
39 † But I as yet :: delicate, and annointed king: moreouer the
the sonnes of Saruia are hard to me: our Lord reward him
that doth euil according to his malice.

:: weake, being newly receiued king, and not able to punish strong offenders. But Ioab & others were afterwardes punished. 3. *Reg.* 2.

CHAP. IIII.

Baana and Rechab secretly kil Isboseth: 8. bring his head to Dauid. 9. who condemning their fact, putteth them to death.

1 AND Isboseth the sonne of Saul heard that Abner was
slaine in Hebron: and his handes were weakened, and
2 al Israel was troubled. † And the sonne of Saul had two men
captaynes of robbers, the name of one Baana, and the name
of the other Rechab, the sonnes of Rhemmon the Berothite

of the ſonnes of Beniamin: for Beroth alſo was accounted in
Beniamin. † And the Berothites fled into Gethaim, and 3
were there ſtrangers vntil that time. † And Ionathas the 4
ſonne of Saul had a ſonne lame in his feete; for he was fiue
yeares old, when the tydinges came of Saul and Ionathas
from Iezrahel. his nurſe therefore taking him, fled: and when
ſhe made haſt to flee, he fel, and was made lame: and he was
called Miphiboſeth. † Therefore the ſonnes of Rhemmon 5
the Berothite, Rachab and Baana coming, entered into the
houſe of Iſboſeth in the heat of the day: who ſlept vpon his
bed at noone. † And they entered into the houſe ſecretely 6
taking eares of corne, and Rechab and Baana his brother,
ſtroke him in priuy partes and fled. † And when they were 7
entred into the houſe, he ſlept vpon his bed in a parler, and
ſtriking they killed him: and taking away his head they went
by the way of the deſert al night. † And brought the head of 8
Iſboſeth to Dauid into Hebron: and they ſaid to the king: Be-
hold the head of Iſboſeth the ſonne of Saul thine enemie
who ſought thy life: and our Lord hath geuen my lord the
king this day reuenge of Saul, and of his ſeede. † But Dauid 9
anſwering Rechab, and Baana his brother, the ſonnes of
Rhemmon the Berothite, and ſayd to them: our Lord liueth,
which hath deliuered my ſoule out of al diſtreſſe, † for ſo much 10
as him that told me, and ſaid: Saul is dead, who thought that
he told proſperous thinges, I apprehended, and ſlewe him
in Siceleg, to whom I ſhould haue geuen a reward for his ty-
dinges. † How much more now when wicked men haue ſlaine 11
an innocent man in his owne houſe, vpon his bed, ſhal I not
require his bloud of your hand, and take you away from the 12
earth? † Dauid therefore commanded his ſeruantes, and they
ſlew them, and cutting of their hands and feete, hanged them
ouer the poole in Hebron: but the head of Iſboſeth they
tooke, and buried in the ſepulcher of Abner in Hebron.

CHAP. V.

VVith general conſent Dauid is annointed king of al Iſrael. 7. He taketh the towre of Sion in Ieruſalem, deſtroying the Iebuſeites. 9. buildeth there a new houſe: 13. marieth more wiues, and hath more children. 17. The Philiſtyms riſing againſt him are ouerthrowen: 22. alſo the ſecond time.

AND al the tribes of Iſrael came to Dauid in Hebron, 1
ſaying: Behold we are thy bone and thy fleſh. † Yea and 2
yeſterday alſo and the day before when Saul was king ouer vs,

thou

thou waſt he that didſt leade vs forth and bring backe Iſrael: and our Lord ſayd to thee: Thou ſhalt feede my people Iſrael,
3 and thou ſhalt be prince ouer Iſrael. † The ancientes alſo of Iſrael came to the king into Hebron, and king Dauid made a league with them in Hebron before our Lord; and they :: an-
4 nointed Dauid to be king ouer Iſrael. † Thirtie yeares old was Dauid when he began to reigne, and he reigned fourtie yea-
5 res. † In Hebron he reigned ouer Iuda ſeuen yeares and ſix monethes: and in Ieruſalem he reigned three and thirtie yea-
6 res ouer al Iſrael & Iuda. † And the king went, & al the men that were with him, into Ieruſalem to the Iebuſeite the inhabiter of the land: & they ſaid to Dauid: Thou ſhalt not come in hither, vnleſſe thou take away the blind and the lame, ſaying:
7 Dauid ſhal not come in hither. † But :: Dauid tooke the towre
8 of Sion, this is the citie of Dauid. † For Dauid had propoſed in that day a reward to whoſoeuer ſhould ſtrike the Iebuſeite, and touch the gutters of the houſe toppes, and take away the blind and the lame that hated the ſoule of Dauid: therefore it is ſayd in the prouerbe: :: The blind and the lame ſhal not
9 enter into the temple. † And Dauid dwelt in the towre, and called it, The citie of Dauid: & built round about from Mello
10 and inwards. † And he went proſpering and growing vp, and
11 our Lord the God of hoſtes was with him. † Hiram alſo the king of Tyre ſent meſſengers to Dauid, and ceder trees, and carpenters, and maſons for walles: and they built a houſe for
12 Dauid. † And Dauid knew that our Lord had confirmed him king ouer Iſrael, and that he had exalted his kingdome ouer
13 his people Iſrael. † Dauid therefore tooke yet concubines and wiues of Ieruſalem, after he was come from Hebron: and there were borne to Dauid other ſonnes alſo and daugh-
14 ters: † And theſe be the names of them, that were borne to him in Ieruſalem, Samua, and Sobab, and Nathan, and Sa-
15 16 lomon, † and Iebahar, and Eliſua, and Nepheg, † and Iaphia,
17 and Eliſama, and Elioda, and Eliphaleth. † The Philiſtijms therefore heard that they had annointed Dauid to be king ouer Iſrael: and they went vp al to ſeeke Dauid: which when
18 Dauid had heard, he went downe into a hold. † And the Phi-
19 liſtijms coming were ſpred in the Vale Raphaim. † And Dauid conſulted our Lord, ſaying: Shal I goe vp to the Philiſtijms? and wilt thou geue them into my hand? And our Lord ſayd to Dauid: Goe vp, becauſe deliuering I wil geue the Philiſtijms

:: They annoint him againe in confirmation of their conſent (as Iuda had donne *chap.* 2.) acknowledging Gods ordinance. 1. *Reg.* 16.

:: King Dauid now atcheued that the tribe of Iuda could not in the time of Ioſue. *Ioſue.* 15.

:: Idoles that haue eyes and can not ſee, feete and can not goe, ſhal not enter into the Church of Chriſt.

in thy hand. † Dauid therefore came into Baal Pharaſim: and 20
ſtroke them there, and ſaid: Our Lord hath diuided mine enemies before me, as waters are diuided, therefore the name of the place was called Baal Pharaſim. † And they leift there 21
their * grauen goddes: which Dauid, and his men tooke. *
† And the Philiſtians added yet to go vp, and ſpred them 22 ††
ſelues in the Vale Raphaim. † And Dauid conſulted our Lord: 23
Shal I goe vp againſt the Philiſtijms, and wilt thou deliuer them into my handes? Who anſwered: Goe not vp againſt them, but fetch a compaſſe behind their backe, and thou ſhalt come to them ouer againſt the peare trees. † And when thou 24
ſhalt heare the ſound of one going in the toppe of the peare-trees, then ſhalt thou enter battel: becauſe then wil our Lord goe forth before thy face, to ſtrike the campe of the Philiſtijms. † Dauid therefore did as our Lord had commanded 25
him, and he ſtroke the Philiſtijms from Gabaa, vntil thou come to Gezer.

CHAP. VI.

With great ſolemnitie Dauid bringeth the Arke of God from Abinadabs houſe. 6. Oza for touching it is ſodenly ſlaine. 9. Whereupon Dauid fearing to bring it to his owne houſe, leaueth it in the houſe of Obededom three monethes, 12. then fetcheth it, dancing before it, though Michol ſcorne his deuotion. 17. He offereth ſacrifices, diſtributeth giftes, bleſſeth the people. 23. And Michol is barren.

AND Dauid againe gathered together al the choſen of 1
Iſrael, thirtie thouſand. † And Dauid aroſe, and went, 2
and al the people that was with him of the men of Iuda, to bring the arke of God, vpon which was inuocated the name of the Lord of hoſtes, which ſitteth in the Cherubins vpon it. † And they layd the arke of God vpon a new wayne: and 3
tooke it out of the houſe of Abinadab, who was in Gabaa: and Oza, and Ahio the ſonnes of Abinadab, did driue the new wayne. † And when they had taken it out of the houſe 4
of Abinadab, who was in Gabaa, Ahio keeping the arke of God went before the arke. † But Dauid, and al Iſrael played 5
before our Lord in al wrought wood, both on harpes, and lutes and timbrels and ſitterns and cymbals. † And after they 6
came to the Floore of Nachon, Oza put forth his hand to the arke of God, and held it: becauſe the oxen ſpurned, and made it leane aſide. † And our Lord was wrath with indignation 7
againſt

against Oza, and ſtroke him for the :: raſhenes: who died
8 there before the arke of God. † And Dauid was ſtrooken ſad,
for that our Lord had ſtrooken Oza, and the name of that
9 place was called: The ſtriking of Oza vntil this day. † And
Dauid feared our Lord in that day, ſaying: How ſhal the arke
10 of our Lord come vnto me? † And he would not haue the
arke of our Lord turne in to himſelf into the citie of Dauid:
but he cauſed it to turne in vnto the houſe of Obededom the
11 Getheite. † And the arke of our Lord dwelt in the houſe of
Obededom the Getheite three monethes: and our Lord bleſ-
12 ſed Obededom, and al his houſe. † And it was told king
Dauid, that our Lord had bleſſed Obededom, and al that he
had for the arke of God. Dauid therefore went, and brought
away the arke of God out of the houſe of Obededom, into
13 the citie of Dauid with ioy. † And when they had paſſed,
that caried the arke of our Lord, ſix paſſes, he immolated an
14 oxe and a ramme. † And Dauid danced with al his might
before our Lord. moreouer Dauid was girded with a linnen
15 ephod. † And Dauid, and al the houſe of Iſrael brought the
arke of teſtament of our Lord in iubilation, and in ſounde of
16 trumpet. † And when the arke of our Lord was entred into
the citie of Dauid, Michol the daughter of Saul looking forth
through a window, ſawe king Dauid leaping, and dancing
17 :: before our Lord: and ſhe deſpiſed him in her hart. † And
they brought in the arke of our Lord, and ſette it in his place
in the middes of the tabernacle, which Dauid had pitched
for it: and Dauid offered holocauſtes, and pacifiques before
18 our Lord. † And when he had accompliſhed offering holo-
cauſtes and pacifiques, he bleſſed the people in the name of
19 the Lord of hoſtes. † And he diſtributed to al the multitude
of Iſrael as wel man as woman, to euerie one, one cake of
bread, and one roaſted peece of beefe, and flowre fryed with
oyle: and al the people went, euerie man into his houſe.
20 † And Dauid returned to bleſſe his owne houſe: and Michol
the daughter of Saul coming forth to meete Dauid, ſayd:
How glorious was the king of Iſrael to day vncouering him-
ſelf before the handmaydes of his ſeruantes, and was naked,
21 as if one of the ribbaldes ſhould be naked. † And Dauid ſayd
vnto Michol: Before our Lord, which hath choſen me ra-
ther then thy father, and then al his houſe, and commanded
me that I ſhould be duke ouer the people of our Lord in
Iſrael.

:: Either there was no probable danger, & ſo without cauſe Oza touched the arke, that he might ſeme to be very careful; or els he vſed not ſo much reuerence, as he ought to haue donne. *li. 2. c. 12. de mirabil. ſ. ſcrip. apud S. Aug. tom. 3.*

:: To dance before the arke is to dance before our Lord.

Israel, † both wil I play, & wil become more vile then I haue beene: and I wil be humble in mine eies, and with the hand-maydes, of whom thou speakest, I wil appeare more glorious. † Therefore vnto Michol the daughter of Saul was there no child borne vnto the day of her death. 22 23

CHAP. VII.

Dauids good purpose to build a Temple is differred by Gods appointment. 12. With promise that his sonne shal performe it, and be established in the kingdom. 18. For al which he rendereth thankes to God.

AND it came to passe when the king sate in his house, and our Lord had geuen him rest on euery side from al his enemies, † he sayd to Nathan the prophet: Doest thou see that I dwel in a house of cedar, and the arke of God is sette ⁂ in the middes skinnes? † And Nathan sayd to the king: Al that is in thy hart, goe doe, because our Lord is with thee. † And it came to passe in that night: and behold the word of our Lord to Nathan, saying: † Goe, and speake to my seruant Dauid: Thus sayth our Lord: Shalt thou build me a house to dwel in? † For neither haue I dwelt in house from the day that I brought the children of Israel out of the Land of Ægypt, vntil this day: but I walked in tabernacle, and in tent. † Through out al the places, that I haue passed with al the children of Israel, speaking did I speake to one of the tribes of Israel, which I commanded to feede my people Israel, saying: Why did you not build me a house of cedar? † And now these thinges shalt thou say to my seruant Dauid: Thus sayth the Lord of hostes: I tooke thee out of the pastures following the flockes, that thou shouldest be prince ouer my people Israel: † and I haue beene with thee whersoeuer thou hast walked, and haue slayne al thine enemies from thy face: and haue made thee a great name, according to the name of the great ones, that are in the earth. † And I wil appoint a place for my people Israel, and wil plant it, and they shal dwel vnder it, and shal be trubled no more: neither shal the children of iniquitie adde to afflict them as before. † From the day that I appointed Iudges ouer my people Israel: and I wil geue thee rest from al thine enemies. and our Lord foretelleth thee, that our Lord wil make thee a house. † And when thy daies shal be accomplished, and thou shalt sleepe with thy fathers, I wil rayse vp thy seede after thee, which 1 2 3 4 5 6 7 8 9 10 11 12

⁂ The tabernacle made by Moyses was a goodlie thing, but being couered with skinnes and in manie respectes insufficient for Gods seruice, Dauid desired to build a glorious Temple. But was not permitted to do it, for mysterie sake to signifie that Christ the true Salomon should build his Church, that farre excelleth the Synagogue of the Iewes, and old Testament *S. Augustin. li. 17. c. 8. de ciuit.*

which shal come forth of thy wombe, and [a] I wil establish his
13 kingdom. † He shal build a house to my name, and I wil
14 establish the throne of his kingedome for euer. † [b] I wil be
to him for a father, and he shal be to me for a sonne: who if
[c] he shal do any thing vniustly, I wil rebuke him in the rod of
15 men, and in the plagues of the sonnes of men. † But my
mercie I wil not take away from him, as I tooke from Saul,
16 whom I remoued from thy face. † And thy house shal be
faithful, and [d] thy kingdom for euer before thy face, and thy
17 throne shal be firme continually. † According to al these
wordes, and according to al this vision, so did Nathan speake
18 to Dauid. † And Dauid went in, and sate before our Lord,
and said: Who am I ô Lord God, and what is my house, that
19 thou hast brought me thus farre? † But this also hath semed
litle in thy sight ô Lord God, vnles thou didst speake also of
the house of thy seruant for a long time: for this is the law
20 of Adam, Lord God. † What can Dauid therefore adde yet,
to speake vnto thee? for thou knowest thy seruant ô Lord
21 God. † For thy word, and according to thy hart thou hast
done al these great thinges, so that thou wouldest notifie it
22 to thy seruant. † Therefore art thou magnified ô lord God,
because there is none like to thee, neither is there a God be-
sides thee, in al thinges that we haue heard with out eares.
23 † And what nation is there in the earth, as thy people Israel,
for the which [e] God hath gone, that he might [f] redeme it to be
his people, and might make him selfe a name. & doe for them
great wonders, and horrible thinges vpon the earth, before
the face of thy people, whom thou redemedst to thy self out
24 of Ægypt, from the nations and from their goddes. † For
thou hast confirmed thy people Israel to be an euerlasting
25 people: and thou Lord God art become their God. † Now
therefore ô Lord God, raise vp for euer the word, that thou
hast spoken vpon thy seruant, and vpon his house: and doe as
26 thou hast spoken, † that thy name may be magnified for euer,
and it may be said: The Lord of hostes is God ouer Israel. And
the house of thy seruant Dauid shal be established before our
27 Lord, † because thou ô Lord of hostes God of Israel hast re-
ueled the eare of thy seruant, saying: A house I build thee:
therefore hath thy seruant found his hart to pray thee with
28 this prayer. † Now therefore ô Lord God, thou art God, and
thy wordes shal be true: for thou hast spoken to thy seruant

[a] He that supposeth this great promise to be fulfilled in Salomon, erreth much sayeth S. Augustin. *ibidem.*
[b] S. Paul expoundeth this of Christ. *Heb. 1. v. 5.*
[c] This can not be saied of Christ, but of Salomon, and of anie christian. so this place hath manie literal senses.
[d] The Sea Apostolique, & priestly powre in the church of christ, is this perpetual kingdom. *S. Epiphanius. Hereſ. 29.*
[e] Here and in manie other places the Hebrew word is of the plural number, *Elohim*, *Goddes*, signifying more diuine Persons.
[f] The worke of mans Redemption is appropriated to God the Sonne.

theſe good thinges. † Beginne therefore, and bleſſe the houſe 29
of thy ſeruant, that it may be for euer before thee: becauſe
thou Lord God haſt ſpoken, by thy bleſſing ſhal the houſe of
thy ſeruant be bleſſed for euer.

CHAP. VIII.

Diuers nations and countries to which Iſrael payed tribute, are ſubdued by Dauid, and pay tribute to Iſrael. 16. Chief officers are mentioned.

AND it came to paſſe after theſe thinges Dauid ſtroke 1
the Philiſtijms, and humbled them, and Dauid tooke
the Bridle of tribute out of the hand of the Philiſtijms † And 2
he ſtroke Moab, and meaſured them with :: a corde, ma-
king them ſtand with the earth: and he meaſured two cordes,
one to kil, and one to ſaue aliue: and Moab became ſeruing
Dauid vnder tribute. † And Dauid ſtroke Adarezer the ſonne 3
of Rohob king of Soba, when he went forth to haue domi-
nion ouer the riuer Emphrates. † And Dauid hauing taken 4
of his part a thouſand ſeuen hundred horſemen, and twentie
thouſand footemen, hogh ſinewed al the chariot horſes: and
he leift of them a hundred chariotes. † There came alſo Syria 5
of Domaſcus, to bring ayde vnto Adarezer the king of Soba:
and Dauid ſtroke of Syria two and twentie thouſand men.
† And Dauid put a garriſon in Syria of Damaſcus: and Syria 6
became ſeruing Dauid vnder tribute: and our Lord preſerued
Dauid in al thinges to whatſoeuer he went forth. † And Da- 7
uid tooke the golden armour, which the ſeruantes of Adar-
ezer had, and brought them into Ieruſalem. † And out of 8
Bete, and out of Beroth the cities of Adar-ezer king Dauid
tooke braſſe exceding much. † And Tou the king of Emath 9
heard, that Dauid had ſtriken al the force of Adar-ezer,
† And Tou ſent Ioram his ſonne to king Dauid, to ſalute 10
him congratulating, and to geue thankes: for that he had
ouerthrowen Adarezer, and ſtriken him. For Tou was
enemie to Adarezer, and in his hand were veſſels of gold,
and veſſels of ſiluer, and veſſels of braſſe: † which alſo king 11
Dauid ſanctified to our Lord with the ſiluer and gold, that
he had ſanctified of al the nations, which he had ſubdewed
† of Syria, and Moab, and the children of Ammon, and the 12
Philiſtijms, and Amalec, and of the ſpoiles of Adarezer the
ſonne of Rohob king of Soba. † Dauid alſo :: made himſelfe 13
a name, when he returned hauing taken Syria in the Vaile of
Salt-pittes, eighteene thouſand being ſlayne: † and he put 14
ſouldiours

:: For more reproch Dauid compaſſing them with cordes, as cattel are enuironed, caſt them on the ground, and by lotte killed ſome, and ſpared ſome aliue.

:: Sette vp an Arch in memorie of triumph.

souldiours in Idumea, and placed a garrison: and al Idumea was made to serue Dauid: and our Lord preserued Dauid in al
15 thinges to whatsoeuer he proceeded. † And Dauid reigned ouer al Israel: Dauid also did iudgement and iustice to al his
16 people. † And Ioab the sonne of Seruia was ouer the armie: moreouer Iosaphat the sonne of Ahilud was * recorder:
17 † and Sadoc the sonne of Achitob, and Achimelech the sonne
18 of Abiathar, were priestes: and Saraias, scribe: † And Banaias the sonne of Ioiada was ouer :: the Cerethi and Pheleth: and the sonnes of Dauid :: princes.

:: These were archers and slingthrowers of the guard. *Pharaphrasis chald.*

:: Or priestes, or chief rulers. See the annotation. Gen. 47. 7. 22. & *Parali.* 18. 7. 17.

CHAP. IX.

Miphiboseth a lame sonne of Ionathas is piously relieued by Dauid: 9. geuing to his vse the particular inheritance of Saul.

1 AND Dauid sayd: Is there any thinke you that is remaining of the house of Saul, that I may do mercie with
2 him for Ionathas sake? † And there was of the house of Saul, a seruant named Siba: whom when the king had called vnto him, he said to him: art thou Siba? And he answered: I am
3 so thy seruant. † And the king said: Is there anie remaining of the house of Saul, that I may doe with him the mercie of God? And Siba said to the king: There is yet liuing a sonne of
4 Ionathas, lame of his feete. † Where is he? quoth he. And Siba sayd to the king: Behold he is in the house of Machir the
5 sonne of Ammiel in Lodabar. † King Dauid therefore sent, and tooke him out of the house of Machir the sonne of Am-
6 miel of Lodabar. † And when Miphiboseth the sonne of Ionathas the sonne of Saul was come to Dauid, he fel on his face, and adored. And Dauid said: Miphiboseth? Who an-
7 swered: Here I am thy seruant. † And Dauid said to him: Feare not, because doing I wil do mercie on thee for Ionathas thy father, & I wil restore :: the landes of Saul thy father, and
8 thou shalt eate bread vpon my table alwaies. † Who adoring him, said: Who am I thy seruant, that thou hast respect vpon
9 a dead dogge like vnto me? † The king therefore called Siba the seruant of Saul, and said to him: Al thinges whatsoeuer were Sauls, and al his house, I haue geuen to thy ma-
10 sters sonne, † Til for him therefore the land, thou and thy sonnes, and thy seruants: and thou shalt bring in meates for thy masters sonne, that he may be maintained: and Miphiboseth the sonne of thy lord shal eate alwaies bread :: vpon

:: The particular inheritace that pertained to Sauls familie.

:: Not fitte at table with the

king but haue his diet of the kinges prouision, beſides the forſaide inheritance.

my table. And Siba had fiftene ſonnes, and twentie ſeruants.
† and Siba ſaid to the king: As thou my lord king haſt com- 11
manded thy ſeruant, ſo wil thy ſeruant doe: and Miphiboſeth
ſhal eate vpon my table, as one of the ſonnes of the king.
† And Miphiboſeth had a little ſonne called Micha: and al 12
the kinred of the houſe of Siba ſerued Miphiboſeth. † More- 13
ouer Miphiboſeth dwelt in Ieruſalem: becauſe he did eate
alwaies of the kings table: and he was lame on both feete.

CHAP. X.

Hanon king of Ammon for euil entreating Dauids men, ſent vnto him of curteſie, 7. is iuſtly plagued, with his confederates. 15. Alſo the ſecond time they are ouerthrowen by Dauid.

AND it came to paſſe after theſe thinges, that the king of 1
the children of Ammon died, and Hanon his ſonne
reigned for him. † And Dauid ſaid: I wil doe mercie with 2
Hanon the ſonne of Naas, as :: his father hath done mercie
with me. Dauid therefore ſent, conforting him by his ſer-
uants vpon his fathers death. But when the ſeruantes of Da-
uid were come into the land of the children of Ammon,
† the princes of the children of Ammon ſaid to Hanon 3
their lord: Thinkeſt thou that for the honour of thy father
Dauid hath ſent comforters vnto thee, and not rather that
he might ſearch, and ſpy into the citie, and ouerthrow it, hath
Dauid ſent his ſeruants vnto thee? † Hanon therefore tooke 4
the ſeruants of Dauid, and ſhaued the one half of their beard,
and curre away halfe their garments vnto the buttockes, and
ſent them away. † Which when it was told Dauid, he ſent to 5
meete them: for the men were confounded very fowly, and
Dauid commanded them: Tary in Iericho, til your beard be
growen, and then returne. † And the children of Ammon 6
ſeing that they had done iniurie to Dauid, ſent, and hyred for
wages the Syrian of Rohob, and the Syrian of Soba, twentie
thouſand footemen, and of the king Maacha a thouſand men,
and of Iſtob twelue thouſand men. † Which when Dauid had 7
heard, he ſent Ioab and the whole armie of warryers. † The 8
children therefore of Ammon iſſued forth, and ſette their
men in aray before the verie entrance of the gate: but the
Syrian of Soba, and Rohob, and Iſtob, and Maacha were
by themſelues in the fielde. † Ioab therefore ſeing, that 9
there

:: This Naas king of Ammon curteouſly intertained Dauids freindes which eſcaped from the king of Moab, killing moſt of them that were cõmended to him, becauſe Dauid had leift his countrie, and was returned into Iuda. 1. *Reg.* 22. *Hiſtor. Eccleſ.*

there was battel prepared againſt him, both before him and behind him, he piked out of al the choſen of Iſrael, and
10 directed his armie agaynſt the Syrian: † and the reſt of the people he deliuered to Abiſai his brother, who directed his
11 armie againſt the children of Ammon. † And Ioab ſayd: If the Syrian shal preuayle againſt me, thou shalt ayde me: and if the children of Ammon shal preuayle agaynſt thee, I wil
12 ayde thee. † Play the man, and let vs fight for our people, and the citie of our God: and our Lord wil doe that which is good
13 in his ſight. † Ioab therefore and the people that were with him, began to fight againſt the Syrians: Who immediatly fled
14 from his face. † And the children of Ammon ſeing that the Syrians were fled, they alſo fled from the face of Abiſai, and entred into the citie: and Ioab returned from the children of
15 Ammon, and came to Ieruſalem. † Therefore the Syrians ſeing that they were fallen before Iſrael, they gathered them
16 ſelues together. † And Adar-ezer ſent, and fetched out the Syrians, that were beyond the riuer, and brought their armie: and Sobach the maiſter of Adar-ezers warre, was their chief
17 captaine. † Which when it was told Dauid, he gathered together al Iſrael, and paſſed ouer Iordan, and came into Helam: & the Syrians put them ſelues in aray againſt Dauid, & fought
18 againſt him. † And the Syrians fled from the face of Iſrael, and Dauid ſlewe of the Syrians ſeuen hundred chariotes, and fourtie thouſand horſemen: and Sobach the prince of the warre he
19 ſtroke: who forthwith died. † And al the kinges, that were to ayde Adarezer, ſeing them ſelues ouercome of Iſrael, were afrayd and fled eight & fiftie thouſand before Iſrael. And they made peace with Iſrael: and ſerued them, and the Syrians were afrayd any more to ayde the children of Ammon.

CHAP. XI.

Dauid ouercome with concupiſcence committeth adulterie with Bethſabee: 6. not finding other meanes to hide the crime, cauſeth her husband Vrias to be ſlaine. 27. Then marieth her, ſhe beareth a ſonne, and God is offended.

1 AND it came to paſſe the yeare turning about, at ſuch time when kinges are wont to procede to battels, Dauid ſent Ioab, and his ſeruantes with him, and al Iſrael, and they ſpoyled the children of Ammon, and beſieged Rabba: but
2 Dauid remayned in Ieruſalem. † Whiles theſe thinges were in doing, it chanced that Dauid aroſe from his bed after

noone, and walked in the toppe of the kinges houſe: and he
ſaw a woman washing her ſelf, ouer againſt the roofe of his
houſe: and the woman was very beautiful. † The king there- 3
fore ſent, and inquired what woman it was. And it was told
him, that she was Bethſabee the daughter of Eliam, the wife
of Vrias the Hetheite. † Dauid therefore ſending meſſengers, 4
:: tooke her, who when she was entered in to him, he ſlept
with her: and forthwith she was ſanctified from her vnclen-
nes: † and she returned into her houſe hauing conceiued 5
a childe. And ſending she told Dauid, and ſayd: I haue con-
ceiued. † And Dauid ſent to Ioab, ſaying: Send me Vrias the 6
Hetheite. And Ioab ſent Vrias to Dauid. † And Vrias came 7
to Dauid. And Dauid asked how wel Ioab did, & the people,
and how the warre was ordered. † And Dauid ſayd to Vrias: 8
Goe into thy houſe, and wash thy feete. And Vrias went forth
out of the kinges houſe, and the kinges meate folowed him.
† But Vrias ſlept before the gate of the kinges houſe, with 9
the other ſeruantes of his lord, and went not downe to his
owne houſe. † And it was told Dauid of them that ſayd: 10
Vrias went not into his houſe. And Dauid ſayd to Vrias: didſt
thou not come from thy iourney? Why didſt thou not goe
downe into thy houſe? † And Vrias ſayd to Dauid: The Arke 11
of God and Iſrael and Iuda dwel in pauilions, & my lord Ioab
and the ſeruantes of my lord abide vpon the face of the earth:
and shal I enter into my houſe, to eate and to drinke, and
ſleepe with my wife? by thy health, and by the health of thy
ſoule I wil not do this thing. † Dauid therefore ſayd to Vrias: 12
Tarie here alſo this day, and to morow I wil diſmiſſe thee.
Vrias taried in Ieruſalem that day and the next: † and Dauid 13
called him to eate before him and to drinke, and he made him
drunke: who going out at euen, ſlept on his couche with the
ſeruantes of his lord, and went not downe into his houſe.
† The morning therefore was come, and Dauid wrote a 14
letter to Ioab: and ſent it by the hand of Vrias, † writing in 15
the letter: Sette ye Vrias in the front of the battel, where the
fight is ſtrongeſt: and leaue him, that being ſtriken he may
die. † Therefore when Ioab beſieged the citie, he put Vrias 16
in the place where he knew the ſtrongeſt men were. † And 17
the men iſſuing out of the citie, fought againſt Ioab, and
there fel of the people of the ſeruantes of Dauid, and Vrias
alſo the Hetheite died. † Ioab therefore ſent, and told Dauid 18

al the

:: Theodoſius the Emperour pretending to be excuſed from punishment for his ſinnes, becauſe king Dauid alſo was an adulterer and a manſlayer, S. Ambroſe replied, ſaying: *Thou that haſt followed king Dauid erring, folow him repenting.* After which admonition the Emperour moſt humbly did publique penance inioyned him by the Biſhop. *in vita Theodoſij.*

19 al the ſtory of the battel: † and he commanded the meſſen-
ger, ſaying: When thou haſt told al the ſtory of the battel to
20 the king, † if thou ſee him to be angrie, and he ſay: Why ap-
proched you to the wal, to fight? Knew you not that manie
21 weapons are throwen from aboue of the wal? † Who ſtroke
Abimelec the ſonne of Ierobaal? did not a woman caſt vpon
him a peece of a milſtone from the wal, and ſlew him in
Thebes? Why approched you nere the wal? Thou ſhalt ſay:
22 Alſo thy ſeruant Vrias the Hetheite is ſlayne. † The meſſen-
ger therefore departed, and came, and told Dauid al thinges
23 that Ioab had commanded him. † And the meſſenger ſayd to
Dauid: The men haue preuailed againſt vs, and they iſſued
forth to vs into the field: and we violently purſewed them
24 euen to the gate of the citie. † And the archers ſhot arrowes
at thy ſeruantes from of the wal aboue: and there died of
the kinges ſeruantes, yea and thy ſeruant Vrias the Hetheite
25 is dead. † And Dauid ſayd to the meſſenger: Thus ſhalt thou
ſay to Ioab: Let not this thing diſcomfort thee: for the euent
of warre is diuerſe: now this man, and now that man the
ſword conſumeth: encourage thy warryers againſt the citie,
26 that thou mayſt deſtroy it, and exhort them. † Alſo the wife
of Vrias heard, that Vrias her huſband was dead, & she mour-
27 ned for him. † And the mourning being paſt Dauid ſent, and
brought her in into his houſe, and ſhe became his wife, and
she bare him a ſonne: and this thing which Dauid had done,
was diſpleaſant before our Lord.

CHAP. XII.

Nathan the prophet by a parable inducеth Dauid to condemne him ſelf of great ſinne, 7. blameth and threatneth him for the ſame. 13. But vpon his confeſſion denounceth remiſſion of his ſinne, with reſeruation of temporal punishment, 15. the death of the childe. 24. Bethſabee beareth an other ſonne, who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other praye.

1 OVR Lord therfore ſent Nathan to Dauid: Who when
he was come to him, he ſayd vnto him: There were two
2 men in one citie, one riche, and the other poore. † The rich
3 man had sheepe, and oxen exceding manie. † But the poore
man had nothing at al, beſide one litle ewe, which he had
bought and nourished, and which had growen in his houſe
together with his children, eating of his bread, and drinking

of his

of his cuppe, and ſleping in his boſome: and it was to him as a daughter. † And when a certayne ſtranger was come to 4
the riche man, he ſparing to take of his owne ſheepe and oxen, to make a feaſt for that ſtranger, which was come to him, tooke the poore mans ewe, and made meates therof for the man that was come to him. † And Dauid being exce- 5
dingly wrath with indignation againſt that man, ſayd to Nathan: Our Lord liueth, the man that hath done this is the childe of death. † He ſhal render the ewe fourefold, becauſe 6
he hath done this thing, and hath not ſpared. † And Nathan 7
ſayd to Dauid: Thou art that man. Thus ſayth our Lord the God of Iſaael: I annointed thee to be king ouer Iſrael, and I deliuered thee from the hand of Saul, † and gaue thee the 8
houſe of thy lord, and the wiues of thy lord in thy boſome, and haue geuen thee the houſe of Iſrael and Iuda: and if theſe thinges be litle, I wil adde farre greater thinges vnto thee. † Why therefore haſt thou contemned the word of the lord, 9
that thou wouldeſt doe euil in my ſight? Vrias the Hetheite thou haſt ſmitten with the ſword, & his wife thou haſt taken to thy wife, and haſt ſlayne him with the ſword of the children of Ammon. † For which thing the ſword ſhal not de- 10
part from thy houſe :: for euer, becauſe thou haſt deſpiſed me, and haſt taken the wife of Vrias the Hetheite, to be thy wife. † Therfore thus ſayth our Lord: Behold, I wil rayſe 11
vpon thee euil out of thine owne houſe, and wil take thy wiues before thine eies, and geue them to thy neighbour, and he ſhal ſlepe with thy wiues in the ſight of this Sunne. † For thou haſt done it ſecretly: but I wil doe this word in 12
the ſight of al Iſrael, and in the ſight of the Sunne. † And 13
Dauid ſayd to Nathan: I haue ſinned to our Lord. And Nathan ſayd to Dauid: Our Lord alſo hath taken away thy ſinne: thou ſhalt not die. † Neuertheles, becauſe thou haſt made 14
the enemies of our Lord to blaſpheme, for this thing, the ſonne that is borne to thee, dying ſhal dye. † And Nathan 15
returned into his houſe. Our Lord alſo ſtroke the child, which the wife of Vrias had borne to Dauid, and he was paſt hope. † And Dauid beſought our Lord for the child: and Dauid 16
faſted a faſt, and going in aſide, lay vpon the ground. † And 17
the ancientes of his houſe came, being earneſt with him, that he would riſe from the ground: who would not, neither did he eate meate with them. † And it chanced the ſeuenth day 18

:: Now & then ſome of thy ſeede ſhal be violently ſlaine. ſo were ſlaine three of his owne ſonnes, Ammon, *chap.* 13. Abſalom *chap.* 18. Adonias, 3. *Reg.* 2 ſix ſonnes of Ioſaphar, and al Ioramis ſonnes ſaue one, 2 *Paralip.* 21. alſo Ochozias, Amaſias, Ioſias. 2. *Par.* 24. 25. 35. and the ſonnes of Sedechias, himſelfe hauing his eyes put out and ſo brought into Babylon. 4. *Reg.* 25.

that

that the infant died: and the ſeruantes of Dauid feared to tel him, that the child was dead. For they ſayd: Behold when the child yet liued, we ſpake to him, and he heard not our voice: how much more if we ſhal ſay: The child is dead, wil
19 he afflict him ſelf? † When Dauid therfore ſawe his ſeruantes muttering, he vnderſtood that the infant was dead: and he ſayd to his ſeruantes: Is the child dead? Who anſwered him:
20 He is dead. † Dauid therfore roſe from the ground; and was waſhed and annoynted: and when he had changed his garment, he entered into the houſe of our Lord: and adored, and came into his owne houſe, and he called for bread, and he did
21 eate. † And his ſeruantes ſayd vnto him: What thing is this, that thou haſt done? for the infant, when he yet liued, thou didſt faſt and weepe: but the child being dead, thou didſt riſe
22 vp, and haſt eaten bread. † Who ſayd: For the infant, whiles he yet liued, I faſted and wept: for I ſayd: Who knoweth if perhaps our Lord wil geue him to me, and the infant may
23 liue? † But now becauſe he is dead, why do I faſt? Shal I be able to cal him againe any more? I ſhal go to him rather: but
24 he ſhal not returne to me. † And Dauid comforted Bethſabee his wife, and going in vnto her, ſlept with her: Who bare a ſonne, and he called his name Salomon, and our Lord loued
25 him. † And he ſent by the hand of Nathan the prophete, and called his name, Amiable to our Lord, becauſe our Lord
26 loued him. † Ioab therfore fought againſt Rabbath of the
27 children of Ammon, and wonne the kinges citie. † And Ioab ſent meſſengers to Dauid, ſaying: I haue fought againſt
28 Rabbath, and the Citie of waters is to be taken. † Now therfore gather the reſt of the people, and beſiege the citie, & take it: leſt when the citie ſhal be waſted of me, the victorie be a-
29 ſcribed to my name. † Dauid therfore gathered al the people, and went forth againſt Rabbath: and when he had fought, he
30 tooke it. † And he tooke the crowne of their king from his head, in weight a talent of gold, hauing moſt pretious ſtones, and it was put vpon Dauids head. Yea & the praye of the citie
31 he caryed away exceding much: † bringing forth alſo the people therof ſawed them, and drewe round about ouer them chariotes ſhod with yron: and he diuided them with kniues, and drew them through in forme of brikes: ſo did he to al the cities of the children of Ammon: and Dauid returned, and al the armie into Ieruſalem.

CHAP. XIII.

Amnon rauisheth Thamar. 20. For which Abſalom killeth him. 37. and flyeth into Geſsur.

AND it came to paſſe after theſe thinges, that Amnon 1
the ſonne of Dauid loued the ſiſter of Abſalom the
ſonne of Dauid, being very beautiful, called Thamar, † and 2
was fond on her excedingly, ſo that for the loue of her he
was ſicke: becauſe wheras ſhe was a virgin, it ſemed vnto him
had hard to doe any thing vnhoneſtly with her. † But Amnon 3
a freind, named Ionadab the ſonne of Semmaa Dauids bro-
ther, a very wiſe man: † Who ſayd to him: Why art thou ſo 4
worne away with leanenes the kinges ſonne, day by day? Why
doeſt thou not tel me? And Amnon ſayd to him: I loue Tha-
mar the ſiſter of my brother Abſalom. † To whom Ionadab 5
anſwered: Lye vpon thy bed, and fayne ſickenes: and when
thy father ſhal come to viſite thee, ſay to him: Let my ſiſter
Thamar, I pray, come to me, to geue me meate, and to make
me broth, that I may eate of her hand. † Amnon therefore 6
lay downe, and began as it were to be ſicke: and when the
king came to viſite him, Amnon ſayd to the king: Let Tha-
mar my ſiſter come, I beſech you, that ſhe may make in my
ſight two litle ſuppinges, and I may take meate of her hand.
† Dauid therfore ſent home to Thamar, ſaying: Come into 7
the houſe of Amnon thy brother, & make him broth. † And 8
Thamar came into the houſe of Amnon her brother: and he
lay, who taking meale tempered it: and reſoluing it in his
ſight ſhe made ſuppinges. † And taking that which she had 9
boyled, she powred it out, and ſet it before him, and he would
nor eate: and Amnon ſayd: Put forth al from me. And when
they had put forth al, † Amnon ſayd to Thamar: Bring in 10
the meate into the parler, that I may eate of thy hand. Thamar
therfore tooke the ſuppinges, which she had made, and ca-
ryed it in to Amnon her brother in the parler. † And when 11
she had offered him the meate, he caught her, and ſayd: Come,
lie with me my ſiſter. † Who anſwered him: Doe not ſo my 12
brother, doe not rauish me: for this is not lawful in Iſrael.
Doe not this folie. † For I shal not be able to beare my re- 13
proch, and thou shalt be as one of the foolish in Iſrael: but
rather ſpeake to the king, and he wil not denie me to thee.
† But he would not reſt at her petitions, but preuayling by 14
force

15 force rauished her, and lay with her. † And Amnon hated
her with exceding great hatred: so that the hatred was grea-
ter, wherewith he hated her, then the loue with the which
before he loued her. And Amnon said to her: Arise; and
16 goe. † Who answered him: This euil, which now thou doest
against me expelling me, is greater then that which thou didst
17 before. And he would not heare her: † but calling the
seruant, that ministred to him, he said: Thrust this woman out
18 from me: and shut the doore after her. † Who was clothed
with a garment downe to the foote: for the kinges daughters
that were virgins, vsed such kinde of garmentes. His seruant
19 therfore thrust her out: and shut the doore after her. † Who
sprinkling ashes on her head, renting her long garment, and
20 her handes vpon her head, went going on, and crying. † And
Absolon her brother sayd to her: hath Amnon thy brother
lyen with thee? but now sister hold thy peace, he is thy bro-
ther: neither afflict thou thy hart for this thing. Thamar
therefore taryed pyning in the house of Absalom her bro-
21 ther. † And when Dauid the king had heard these wordes,
22 he was greeued excedingly. † Moreouer Absalom spake not
to Amnon neither good nor euil: for Absalom hated Amnon
23 because he had rauished Thamar his sister. † And it came to
passe after the space of two yeares, that the sheepe of Absa-
lom were shorne in Baalhasor, which is beside Ephraim: and
24 Absalom called al the kinges sonnes, † and he came to the
king, and said to him: Behold thy seruantes sheepe are to be
shorne: Let the king, I pray, with his seruantes come to his
25 seruant. † And the king said to Absalom: Doe not so my
sonne, request not that we come al, & charge thee. And when
he was earnest with him, & he would not goe, he blessed him.
26 † And Absalom said: If thou wilt not come, at the least let
Amnon my brother, I beseech thee, come with vs. And the king
27 said to him: It is not necessary that he goe with thee. † Ab-
salom therefore was earnest with him, and he let Amnon and
al the kinges sonnes goe with him. And Absalom made a feast
28 as it were the feast of a king. † And Absalom had comman-
ded his seruantes, saying: Marke when Amnon shal be
drunke with wine, and I shal say to you: Strike him, and kil
him, feare not: for it is I that command you: take courage,
29 and play the valiant men. † Therefore the seruantes of Ab-
salom did against Amnon, as Absalom had commanded them.

And al the kinges ſonnes ryſing gatte vp euery one vpon their mules, and fled. † And when they yet went on in their way, 30
a rumour came to Dauid, ſaying: Abſalom hath ſtricken al the kinges ſonnes, and there is not leift of them ſo much as one. † The king therfore roſe vp, and rent his garmentes: 31
and fel vpon the ground, and al his ſeruantes, that ſtood about him, rent their garmentes. † But Ionadab the ſonne 32
of Semmaa Dauids brother anſwering, ſayd: Let not my lord the king thinke, that al the kinges ſonnes be ſlayne: Amnon only is dead, becauſe he was put in the mouth of Abſalom ſince the day that he rauished Thamar his ſiſter. † Now 33
therefore let not my lord the king put this word vpon his hart, ſaying: Al the kinges ſonnes are ſlayne: becauſe Amnon only is dead. And Abſalom fled: and the ſeruant that was the ſcontewatch, lifted vp his eies, and looked: and behold much people came by a byway on the ſide of the mountayne. † And Ionadab ſayd to the king: Loe the kinges 35
ſonnes be come: according to the wordes of thy ſeruant ſo is it done. † And when he had ceaſed to ſpeake, the kinges ſonnes alſo appeared: & entring in they lifted vp their voice, and wept: yea the king alſo and al his ſeruantes bewailed with an exceding great weeping. † Moreouer Abſalom 37
fleing, went to Tholomai the ſonne of Ammiud the king of Geſſur, Dauid therefore mourned for his ſonne al daies. † And Abſalom when he was fled, and come into Geſſur, was there three yeares. † And king Dauid ceaſed to purſew 38
Abſalom, becauſe he was comforted vpon the death of Amnon.

CHAP. XIIII.

Ioab ſuborning a woman firſt to propoſe the ſuite by a parable, 21. obtayneth pardon for Abſalom. 24. but ſo that he appeareth not in the kinges preſence. 25. He is exceding fayre, hath three ſonnes and one daughter. 29. Ioab refuſing to deale further for his free releaſe, Abſalom burneth his corne. 31. Then Ioab procureth his acceſſe to the king.

AND Ioab the ſonne of Saruia, vnderſtanding that the 1
kinges hart was turned to Abſalom, † he ſent to 2
Thecua, and tooke thence a prudent woman: and he ſayd to her: Feyne that thou mourneſt, and put on a mourning garment, and be not annoynted with oyle, that thou mayſt be as a woman now a long tyme mourning for one dead.

† And

3 † And thou ſhalt goe in vnto the king, and ſhalt ſpeake to
him theſe maner of wordes. And Ioab put the wordes in her
4 mouth. † Therefore when the woman of Thecua was gone
in to the king, ſhe fel before him vpon the ground, and adored
5 and ſaid: Saue me ô king. † And the king ſayd to her: What
matter haſt thou? Who anſwered: Alas, I am a widow wo-
6 man: for my huſband is dead. † And thy handmaide had
two ſonnes: who fel at wordes againſt eche other in the field,
and there was none to ſtay them: and the one ſtroke the other,
7 and ſlew him. † And behold the whole kinred ryſing againſt
thy handmaide, ſaith: Deliuer him that hath ſtriken his bro-
ther that we may kil him for the life of his brother, whom he
hath ſlayne, and may cleane deſtroy the heire: and they ſeeke
to extingniſh my ſparkle, which is leift, that there may no
name remaine to my huſband, nor reliques vpon the earth.
8 † And the king ſaid to the woman: Goe into thy houſe, and
9 I wil geue commandement for thee. † And the woman of
Thecua ſaid to the king: Vpon me, my lord, be the iniquitie,
and vpon the houſe of my father: but be the king and his
10 throne innocent. † And the king ſaid: He that ſhal gayneſay
thee bring him to me, & he ſhal adde no more to touch thee.
11 † Who ſayd: Let the king remember our Lord his God, that
the next of bloud be not multiplied to reuenge, and that they
kil not my ſonne. Who ſayd: Our Lord liueth, there ſhal not
12 fal of the heares of thy ſonne vpon the earth. † The woman
therefore ſayd: Let thy handmayde ſpeake to my lord the
13 king a word. † And he ſayd: Speake. † And the woman
ſayd: Why haſt thou thought ſuch a thing agaynſt the people
of God, and why hath the king ſpoken this word, that he
14 would ſinne, and not bring againe his baniſhed one? † We
doe al dye, and as waters that returne not, we fal downe on
the earth: neither wil God haue a ſoule to periſh, but reuo-
keth, meaning that he perish not altogether that is caſt of.
15 † Now therefore I come, that I may ſpeake to my lord the
king this word, the people being preſent. And thy handmayd
ſayd: I wil ſpeake to the king, if by any meanes the king may
16 doe the word of his handmaide. † And the king hath heard,
to deliuer his handmaide out of the hand of al, that would
deſtroy me out of the inheritance of our Lord, and my ſonne
17 together. † Let thy handmaide therefore ſay, that the word
of my lord the king be made as a ſacrifice. For euen as an

Angel of God, ſo is my lord the king, that he is moued neither with bleſſing nor curſing: Wherefore our Lord alſo thy God is with thee. † And the king anſwering, ſayd to the woman: 18
Hide not from me the thing that I aske thee. And the woman ſayd to him: Speake my lord king. † And the king ſayd: Is 19
the hand of Ioab with thee in al theſe thinges? The woman anſwered, and ſayd: By the health of thy ſoule, my lord king, it is neither on the left hand, nor on the right of al theſe thinges, which my lord the king hath ſpoken: for thy ſeruant Ioab, he commanded me, and he put al theſe wordes into the mouth of thy handmayde. † That I ſhould change the forme 20
of this ſpeach, thy ſeruant Ioab commanded this: and thou my lord king, art wiſe, as an Angel of God hath wiſdom, that thou vnderſtandeſt al thinges vpon the earth. † And the king 21
ſayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, and cal agayne the boy Abſalom. † And Ioab 22
falling vpon his face vnto the earth, adored, and :: bleſſed the king: and Ioab ſayd: This day thy ſeruant hath vnderſtood, that I haue found grace in thy ſight my lord king: for thou haſt done the word of thy ſeruant. † Ioab therefore aroſe 23
and went into Geſſur, and brought Abſalom into Ieruſalem. † But the king ſayd: Let him returne into his houſe, and not 24
ſee my face. Abſalom therefore returned into his houſe, and the kings face he ſaw not. † Moreouer like as Abſalom, there 25
was not a man in al Iſrael ſo beautiful, and exceding comelie: from the ſole of the foote to the crowne there was no blemish in him. † And when he powled his heare (once a yeare 26
he was powled, becauſe his bush did burden him) he weighed the heare of his head at two hundred ſicles, of the common weight. † And there were borne to Abſalom :: three ſon- 27
nes: and one daughter, named Thamar, of a goodly beautie. † And Abſalom abode in Ieruſalem two yeares, and ſaw not 28
the kinges face. † He therefore ſent to Ioab, to ſend him to 29
the king: who would not come to him. And when he had ſent the ſecond time, and he would not come to him, † he 30
ſayd to his ſeruantes: You know the filde of Ioab beſide my filde, that hath barley harueſt: goe therefore and burne it with fyre. The ſeruantes therefore of Abſalom burnt the corne with fyre. And Ioabs ſeruantes coming, renting their garmentes, ſayd: The ſeruantes of Abſalom haue burnt part of the filde with fyre. † And Ioab aroſe, & came to Abſalom 31
in his

:: Praiſed and thanked the king.

:: Theſe children died before him as appeareth, *cha.* 18.

in his houſe, & ſayd: Why haue thy ſeruantes burnt my corne
32 with fire? † And Abſalom anſwered Ioab: I ſent to thee beſeeching thee that thou wouldeſt come vnto me, and I might ſend thee to the king, and thou ſhouldeſt ſay to him: Wherefore came I out of Geſſur? It was better for me to be there: I beſech thee therefore that I may ſee the face of the king:
33 & if he be mindeful of mine iniquitie, let him kil me. † Ioab therefore entring in to the king, told him al thinges: and Abſalom was called, and he entered in to the king: and adored vpon the face of the earth before him: and the king kiſſed Abſalom.

CHAP. XV.

Abſalom getteth fauour of the people, 7. and conſpireth in Hebron agaynſt his father. 14. Who fleeing, 19. With difficultie permitteth Ethai a ſtranger to goe with him: 24. but ſendeth Sadoc, and other prieſtes and leuites with the arke back into the citie. 31. Sendeth Chuſai to defeate Achitophels counſel.

1 THEREFORE after theſe thinges Abſalom made him ſelf chariotes, and horſemen, and fiftie men, that ſhould
2 goe before him. † And Abſalom riſing early, ſtoode beſide the entrance of the gate, and euerie man that had buſines to the kinges iudgement, did Abſalom cal to him, and ſayd: Of what citie art thou? Who anſwering ſayd: Of ſuch a tribe of
3 Iſrael am I thy ſeruant. † And Abſalom anſwered him: Thy wordes ſeeme vnto me good and iuſt. But there is none to
4 heare thee appointed of the king. And Abſalom ſayd: † Oh who would appoint me iudge ouer the land, that al might come to me which haue buſines, and I might iudge iuſtly?
5 † Yea and when a man came vnto him to ſalute him, he put
6 forth his hand, and taking him, kyſſed him. † And this did he to al Iſrael coming for iudgement, to be heard of the king,
7 and he intiſed the hartes of the men of Iſrael. † And after fourtie yeares, Abſalom ſayd to king Dauid: Let me goe, and pay my vowes which I haue vowed to our Lord in Hebron.
8 † For thy ſeruant vowing did vow, when he was in Geſſur of Syria, ſaying: If our Lord wil bring me againe into Ieruſalem,
9 I wil ſacrifice to our Lord. † And king Dauid ſayd to him:
10 Goe in peace. And he aroſe, and went into Hebron. † And Abſalom ſent ſpies into al the tribes of Iſrael, ſaying: forthwith as you shal heare the ſound of the trumpet, ſay ye:

Abſalom

Abſalom reigneth in Hebron. † Moreouer with Abſalom 11
there went two hundred men out of Ieruſalem being called,
going with a ſimple hart, and vtterly ignorant of the cauſe.
† Abſalom alſo ſent for Achitophel the Gilonite, Dauids 12
counſeler, from his citie Gilo. And when he immolated vi-
ctimes, there was made a ſtrong conſpiracie, and the people
running together increaſed with Abſalom. † A meſſenger 13
therefore came to Dauid, ſaying: Al Iſrael with al their hart
foloweth Abſalom. † And Dauid ſaid to his ſeruantes, that 14
were with him in Ieruſalem: Ariſe let vs flee: for there wil
be no eſcape for vs from the face of Abſolom: make haſt
to goe out, leſt coming perhaps he ouertake vs, and force
ruine vpon vs, and ſtrike the citie in the edge of the ſword.
† And the kinges ſeruantes ſaid to him: al thinges whatſoe- 15
uer our lord the king ſhal command, we thy ſeruantes wil
gladly execute. † The king therefore went forth, and al his 16
houſe on foote: & the king leift ten wemen his ::concubines
to keepe the houſe. † And the king going forth & al Iſrael on 17
their feete, ſtoode farre from the houſe: † and al his ſer- 18
uantes walked by him, and the legions Cerethi, and Phelethi
and al the Getheites, valiant warriers, ſix hundred men which
had folowed him from Geth footemen, went before the king.
† And the king ſaid to Ethai the Getheite: Why comeſt thou 19
with vs? returne and dwel with the king, becauſe thou art a
ſtranger, and art come forth out of thy place. † Yeſterday 20
thou cameſt, and to day ſhalt thou be forced to goe forth with
vs? but I wil goe whither I ſhal goe: returne, and leade
backe thy brethren with thee, and our Lord wil doe with
thee mercie, and veritie, becauſe thou haſt ſhewed grace and
fidelitie. † And Ethai anſwered the king, ſaying: The Lord 21
liueth, and my lord the king liueth: for that in what place ſo-
euer thou ſhalt be, my lord king, either in death, or in life,
there wil thy ſeruant be. † And Dauid ſaid to Ethai: Come, 22
and paſſe. And Ethai the Getheite paſſed, and al the men that
were with him, and the reſt of the multitude. † And they al 23
wept with a lowd voice, and al the people paſſed: the king
alſo went ouer the Torrent Cedron, and al the people mar-
ched againſt the way, that looketh to the deſert. † And Sadoc 24
alſo the prieſt came, and al the Leuites with him carying the
arke of the couenant of God, and they ſette downe the
arke of God: & Abiathar aſcended, til al the people was fully
paſſed,

:: Concubines were lawfully maried but had not al priuilegies as other wiues. *See Gen. 25. Iudic. 19.*

25 passed, which was come forth of the citie. † And the king
sayd to Sadoc: Cary backe the Arke of God into the citie: if
I shal finde grace in the sight of my Lord, he wil bring me a-
26 gayne, and wil show me it, and his tabernacle. † But if he
shal say to me: Thou pleasest me not: I am readie, let him doe
27 that which is good before him. † And the king sayd to Sadoc
the priest: O seer returne into the citie in peace: and Achi-
maas thy sonne, and Ionathas the sonne of Abiathar, your
28 two sonnes let them be with you. † Behold I wil be hid in
the champayne of the desert, til there come word from you
29 aduertising me. † Sadoc therefore and Abiathar caryed backe
the Arke of God into Ierusalem: and they taried there.
30 † Moreouer Dauid went vp mount Oliuet, climbing & weeping, going bare foote, and his head :: couered, yea and al the people which was with him, their head couered went vp
31 weeping. † And it was told Dauid that Achitophel also was
in the conspiracie with Absalom, and Dauid sayd: Infatuate
23 o Lord I beseech thee, the counsel of Achitophel. † And when
Dauid went vp to the roppe of the mount, wherein he would
adore our Lord, behold there mette him Chusai the Ara-
33 chite, his garment rent and his head ful of earth. † And Da-
uid sayd to him: If thou come with me, thou shalt be a bur-
34 den to me: † but if thou returne into the citie, and wilt say
to Absalom: I am thy seruant, o king: as I haue been thy
fathers seruant, so I wil be thy seruant: thou shalt defeate the
35 counsel of Achitophel. † And thou hast with thee Sadoch,
and Abiathar the priests: and euery word whatsoeuer thou
shalt heare from out of the kinges house, thou shalt tel Sadoc,
36 and Abiathar the prieftes. † And there are with them their
two sonnes Achimaas the sonne of Sadoc, and Ionathas the
sonne of Abiathar: and you shal send by them vnto me euery
37 word whatsoeuer you shal heare. † Chusai therefore the
frend of Dauid coming into the citie, Absalom also entred
into Ierusalem.

:: He couered his head that he might not be seene to weepe, lest he should disco-rege the peo-ple. neuerthe-les the people also wept, and likewise co-uered their heades.

CHAP. XVI.

Siba bringing victuals obtaineth (by false suggestion) his maister Miphibo-seths enheritance. 5. Semei curseth, and throweth stones at the king, who neuertheles forbiddeth to kil him. 15. Absalom entreth into Hierusalem, 16. intertayneth Chusai, 20. and by Achitophels aduise lieth with his fathers concubines.

AND when Dauid had paſſed a litle the toppe of the Mount, Siba the ſeruant of Miphiboſeth appeared coming to meete him, with two aſſes, which were loden with two hundred loaues, and a hundred bunches of rayſens, an hundred maſſes of figges, and a bottel of wine. † And the king ſaid to Siba: What meane theſe thinges? And Siba anſwered: The aſſes are for the kinges houſhould to ſitte on: and the loaues and the figges to eate for thy ſeruantes, and the wine to drinke if any man ſhal fainte in the deſert. † And the king ſaid: Where is thy maſters ſonne? And Siba anſwered the king: He hath remained in Ieruſalem, ſaying: This day wil the houſe of Iſrael reſtore me the kingdom of my father. † And the king ſaid to Siba: :: Let al thinges be thine that were Miphiboſeths. And Siba ſaid: I beſech thee let me find grace before thee, my lord king. † King Dauid therefore came as farre as Bahurim: & behold there came forth thence a man of the kinred of the houſe of Saul named Semei, the ſonne of Sera, and he proceded going forth, & curſed. † And he threw ſtones againſt Dauid, & againſt al the ſeruantes of king Dauid & the whole people, & al the warriers went on the right, and the left ſide of the king. † And thus ſpake Semei when he curſed the king: Come forth, come forth thou man of bloud, and man of Belial. † Our Lord hath repayed thee al the bloud of the houſe of Saul: becauſe thou haſt inuaded the kingdom for him, and our Lord hath geuen the kingdom into the hand of Abſalom thy ſonne: and behold thyne euiles preſſe thee, becauſe thou art a man of bloud. † And Abiſai the ſonne of Seruia ſaid to the king: Why curſeth this dead dogge my lord the king? I wil goe, and ſtrike of his head. † And the king ſaid: What is it to me and you, ye ſonnes of Saruia? Let him alone that he may curſe: for our Lord hath :: commanded him to curſe Dauid: and who is he that dare ſay, why hath he ſo done? † And the king ſaid to Abiſai, and to al his ſeruantes: Behold my ſonne, that came out of my wombe, ſeeketh my life: how much more the ſonne of Iemini? let him alone that he may curſe according to the precept of our Lord: † if perhaps our Lord may reſpect mine affliction, and our Lord may render me good for this dayes curſing. † Dauid therefore walked and his companie in the way with him. And Semei by the banke on the hils ſide, went ouer againſt him, curſing, and caſting ſtones againſt him, and ſprinkling earth

::King Dauid was here abuſed by falſe information: to which he ought not ſo eaſely to haue geuen credite. *Sup. 19. v. 24.*

:: God ſuffered Semei, being of his owne freewil malicious for puniſhment of Dauids ſinnes to curſe him but was not the author of his malice, for ſo Semei had committed no fault therein

14 earth. † The king therefore came, and al the people with
15 him wearie, and they were refreshed there. † But Absalom
and al his people entered into Ierusalem, yea and Achitophel
16 with him. † And when Chusai the Arachite Dauids frend
was come to Absalom, he said to him: God saue thee ô king,
17 God saue thee ô king. † To whom Absalom, is this, quoth
he, thy kindenes toward thy frend? why wentest thou not
18 with thy frend? † And Chusai answered Absalom: Not so:
because I wil be his, whom our Lord hath chosen, and al this
19 people, and al Israel, and with him wil tarie. † Yea that I
may adde this also, whom shal I serue? not the kinges sonne?
20 as I haue serued thy father, so wil I serue thee also. † And
Absalom said to Achitophel: Consult what we ought to doe.
21 †And Achitophel said to Absalom: Goe in to the concubines
of thy father, which he hath left to keepe the house: :: that
when al Israel shal heare that thou hast defiled thy father,
22 their handes may be strengthened with thee. † They pitched
therefore a tent for Absalom in the house toppe, and he went
23 in to his fathers concubines before al Israel. † And the coun-
sel of Achitophel, which he gaue in those dayes, as if a man
should consult God: so was al the counsel of Achitophel, both
when he was with Dauid, and when he was with Absalom.

and then he could not lawfully haue benne punished for it, as he was. 3. Reg. 2.

:: The people doubting lest Absalō might be reconciled to his father, were not assured vnto him til they saw such a crime committed as semed to make reconciliatiō impossible. So al rebelles and vsurpers of others right, seeke by some enormious fact to make their adherentes and folowers sure vnto them: but God plageth them in the end, as he did both Achitophel and Absalom.

CHAP. XVII.

Achitophel counselleth Absolom: presenly to assault his father with forces, 7. Chusai perswadeth the contrarie, 15. and secretly aduertiseth the king therof. 23. Achitophel hangeth him self. 25. Absolom appointeth Amasa general of his armie. 27. Other freindes bring victuals to the kinges campe.

1 ACHITOPHEL therefore said to Absolom: I wil choose
me twelue thousand men, and rysing I wil pursew Da-
2 uid this night. † And falling vpon him (for as much as he is
weary, and of weakened handes) I wil strike him: and when al
the people is fled, that is with him, I shal strike the king
3 being desolate. † And I shal reduce al the people, as one man
is wont to returne: for thou seekest one man: and al the peo-
4 ple shal be in peace. † And his saying pleased Absalom, and
5 al the ancientes of Israel. † But Absalom sayd: Cal Chusai
6 the Arachite, and let vs heare what he also sayeth. † And
when Chusai was come to Absalom, Absalom sayd to him:
This maner of speache spake Achitophel: shal we doe it or
7 no? What counsel geuest thou? † And Chusai sayd to Absa-

lom: It is not good counſel, that Achitophel hath geuen this
time. † And agayne Chuſai inferred: Thou knoweſt thy fa- 8
ther, and the men that are with him, to be verie valiant, and
of ſel courage, as if a beare in the wood her whelpes being
taken away ſhould rage: yea and thy father is a man of warre,
neither wil he abyde with the people. † Perhaps he lyeth 9
now hid ſecretely in caues, or in ſome one place where he liſt:
and when any one shal fal in the beginning, there shal one
heare whoſoeuer shal heare it, & ſay: There is made a ſlaugh-
ter in the people that folowed Abſalom. † And euerie one 10
of the moſt valiant whoſe hart is as it were a lyons, shal fainte
for feare: for al the people of Iſrael knowe thy father to be
a valiant man, and that al be ſtrong which are with him.
† But this ſemeth vnto me to be good counſel: Let al Iſrael 11
be gathered to thee, from Dan to Berſabee, as the ſand of the
ſea innumerable: and thou shalt be in the middes of them.
† And we shal ſette vpon them in what place ſoeuer they shal 12
be found: and we shal couer them, as dew is wont to fal vpon
the earth: and we shal not leaue of the men, that are with
him, not ſo much as one. † And if he shal enter into any ci- 13
tie, al Iſrael shal caſt ropes vpon that citie round about, and
we wil drawe it into the torrent, that there be not found
therof not ſo much as a litle ſtone. † And Abſalom ſayd, and 14
al the children of Iſrael: The counſel of Chuſai the Arachite
is better then the counſel of Achitophel: and by the wil of
our Lord was the profitable counſel of Achitophel defeated,
that our Lord might bring in euil vpon Abſalom. † And 15
Chuſai ſayd to Sadoc and Abiathar the prieſtes: In this and
this maner gaue Achitophel counſel to Abſalom, and to the
Ancientes of Iſrael: and I gaue ſuch and ſuch counſel.
† Now therfore ſend quickly, and tel Dauid, ſaying: Tarie 16
not this night in the champayne of the deſert, but without
delay paſſe ouer: leſt perhaps the king be ſwalowed vp, and
al the people that is with him. † And Ionathas & Achimaas 17
ſtood by the Fountayne rogel: there went a maide and
told them: and they went forward, to report the meſſage to
king Dauid: for they could not be ſeene, nor enter into the
citie. † And a certayne boy ſaw them, and told Abſalom: 18
but they making haſt entered into the houſe of a certayne
man in Bahurim, who had a wel in his court, and they went
downe into it. †. And a woman tooke, and ſpred a couering 19
ouer

ouer the mouth of the wel, as it were drying ſodde barley:
20 and ſo the thing was not knowen. † And when Abſaloms ſeruantes were come into the houſe, they ſayd to the woman: Where is Achimaas, and Ionathas? And the woman anſwered them: They paſſed in haſt, hauing taſted a litle water. But they that ſought, when they had not found, returned
21 into Ieruſalem. † And when theſe were gone, they went vp out of the wel, and going on told king Dauid, and ſayd: Aryſe ye, and paſſe quickly the riuer: becauſe this maner of counſel
22 hath Achitophel geuen againſt you. † Dauid therfore aroſe, and al the people that was with him, and they paſſed ouer Iordan, vntil it waxed light, and not one at al was remayning,
23 which did not paſſe the riuer. † Moreouer Achitophel ſeing that his counſel was not executed, ſadled his aſſe, and roſe and went into his houſe and into his citie: and taking order with his houſe, :: hanged him ſelf, and was buried in the ſe- :: Bad counſail
24 pulchre of his father. † But Dauid came into the Campe, and often falleth Abſalom paſſed ouer Iordan, he and al the men of Iſrael with worſt to the
25 him. † But Abſalom appoynted Amaſa for Ioab ouer the counſeller.
armie: and Amaſa was the ſonne of a man, which was called Iethra of Iezrael, who went in to Abigail the daughter of Naas, the ſiſter of Saruia which was the mother of Ioab.
26 † And Iſrael camped with Abſalom in the Land of Galaad.
27 † And when Dauid was come into the Campe, Sobi the ſonne of Naas of Rabbath the ſonnes of Ammon, and Machir the ſonne of Amihel of Lodabar, & Berzellai the Galaadite of Ro-
28 gelim, † preſented vnto him hanginges, and tapeſtrie, and earthen veſſels, wheate, and barley, and meale, and polent, and
29 beanes, and riſhe, and fryed peaſe, † and honie, and butter, sheepe, & fatte calues. and they gaue to Dauid and the people, that was with him, to eate: for they ſuſpected that the people with hunger and thyrſt was fayntе in the deſert.

CHAP. XVIII.

King Dauid diſpoſeth his armie in three partes, geuing ſpecial charge to ſaue Abſalom aliue. 9. VVhom neuertheles (hanging by the heares of his head in an oke) Ioab killeth: 16. and ſaueth the common people. 19. VVhich Dauid vnderſtanding greatly bewayleth Abſalom.

1 DAVID therfore hauing viewed his people, appointed
2 ouer them tribunes & centurions, † and gaue the third part of the people vnder the hand of Ioab, and the third part

vnder the hand of Abiſai the ſonne of Seruia the brother of Ioab, and the third part vnder the hand of Ethai, who was of Geth: and the king ſaid to the people: I alſo wil goe forth with you. † And the people anſwered: Thou ſhalt not goe 3
forth: for whether we ſhal flee, it wil be no great importance to them of vs: or whether the halfe part of vs ſhal fal, they wil not greatly care: becauſe thou alone art accounted for ten thouſandes: it is better therefore that thou be in the citie to ayde vs. † To whom the king ſaid: What ſeemeth good to 4
you, that wil I doe. The king therfore ſtoode beſide the gate: and al the people went forth by their troupes, by hundredes and by thouſandes. † And the King commanded Ioab, and 5
Abiſai, and Ethai, ſaying: :: Saue me the child Abſalom. And al the people heard the King commanding al the princes for Abſalom. † The people therfore went out into the ſilde a- 6
gainſt Iſrael, & the battel was fought in the foreſt of Ephraim. † And the people of Iſrael was ſlayne there of Dauids armie, 7
and there was made a great ſlaughter in that day, of twentie thouſand. † And the battel there was diſperſed vpon the face 8
of al the earth, and there were manie moe, whom the foreſt had conſumed of the people, then they whom the ſword deuoured in that day. † And it chanced that Abſalom mette 9
the ſeruantes of Dauid, ſitting on a mule: and when the mule was gone in vnder a thicke oke and a great, his head ſtucke to the oke: and he hanging betwen heauen and earth, the mule that he rode vpon paſſed through. † And one ſawe this & told 10
Ioab: ſaying: I ſaw Abſolom hang vpon an oke. † And Ioab 11
ſayd to the man that told him: If thou ſaweſt him, why didſt thou not nayle him to the earth, and I had geuen thee ten ſicles of ſiluer, and one belt? † Who ſayd to Ioab: If thou 12
wouldeſt pay downe in my handes a thouſand peeces of ſiluer, I would not lay my handes vpon the kinges ſonne: for in our hearing the king commanded thee, and Abiſai, and Ethai, ſaying: Keepe me the child Abſalom. † Yea and if 13
I had done agaynſt my life boldly, this could not haue beene hid from the king, and thou wouldeſt haue ſtand agaynſt it? † And Ioab ſayd: Not as thou wilt, but I wil ſet vpon him 14
before thee. He tooke therefore three lances in his hand, and thruſt them in the hart of Abſalom: and when as yet he panted for life ſticking on the oke, † there ranne ten 15
yong men the ſquyers of Ioab, and ſtriking they killed him.

† And

:: Dauid moued with compaſſion towardes his ſonne Abſalom, being in actual rebellion againſt him prefigured Chriſts cõpaſſion, towards his perſecuters, being his creatures, praying for them in his paſſion. *S. Ambroſe in Pſal.* 118. *v.* 108.

16 † And Ioab ſounded the trumpet, and ſtayed the people,
that they ſhould not purſew Iſrael fleeing, willing to ſpare the
17 multitude. † And they tooke Abſalom, and caſt him in the
forreſt, into a great pitte, and they heaped vpon him an
exceding great heape of ſtones: but al Iſrael fled into their
18 tabernacles. † Moreouer Abſalom had erected to himſelf,
whiles he yet liued, a title which is in the kinges Valley: for
he ſaid: I haue :: no ſonne, and this shal be a monument of my name. And he called the title by his name, and it is
19 called The hand of Abſalom, vntil this preſent day. † And
Achimaas the ſonne of Sadoc ſaid: I wil runne, and tel the
king, that our Lord hath done him iudgement of the hand of
20 his enemies. † To whom Ioab ſaid: Thou shalt not be meſſenger this day, but thou shalt carie the meſſage an other
day: to day I wil not haue thee carie the meſſage, for the
21 kinges ſonne is dead. † And Ioab ſaid to Chuſai: Goe, and tel
the king what thou haſt ſeene. Chuſai adored Ioab, and ranne.
22 † And againe Achimaas the ſonne of Sadoc ſaid to Ioab:
What letteth if I alſo runne after Chuſai? And Ioab ſayd to
him: Why wilt thou runne my ſonne? thou shalt not be ca-
23 ryer of good tydinges. † Who anſwered: But what if I runne?
And he ſaid to him: Runne. Achimaas therfore running a
24 nere way out went Chuſai. † And Dauid ſate betwen the
two gates: and the watchman that was in the toppe of the
gate vpon the wal, lifting vp his eies, ſaw a man running
25 alone. † And crying out he told the king: and the king ſaid:
If he be alone, there are good tydinges in his mouth. And he
26 making haſt, and coming neerer, † the watchman ſaw an
other man running, and crying alowde in the toppe, he ſaid:
There appeareth vnto me an other man running alone. And
27 the king ſaid: And this is a good meſſenger. † And the
watchman, I behold, ſaid he, the running of the former, as it
were the running of Achimaas the ſonne of Sadoc. And the
king ſaid: He is a good man: and cometh bringing good
28 newes. † And Achimaas crying, ſayd to the king: God ſaue
thee ô king. And adoring the king before him flatte to the
earth, he ſaid: Bleſſed be our Lord thy God, who hath shut vp
the men that haue lifted vp their handes againſt my lord the
29 king. † And the king ſaid: Is the child Abſalom ſafe? And Achimaas ſayd: I ſaw a great tumult, when thy ſeruant Ioab ſent,
30 ô king, me thy ſeruant: other thing I know not. † To whom
the

:: Al his ſonnes being dead, ſo he had once three ſonnes & a daughter. *chap.* 14. 7. 27.

the king, Paſſe, ſayd he, and ſtand here. † And when he had 31
paſſed, and ſtood, † Chuſai appeared: and coming he ſayd: I 31
bring good tydinges my lord king: for our Lord hath iudged
for thee this day of the hand of al that haue ryſen againſt thee.
† And the king ſayd to Chuſai: Is the child Abſalom ſafe? 32
To whom Chuſai anſwering, ſayd: Let the enemies of my
lord the king become, as the child, and al that ryſe againſt
him vnto euil. † The king therfore being made ſorie, went 33
vp into the high chamber of the gate, and wept. And thus he
ſpake, going: My ſonne Abſalom, Abſalom my ſonne: who
would graunt me that I might die for thee, Abſalom my
ſonne, my ſonne Abſalom.

CHAP. XIX.

Dauid moued by Ioabs admonition, 8. ceaſeth mourning for Abſalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphiboſeth cleareth him ſelf of his ſeruantes falſe accuſation, yet recouereth not his whole right. 32. Berzellai is courteouſly intreated. 40. The other tribes contend with Iuda for their affection to the king.

AND it was told Ioab, that the king wept, and mour- 1
ned for his ſonne: † And the victorie was turned into 2
mourning that day to al the people: for the people heard it ſayd
in that day: The king ſorroweth vpon his ſonne. † And the 3
people ſhunned that day to enter into the citie, as a people tur-
ned, & fleing out of battel is wont to ſhrinke aſide. † More- 4
ouer the king couered his head, and cried with a lowd voice:
O my ſonne Abſalom, o Abſalō my ſonne, o my ſonne. † Ioab 5
therfore entring in to the king, into his houſe, ſayd: Thou
haſt cōfounded this day the countenances of al thy ſeruantes,
that haue ſaued thy life, and the life of thy ſonnes, and thy
daughters, and the life of thy wiues, and the life of thy con-
cubines. † Thou loueſt them that hate thee, and thou hateſt 6
them that loue thee: and thou haſt ſhewed this day that thou
careſt not for thy nobles, and for thy ſeruantes: and in deede
I knowe now, that if Abſalom liued, and al we had beene
ſlayne, then it would pleaſe thee. † Now therfore ariſe, and 7
come forth, and ſpeaking vnto them ſatisfie thy ſeruantes: for
I ſweare to thee by our Lord, that if thou wilt not goe forth,
not one verely wil remayne with thee this night: and this
ſhal be worſe for thee, then al the euils, which haue come
vpon thee from thy youth vntil this preſent. † The king 8
therefore

therfore aroſe and ſate in the gate: and it was told al the people that the king ſate in the gate: and al the multitude came forth before the king, but Iſrael fled into their taber-
9 nacles. † Al the people alſo ſtroue in al the tribes of Iſrael, ſaying: The king hath deliuered vs out of the hand of our enemies, he hath ſaued vs from the head of the Philiſtianes:
10 and now he fled out of the land for Abſalom. † But Abſalom whom we annoynted ouer vs, is dead in the battel: how long
11 are you ſtil, and reduce not the king? † But king Dauid ſent to Sadoc, and Abiathar the prieſtes, ſaying: Speake to the Ancientes of Iuda, ſaying: Why come you laſt to bring backe the king into his houſe? (And the ſaying of al Iſrael
12 was come to the king in his houſe.) † You are my brethren, you my bone, and my flesh, why do you laſt bring backe the
13 king? † And ſay ye to Amaſa: Art not thou my bone, and my flesh? Theſe thinges do God to me, and theſe adde he, if thou be not the chiefe captayne of warfare before me al-
14 wayes for Ioab. † And he inclined the hart of al the men of Iuda, as it were of one man: and they ſent to the king, ſaying:
15 Returne thou, and al thy ſeruantes. † And the king returned, and came as far as Iordan, and al Iuda came as far as Gal-
16 gal to meete the king, and to bring him ouer Iordan. † And Semei the ſonne of Gera the ſonne of Iemini of Bahurim made haſt, and went downe with the men of Iuda to meete
17 king Dauid † with a thouſand men of Benjamin, and Siba the ſeruant of the houſe of Saul: and his fiftene ſonnes, and twentie ſeruantes were with him: and ruſhing into Iordan,
18 † paſſed the fordes before the king, that they might helpe ouer the kinges houshould, and doe according to his commandement. And Semei the ſonne of Gera proſtrate before
19 the king, when he had now paſſed Iordan, † ſayd to him: Impute not to me my lord the iniquitie, nor remember the iniuries of thy ſeruant in the day that thou my lord king
20 wenteſt out of Ieruſalem, nor put it in thy hart o king. † For I thy ſeruant acknowledge my ſinne: and therefore this day I am firſt come of al :: the houſe of Ioſeph, and am deſcended
21 to meete my lord the king. † But Abiſai the ſonne of Saruia anſwering, ſayd: What shal Semei for theſe wordes not be
22 ſlayne, becauſe he reuiled the annoynted of our Lord? † And Dauid ſayd: What is to me and you ye ſonnes of Saruia? Why are you made this day as ſatan to me? Shal there a man be

:: Al the eleuen tribes are called by the name of Ioſeph, being chiefe after Iuda. So Semei

not of the proper tribe of Ioseph but of Beniamin, pleading for pardon of his former fault, alleageth that he came first of the eleuen tribes, to submitte him self and serue the king.

killed in Israel to day? Doe I not know that this day I am made king ouer Israel? † And the king sayd to Semei: Thou shalt 23
not die. And he sware to him. † Miphiboseth also the sonne 24
of Saul came downe to meete the king, his feete vnwashed, and his beard not pouled: and he had not washed his garmentes from the day that the king went forth, vntil the day of his returne in peace. † And when he had mette the king 25
at Ierusalem, the king sayd to him: Why cameſt thou not with me Miphiboseth? † And he answering, sayd: My lord 26
king, my seruant contemned me: and I thy seruant spake to him that he should sadle me an asse, that getting on I might goe with the king: for I thy seruant am lame. † Moreouer 27
he hath also accused me thy seruant to thee my lord king: but thou my lord king art as an Angel of God, doe what pleaseth thee. † For neither was my fathers house ought els, but 28
guiltie of death to my lord king: and thou hast put me thy seruant among the gueſtes of thy table? What iust complaynt therfore haue I? or what can I further crie out to the king? † The king therfore sayd to him: What speakeſt thou any 29
more? That is determined which I haue spoken: Thou, and Siba diuide the possessions. † And Miphiboseth answered the 30
the king: Yea let him take al, for so much as my lord king is returned peaceably into his house. † Berzellai also the Galaadite, 31
coming downe from Rogelim, brought the king ouer Iordan, being readie also to attend on him beyond the riuer. † And 32
Berzellai the Galaadite was verie old, that is to say, of foure score yeares, and he gaue the king victuals, when he abode in the Fild: for he was an exceding rich man. † The king ther- 33
fore sayd to Berzellai: Come with me, that thou mayst rest secure with me in Ierusalem. † And Berzellai sayd to the 34
king: How manie are the daies of the yeares of my life, that I should goe vp with the king into Ierusalem? † I am this 35
day foure score yeares old, are my senses quicke to discerne sweete, or sowre? or can meate or drinke delight thy seruant? or can I heare more the voyce of singing men and singing wemen? Why should thy seruant be a burden to my lord the king? † I thy seruant wil goe forward a litle from Iordan 36
with thee: I neede not this recompense, † but I beseech thee 37
that I thy seruant may returne, and die in my citie, and be buried by the sepulchre of my father, and my mother. But there is thy seruant Chamaam, let him goe with thee, my lord king,

38 king, and doe to him whatſoeuer ſemeth good to thee.† The king therfore ſayd to him: Let Chamaam paſſe on with me, and I wil doe for him whatſoeuer ſhal pleaſe thee, and al, that
39 thou shalt aske of me, thou ſhalt obtayne. † And when al the people and the king had paſſed Iordan, the king kiſſed Berzellai, and bleſſed him: and he returned into his place.
40 † The king therfore paſſed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the king, and the halfe part onlie of the people of Iſrael were preſent.
41 † Therfore al the men of Iſrael concurring to the king, ſayd to him: Why haue our brethren the men of Iuda ſtolen thee, and brought the king and his houshould ouer Iordan, and al
42 the men of Dauid with him? † And euerie man of Iuda anſwered the men of Iſrael. Becauſe the king is neerer to me: why art thou angrie for this matter? haue we eaten any
43 thing of the kinges, or were there giftes geuen vs? † And a certayne man of Iſrael anſwered the men of Iuda, and ſayd: I am greater by ten partes with the king, & to me pertayneth Dauid more then to thee: Why haſt thou done me wrong, and it was not told me firſt, that I might bring backe my king? And the men of Iuda anſwered more sharply then the men of Iſrael.

CHAP. XX.

Seba raiſeth rebellion, is purſued by Ioab, (10. Who in the way trecherouſly killeth Amaſa,) 13. Abela is beſieged, becauſe Seba ſaueth him ſelf there. 20. but his head being cut of and caſt ouer the wal to Ioab, the armie departeth. 23. Chief men in office are mentioned.

1 IT chanced alſo that there was there a man of Belial, named Seba, the ſonne of Bochri, a man of Iemini: and he ſounded the trumpet, and ſayd: We haue no part in Dauid, nor inheritance in the ſonne of Iſai: Returne into thy taber-
2 nacles Iſrael. † And al Iſrael was ſeparated from Dauid, and folowed Seba the ſonne of Bochri: but the men of Iuda
3 ſtucke to their king from Iordan vnto Ieruſalem. † And when the king was come into his houſe to Ieruſalem, he tooke the ten wemen his concubines, which he had leift to keepe the houſe, and he deliuered them into cuſtodie, allowing them victuals: and he went not in vnto them, but they were ſhut vp vntil the day of their death liuing in widow-
4 hood. † And the king ſayd to Amaſa: Cal me together al the

men of Iuda agaynſt the third day, and be thou preſent.
† Amaſa therfore went to cal together Iuda, and taryed 5
beyond the time appoynted which the king had aſſigned
him. † And Dauid ſayd to Abiſai: Now wil Seba the ſonne 6
of Bochri more afflict vs, then Abſalom: take therefore the
ſeruantes of thy Lord, and purſew him, leſt perhaps he finde
fenſed cities, & eſcape vs. † There went forth therfore with 7
him Ioabs men, Cerethi alſo and Phelethi: and al the ſtrong
men yſſued forth of Ieruſalem to purſew Seba the ſonne of
Bochri. † And when they were beſide the great ſtone, which 8
is in Gabaon, Amaſa coming mette them. Moreouer Ioab
was clothed with a ſtrayte cote according to the meaſure of
his ſtature, and vpon it girded with a ſword hanging downe
to the flanke, in a ſcabbarde, which being made for the pur-
poſe could with light mouing come forth and ſtrike. † Ioab 9
therfore ſayd to Amaſa: God ſaue thee my brother. And he
held with his right hand the chinne of Amaſa, as it were kiſ-
ſing him. † But Amaſa marked not the ſword, which Ioab 10
had, who ſtrick him in the ſide, and powred out his bowels
on the ground, neither added he the ſecond wound, and he
dyed. And Ioab, and Abiſai his brother purſewed Seba the
ſonne of Bochri. † In the meane time certayne men, when 11
they ſtoode by the carcaſſe of Amaſa, Ioabs company, ſayd:
Loe he that would haue beene for Ioab the companion of
Dauid. † And Amaſa embrewed with bloud, lay in the middes 12
of the way. A certayne man ſaw this that al the people ſtayed
to ſee him, and he remoued Amaſa out of the way into the
ſilde, and couered him with a garment, that they which
paſſed might not ſtay becauſe of him. † He therefore being 13
remoued out of the way, euery man paſſed folowing Ioab to
purſew Seba the ſonne of Bochri. † Moreouer he had paſſed 14
through al the tribes of Iſrael vnto Abela, and Bethmaaca:
and al the choſen men were gathered together vnto him.
† They therfore came, and aſſaulted him in Abela, and in 15
Bethmaaca, and they compaſſed the citie with munitions,
and the citie was beſieged: and al the multitude, that was
with Ioab, laboured to deſtroy the walles. † And a wiſe 16
woman cryed out from the citie: Heare ye, heare ye, tel Ioab:
Approche hither, and I wil ſpeake with thee. † Who when 17
he was come to her, ſhe ſayd to him: Art thou Ioab? And he
anſwered, I am. To whom she ſpake thus: Heare the wordes
of thy

18 of thy handmayd. Who anſwered: I doe heare. † And ſhe
agayne ſayd: A ſaying was vſed in the old prouerbe: They
that aske, let them aske in Abela: and ſo they proſpered.
19 † Am not I she that anſwer truth in Iſrael, and thou ſeekeſt
to ſubuert the citie, & to ouerthrowe a mother citie in Iſrael?
Why throweſt thou downe hedlong the inheritance of our
20 Lord? † And Ioab anſwering, ſayd: God forbid, God forbid
21 that I should, I do not throw downe, nor deſtroy. † The
matter is not ſo, but a man of mount Ephraim, Seba the ſonne
of Bochri by name, hath lifted vp his hand agaynſt king
Dauid: Deliuer him onlie, and we wil depart from the citie.
And the woman ſayd to Ioab: Behold his head shal be
22 throwen to thee of the wal. † She therfore went to al the
people, and ſpake to them wiſely: who threw the head of
Seba the ſonne of Bochri being cut of, to Ioab. And he ſoun-
ded the trumpet, and they departed from the citie, euery one
into their tabernacles: and Ioab returned to Ieruſalem vnto
23 the king. † Ioab therfore was ouer al the armie of Iſrael: and
Banaias the ſonne of Ioiada ouer the Cherethеites and Phe-
24 lethеites. † But Aduram ouer the tributes: moreouer Ioſa-
25 phat the ſonne of Ahi'lud, was regiſter. † And Siua, a ſcribe:
26 and Sadoc and Abiathar, prieſtes. † And Ira the Iairite was :: Chiefe or great in familiaritie.
the :: prieſt of Dauid.

CHAP. XXI.

Famine oppreſſing Iſrael three yeares, for the ſinne of Saul agaynſt the Gabaonites, 6. ſeuen of Saul's race (7. Miphiboſeth ſaued) are crucifyed. 12. Their bones with Saul's and Ionathas are buried in the Land of Beniamin. 15. Dauid hath foure great battels and victories againſt the Philiſtians.

1 AND there came a famine in the daies of Dauid three
yeares continually: and Dauid conſulted the oracle of
our Lord. And our Lord ſayd: For Saul, and his bloudy houſe,
2 becauſe he ſlewe the Gabaonites. † The king therfore cal-
ling the Gabaonites, ſayd to them. (Moreouer the Gabaoni-
tes were not of the children of Iſrael, but the reliques of the
ver. 9. Amorrheites: For the children of Iſrael had ſworne to them,
and Saul would ſtrike them of zeale, as it were for the chil-
3 dren of Iſrael and Iuda.) † Dauid therfore ſayd to the Gabao-
nites: What shal I do for you? And what shal be the expia-
tion for you, that you may bleſſe the inheritance of our
4 Lord? † And the Gabaonites ſayd to him: We haue no

queſtion vpon ſiluer and gold, but agaynſt Saul, and agaynſt his houſe: neither wil we that a man be ſlayne of Iſrael. To whom the king ſayd: What wil you then that I do for you?
† Who ſayd to the king? The man, that hath waſted vs and 5
oppreſſed vs vniuſtly, we muſt ſo deſtroy, that there be not ſo much as one leift of his ſtocke in al the coaſtes of Iſrael.
† Let there be geuen vs ſeuen men of his children, that we 6
may crucifie them to our Lord in Gabaa of Saul, once the choſen of our Lord. And the king ſayd: I wil geue them.
† And the king ſpared Miphiboſeth the ſonne of Ionathas 7
the ſonne of Saul, for the oth of our Lord, that had beene betwen Dauid, and betwen Ionathas the ſonne of Saul.
† The king therfore tooke the two ſonnes of Reſpha the 8
daughter of Aia, whom ſhe bare to Saul, Armoni, and Miphiboſeth: and the fiue ſonnes of Michol the daughter of Saul, which ſhe bare to Hadriel the ſonne of Berzellai, that was of Molathi, † and gaue them into the handes of the Gaba- 9
onites: who crucified them on a hil before our Lord: and theſe ſeuen dyed together in the firſt dayes of harueſt, when the reaping of barley began. † And Reſpha the daughter of 10
Aia taking a heare cloth, ſpred it vnder her vpon the rocke from the beginning of harueſt, til water dropped vpon them from heauen: and ſhe ſuffered not the birdes to teare them by day, nor the beaſtes by night. † And the thinges 11
were told Dauid, which Reſpha had done, the daughter of Aia, the concubine of Saul. † And Dauid went, and tooke 12
the bones of Saul, and the bones of Ionathas his ſonne from the men of Iabes Galaad, who had ſtolen them out of the ſtreate of Bethſan, in the which the Philiſtijms hanged them when they had killed Saul in Gelboe. † And he caried thence 13
the bones of Saul, and the bones of Ionathas his ſonne: and gathering the bones of them, that were crucified, † they 14
buried them with the bones of Saul, and of Ionathas his ſonne in the Land of Beniamin, in the ſide, in the ſepulchre of Cis his father: and they did al thinges that the king had commanded, and God was made propitious agayne to the land after theſe thinges. † And there was a battel made agayne of 15
the Philiſtianes againſt Iſrael, and Dauid went downe, and his ſeruantes with him, and fought agaynſt the Philiſthijms. And Dauid faynting, † Ieſbibenob, which was of the kinred of 16
Arapha, the yron of whoſe ſpeare weyed three hundred

ounces,

ounces, and he was girded with a new ſword, aſſayed to ſtrike
17 Dauid. † And Abiſai the ſonne of Saruia reskewed him, and ſtriking the Philiſtian killed him. Then ſware Dauids men, ſaying: Thou ſhalt no more goe forth with vs into battel,
18 leſt thou put out the lampe of Iſrael. † There was alſo a ſecond battel in Gob againſt the Philiſtians: then ſtroke Sobochai of Huſathi, Saph of the ſtocke of Arapha of the
19 kindred of the gyantes. † There was alſo a third battel in Gob agaynſt the Philiſtians, in the which Adeodatus the ſonne of the Foreſt a broderer the Bethlehemite ſtroke Goliath the Getheite, the ſhaft of whoſe ſpeare was as it were a wea-
20 uers beame. † The fourth battel was in Geth: in the which was a tal man, that had ſix fingers and ſix toes on eche hand and foote, that is fowre and twentie, and he was of the race
21 of Arapha. † And he blaſphemed Iſrael: and Ionathan the
22 ſonne of Samaa the brother of Dauid ſtroke him. † Theſe foure were borne of Arapha in Geth, and they fel by the hand of Dauid, and of his ſeruantes.

CHAP. XXII.

King Dauids Canticle of thankeſgeuing, for his deliuerie from al enemies:
44. *With a propheeie of the reiection of the Iewes, and Vocation of the Gentiles.*

1 AND Dauid ſpake to our Lord the wordes of this ſong, in :: the day that our Lord deliuered him out of the
2 hand of al his enemies, and out of the hand of :: Saul. † And he ſayd:

Our Lord is my rocke, and my ſtrength, and my ſauiour.

3 † God is my ſtrong one, I wil hope in him: my ſhilde, and the horne of my ſaluation: my lifter vp, and my refuge: my ſauiour, from iniquitie thou wilt deliuer me.

4 † Our Lord prayſe worthie wil I inuocate: and from mine enemies I ſhal be ſaued.

5 † Becauſe the pangues of death haue compaſſed me: the ſtreames of Belial haue terrified me.

6 † The ropes of hel haue compaſſed me: the ſnares of death haue preuented me.

7 † In my tribulation I wil inuocate our Lord, and I wil crie my God: and he wil heare my voice out of his holie temple, and my crie ſhal come to his eares.

8 † The earth quaked and trembled, the fundations of the mountaynes

:: After that Dauid was deliuered from the handes of Saul (who firſt and longeſt & moſt dangerouſly of al men perſecuted him, and therfore is here ſpecially named) and from al his enimies, corporal & ſpiritual, when he had good repoſe of mind, his viſible enimies being ſubuer-

ted, and his ſinnes remitted, acknowledging Gods infinite goodnes, by inſpiration of the Holie Ghoſt, made this Canticle of thanksgeuing, and praiſe of God. It is inſerted amongſt the Pſalmes the 17. in order, al one in ſenſe, ſo differing in ſome wordes that the one explicateth the other.

mountaynes were ſtrycken, and ſhaken, becauſe he was angrie with them.

† A ſmoke aroſe out of his noſethrels, and a fyre from his 9
mouth ſhal deuoure: coles were kindled from him.

† And he bowed the heauens, and deſcended: and miſte 10
vnder his feete.

† And he aſcended vpon the Cherubins, and flew: and 11
flidde ouer the winges of the winde.

† He put darkenes round about him a couer: ſtilling wa- 12
ters out of the clowdes of heauen.

† By the ſhyning in his preſence: the coles of fire were 13
kindled.

† Our Lord wil thunder from heauen: and the high one 14
wil geue his voice.

† He ſhot his arrowes and diſperſed them: lightning, and 15
conſumed them.

† And the ouerflowinges of the ſea appeared, and the fun- 16
dations of the world were diſcouered at the rebuking of our Lord, at the breathing of the ſpirit of his furie.

† He ſent from hygh heauen, and tooke me, and drewe 17
me out of manie waters.

† He deliuered me from my moſt mightie enemie, and 18
from them that hated me: becauſe they were ſtronger then I.

† He preuented me in the day of my affliction, and our 19
Lord became my ſtay.

† And he brought me forth into latitude, he deliuered 20
me, becauſe I wel pleaſed him.

† Our Lord wil reward me according to my iuſtice: and 21
according to the cleannes of my handes wil he render to me.

† Becauſe I haue kept the wayes of our Lord, and haue 22
not done impiouſly, from my God.

† For al his iudgementes are in my ſight: and his pre- 23
ceptes I haue not remoued from me.

† And I ſhal be perfect with him: and ſhal keepe my ſelf 24
from myne iniquitie.

† And our Lord wil reſtore vnto me according to my iu- 25
ſtice: and according to the cleannes of my handes in the ſight of his eyes.

† With the holie one thou ſhalt be holie: and with the 26
ſtrong perfect.

† With the elect thou ſhalt be elect: and with the peruerſe 27
thou ſhalt be peruerted.

† And

28 † And the poore people thou wilt ſaue: and the hautie in thyne eies thou wilt humble.

29 † Becauſe thou art my lampe o Lord: and thou wilt illuminate my darkenes.

30 † For in thee I wil runne girded: in my God I wil leape ouer the wal.

31 † God, his way immaculate, the word of our Lord is examined by fyre: he is the ſhield of al that truſt in him.

32 † Who is God beſide our Lord: and who is ſtrong beſide our God?

33 † God who hath girded me with ſtrength: and made euen my perfect way.

34 † Making my feete equal with the harres, and ſetting me vpon my high places.

35 Teaching my handes vnto battel: and framing myne armes as it were a braſen bow.

36 † Thou haſt geuen me the ſhield of thy ſaluation: and thy mildenes hath multiplied me.

37 † Thou ſhalt enlarge my ſteppes vnder me: and myne ankles ſhal not fayle.

38 † I wil purſew myne enemies, and bruiſe them: and wil not returne til I conſume them.

39 † I wil conſume and breake them, that they riſe not: they ſhal fal vnder my feete.

40 † Thou haſt girded me with ſtrength to battel: thou haſt bowed vnder me them that reſiſt me.

41 † Myne enemies thou haſt made to turne to me the backe: them that hated me, and I shal deſtroy them.

42 † They shal crie, and there shal not be to ſaue, to our Lord, and he wil not heare them.

43 † I wil deſtroy them as the duſt of the earth: as the myre of the ſtreates wil I bruiſe and breake them.

44 † Thou wilt ſaue me from the contredictions of my people: thou wilt keepe me to be :: the head of the Gentiles: the people which I knowe not, wil ſerue me.

45 † The children alienes wil reſiſt me, with the hearing of the eare they wil obey me.

46 † The children alienes are fallen away, and shal be ſtrayte-ned in their diſtreſſes.

47 † Our lord liueth, and my God is bleſſed: and the ſtrong God of my ſaluation shal be exalted.

:: Though ſome few Gentiles were ſubdued by Dauid, and ſome were conuerted to true religion in the old Teſtamẽt: yet the ful con

uerſion of Gentiles perteineth to the Church of Chriſt, which is here forſhewed and deſcribed to haue perpetual ſeede for euer.

† God which geueſt me reuenges, and throweſt downe peoples vnder me. 48

† Which bringeſt me out from myne enemies, and from them that reſiſt me doſt lift me vp: from the wicked man thou shalt deliuer me. 49

† Therfore wil I confeſſe vnto thee o Lord among the Gentiles, and wil ſing to thy name. 50

† Magnifying the ſaluations of his king, and doing mercie to his Chriſt Dauid, and to his ſeede for euer. 51

CHAP. XXIII.

The laſt wordes of Dauid concerning reward of the good, 6. and punishment of the bad. 8. A Catalogue of Dauids valiant men.

AND theſe are Dauides laſt wordes. Dauid the ſonne of Iſai ſayd: The man ſayd, to whom it was appointed concerning the Chriſt of the God of Iacob, the excellent Pſalmiſt of Iſrael: † The Spirit of our Lord hath ſpoken by me, and his wordes by my tongue. † The God of Iſrael ſayd to me, the Strong one of Iſrael hath ſpoken, the Dominatour of men, the iuſt ruler in the feare of God. † As the light of the mourning when the ſunne ryſeth, early without cloudes gliſtereth, and as by rayne graſſe ſpringeth out of the earth. 1 2 3 4

†:: Neither is my houſe ſo great with God, that he should enter with me an eternal couenant firme in al thinges & aſſured. For al my ſaluation, and al my wil: neither is there ought therof that ſpringeth not. † And tranſgreſſors shal be plucked vp as thornes euety one: which are not taken with handes. † And if a man wil touch them, he shal be armed with yron and a lance ſtaffe, and kindled with fyre they shal be burnt vnto nothing. † Theſe be the names of the valiantes of Dauid. Sitting in his chaire the wiſeſt prince amongeſt three, he is as it were the moſt tender litle worme of the wood, which killed eight hundred at one brunt. † After him, Eleazar the ſonne of his vncle the Ahohite among the three valiantes, that were with Dauid when they defyed the Philiſthijms, and were gathered thither into battel. † And when the men of Iſrael were gone vp, he ſtood and ſtroke the Philiſtians til his hand faynted, and waxed ſtiffe with the ſword: and our Lord made a great victorie that day: and the people, that was fled, returned to take away of the ſpoyles of them that were ſlayne. † And after him Semma the ſonne of 5 6 7 8 9 10 11

Age

* King Dauid in this laſt prophecie plainly diſtinguiſheth betwen the couenant & promiſe made to him touching his earthlie kingdom and the kingdom of *Chriſt*. who ſhould be borne of his ſeede. In both which he foretelleth the reward of the good and puniſhment of the bad.

Age of Arari. And the Philiſthijms were gathered together in their ward: for there was there a filde ful of rice. And when the people was fled from the face of the Philiſthijms,
12 † he ſtood in the middes of the filde, and defended it, and ſtroke the Philiſthians: and our Lord gaue great ſaluation.
13 † Moreouer alſo before there went downe three which were princes among thirtie, and came to Dauid in the harueſt time into the caue of Odollam: and the campe of the Philiſtianes
14 was placed in the Vale of the giantes. † And Dauid was in a hold: moreouer the ward of the Philiſthianes was then in
15 Bethlehem. † Dauid :: therfore deſyred, & ſayd: O that ſome man would geue me drinke of the water out of the ceſterne,
16 that is in Bethlehem beſide the gate. † Three valiantes therfore brake into the campe of the Philiſtianes, and drew water out of the ceſterne of Bethlehem, that was beſide the gate, and brought it to Dauid: but he would not drinke, but :: offered it to our Lord,
17 † ſaying: Our Lord be merciful to me, that I doe not this thing: ſhal I drinke the bloud of theſe men that went, & the peril of their liues? Therfore he would
18 not drinke. Theſe thinges did the three ſtrongeſt. † Abiſai alſo the brother of Ioab the ſonne of Saruia, was prince of three, it is he that lifted vp his ſpeare agaynſt three hundred,
19 whom he ſlewe, renowmed among three, † and the nobleſt of three, and he was the chiefe of them, but to the three firſt
20 he raught not. † And Banaias the ſonne of Ioiada the moſt valiant man of great workes, of Cabſeel: he ſtroke the two lions of Moab, and he went downe, and ſtroke the lyon in
21 the middes of the ceſterne in the dayes of ſnow. † He alſo ſtroke the Ægyptian, a man worthie to be a ſpectacle, hauing in his hand a ſpeare: therfore when he came downe to him with a rod, by force he wreſted the ſpeare out of the hand of
22 the Ægyptian, and ſlewe him with his owne ſpeare. † Theſe
23 thinges did Banaias the ſonne of Ioiada. † And he renowmed among the three valiantes, which were the nobler among thirtie: but vnto the three he raught not: and Dauid made
24 him of his ſecrete counſel. † Aſael the brother of Ioab among the thirtie, Elahanan the ſonne of his vncle of Bethlehem.
25 26 † Semma of Harodi, Elica of Harori, † Heles of Phalti,
27 Hira the ſonne of Acces of Thecua, † Abiezer of Anathoth,
28 Mobonnai of Huſari, † Selmon the Ahohite, Maharai the
29 Netophathite, † Heled the ſonne of Baana, he alſo a

:: The king propoſed not this for deſire of that water, but to trie and exerciſe his mens fortitude.

:: Precious thinges are moſt mete to be offered to God.

Netophathite, Ithai the ſonne of Ribai of Gabaath of the
children of Benjamin, † Banaia the Pharathonite, Heddai 30
of the TorrentGaas, † Abialbon the Arbathite, Azmaueth 31
of Beromi, † Eliaba of Salaboni: The ſonnes of Iaſſen, Io- 32
nathan, † Semma of Orori, Ahiam the ſonne of Sarar the 33
Ararite, † Eliphelet the ſonne of Aaſbai the ſonne of Ma- 34
chati, Eliam the ſonne of Achitophel the Gelonite, † Heſrai 35
of Carmel, Pharai of Arbi, † Igaal the ſonne of Nathan of 36
Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Be- 37
rothite the ſquyer of Ioab the ſonne of Saruia, † Ira the Ie- 38
thrite, Gareb he alſo a Iethrite, † Vrias the Hetheite. Al 39
thirtie ſeuen.

CHAP. XXIIII.

For Dauids ſinne in numbring the people, 11. *three ſortes of punishments are propoſed to his election:* 14. *of which he chooſeth the plague, and ſeuentie thouſand die in three dayes.* 16. *God sheweth mercie.* 17. *Dauid prayeth.* 18. *buildeth an altar,* 25. *and the plague ceaſeth.*

:: This ſinne & punishment happened before, when Dauid had health and ſtrength of bodie.

AND :: the furie of our Lord added to be angrie againſt 1
Iſrael, and ſtirred vp Dauid among them ſaying: Goe,
number Iſrael and Iuda. † And the king ſayd to Ioab the 2
General of his armie: Walke through al the tribes of Iſrael
from Dan to Berſabee, and number ye the people, that I may
know the number therof. † And Ioab ſayd to the king: Our 3
Lord thy God increaſe thy people, as much more as now it is,
and agayne multiplie it an hundred fold in the ſight of my
lord the king: but what meaneth my lord the king by this
kind of thing? † Howbeit the kinges word more preuailed 4
then the wordes of Ioab, and of the chiefe of the armie: and
Ioab went forth, and the captaynes of the ſouldiars from the
face of the king, to number the people of Iſrael. † And when 5
they had paſſed Iordan, they came into Aroer to the right
hand of the citie, which is in the Vale of Gad. † And by Iazer 6
they paſſed into Galaad, and into the lower countrie of
Hodſi, and they came into the wooddie countrie of Dan. And
going about neere Sidon, † they paſſed nigh to the walles of 7
Tyre, and al the land of the Heueite, and the Chananeite,
and they came to the ſouth of Iuda into Berſabee: † and ha- 8
uing viewed the whole land, after nine monethes and twentie
dayes, they were come to Ieruſalem. † Ioab therfore gaue 9
the number of the deſcription of the people to the king, and
there

:: The furie of our Lord, that is, Satan (a furious ſpirite, yet Gods creature) not our Lord him ſelfe, but by permiſſion only. 1. Par. 21. *Satan aroſe againſt Iſrael, & moued Dauid.*

there were found of Iſrael eight hundred thouſand ſtrong men, that could drawe ſword: and of Iuda fiue hundred thou-
10 ſand fighting men. † But Dauids :: hart ſtrooke him, after the :: Contrition.
people was numbred: and Dauid ſayd to our Lord: :: I haue :: Confeſſion.
ſinned very much in this fact: but I pray thee Lord to tranſ-
ferre the iniquitie of thy ſeruant, becauſe I haue done exce-
11 ding foliſhly. † Dauid therfore aroſe in the morning, and the
word of our Lord was made to Gad the prophete and Seer of
12 Dauid, ſaying: † Goe, and ſpeake to Dauid: Thus ſayth our
Lord: :: Choyſe is geuen thee of three thinges, chooſe one of :: Satisfaction.
13 them which thou wilt, that I may do it to thee. † And when
Gad was come to Dauid, he told him, ſaying: Either famine
ſhal come to thee ſeuen yeares in thy land: or three monethes
thou ſhalt flee thy aduerſaries, and they ſhal purſew thee: or
certes three dayes the peſtilence ſhal be in thy land. Now
therfore deliberate, and ſee what word I shal anſwer to him
14 that ſent me. † And Dauid ſayd to Gad: I am diſtreſſed exce-
dingly: but it is better that I fal into the handes of our Lord
(for his mercies be manie) then into the handes of men.
15 † And our Lord ſent the peſtilence in Iſrael, from morning The Epiſtle in
vnto the time appoynted, and there died of the people from a votiue Maſſe
16 Dan to Berſabee ſeuentie thouſand men. † And when the in tyme of
Angel of Our Lord had ſtretched forth his hand ouer Ieruſa- plague or mor talitie.
lem to deſtroy it, our Lord had pitie vpon the affliction, and
ſayd to the Angel that ſtroke the people: :: It is ſufficient: :: Temporal
now hold thy hand: and the Angel of our Lord was beſide puniſhment
17 the floore of Areuna the Iebuſeite. † And Dauid ſayd to our inflicted after the guilt of
Lord when he ſaw the Angel ſtriking the people: I am he ſinne was re-
that haue ſinned, I haue done wickedly: theſe that are the mitted.
ſheepe, what haue they done? let thy hand, I beſeche thee
18 be turned againſt me, and againſt my fathers houſe. † And
Gad came to Dauid in that day, and ſayd to him: Goe vp, and
build an altar to our Lord in the floore of Areuna the Iebu-
19 ſeite. † And Dauid went vp according to the word of Gad,
20 which our Lord had cõmanded him. † And Areuna looking,
perceiued the king and his ſeruantes to come towards him
21 † And going forth he adored the king with his face bowing
to the earth, and ſayd: What is the cauſe that my lord the
king cometh to his ſeruant? To whom Dauid ſayd: That I
may bye of thee the floore, and build an altar to our Lord, and
the ſlaughter may ceaſe which rageth among the people.

:: If ſubiectes had not proprietie in their goodes, but that the right and dominion of al perteyned to the prince, then could nothing at al, in anie caſe be geuen gratis by the ſubiect, but only yelded as due, to his ſouereigne.

† And Areuna ſayd to Dauid: Let my lord the king take, and offer, as it pleaſeth him: thou haſt the oxen for holocauſte, and the wayne, and the yokes of the oxen for prouiſion of wood. † Areuna gaue al thinges to the king: and Areuna ſayd to the king: The Lord thy God receiue thy vowe. † To whom the king anſweting, ſayd: Not ſo as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocauſtes :: geuen gratis. Dauid therfore bought the floore, and the oxen, for fiftie ſicles of ſiluer: † and Dauid built there an altar to our Lord, & offered holocauſtes and pacifiques: and our Lord became merciful to the land, and the plague was ſtayed from Iſrael.

22 25 24

THE ARGVMENT OF THE THIRD BOOKE OF KINGES.

The contentes of this booke, diuided into three partes.

WITH *commemoration of king Dauids old age, of his appointing a ſucceſſour, and of his death, in the firſt and part of the ſecond chapters, this booke conteyneth two other principal partes: the former is of king Salomon: of his entrance to the kingdom; his deuotion; Wiſdom; magnificence; richeſſe; great familie; building of the Temple; and other ſumptuous palaces; of his fal alſo into luxurie, and idolatrie; in the reſt of the ſecond chapter to the end of the eleuenth. The other part ſheweth the diuiſion of the kingdom; onlie two tribes remayning to Roboam, Salomons ſonne, with title of king of Iuda; and tenne paſſing to Ieroboam his ſeruant, called king of Iſrael. So folow the ſeueral reignes of Abias, Aſa, and Ioſaphat kinges of Iuda: and of Madab, Baaſa, Ela, Zambri, Amri, Achab with Iezabel, and Ochoſias kinges of Iſrael: with the preaching, miracles, and other actes of Abias, Elias, Eliſeus, and other prophetes. in the other eleuen chapters.*

THE

THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King Dauid waxing old, Abiſag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethſabee obtaine, 28. that Salomon is declared and annointed King. 41. Wherupon Adonias (his followers parting to their houſes) 50. fleeth to the altar in the tabernacle, but vpon promiſe of ſafetie doth homage to Salomon.

1 NOw king Dauid was old, and had manie daies of age: and when he was couered with clothes, he was not warmed. † His ſeruantes therfore
2 ſayd to him: Let vs ſeeke for our lord the king a yong woman a virgin, and let her ſtand before the king, and cherishe him, and ſleepe in his bo-
3 ſome, and warme our lord the king. † They ſought therfore a beautiful yong woman in al the coſtes of Iſrael, and they found Abiſag a Sunamite, and brought her to the king.
4 † And the damſel was exceding beautiful, and she ſlept with the king, and ſerued him, but the king did not know
5 her. † And Adonias the ſonne of Haggith was eleuated, ſaying: I wil reigne. And he made him ſelf chariotes and horſemen, and fiftie men, that should runne before him.
6 † Neither did his father controwle him at any time, ſaying: Why didſt thou this? And he alſo was very beautiful, the ſe-
7 cond borne after Abſalom. † And he had talke with Ioab the ſonne of Saruia, & with :: Abiathar the prieſt, who furthered
8 Adonias ſide. † But Sadoc the prieſt, and Banaias the ſonne of Ioiada, and Nathan the prophet, and Semei, and Rei, and
9 the ſtrength of Dauids armie was not with Adonias. † Adonias therfore hauing immolated rammes and calues, and al fatte beaſtes beſide the Stone zoheleth, which was nigh to the Fountaine Rogel, called al his brethren the ſonnes of the king,

The firſt part. King Dauides admonitions to his ſonne: and his death.

::For this conſpiracie Abiathar was depoſed. *ib.* v. 27.

king, and al the men of Iuda the ſeruantes of the king: † But 10
Nathan the prophet, and Banaias, and al the ſtrong ones, and
Salomon his brother he called not. † Nathan therfore ſayd 11
to Bethſabee the mother of Salomon: Haſt thou not heard
that Adonias the ſonne of Haggith hath reigned, and our lord
Dauid is ignorant therof? † Now therfore come, take coun- 12
ſel of me, and ſaue thy life, and thy ſonne Salomons. † Goe, 13
and enter in to king Dauid, and ſay to him: Didſt not thou
my lord king ſweare to me thy handmayd, ſaying: Salo-
mon thy ſonne ſhal reigne after me, and he ſhal ſitte in my
throne? Why then reigneth Adonias? † And whiles thou 14
art yet ſpeaking there with the king, I wil come after thee,
and make vp thy wordes. † Bethſabee therfore went in to 15
the king in the chamber: and the king was exceding old, and
Abiſag the Sunamite miniſtred to him. † Bethſabee bowed 16
her ſelf, and adored the king. To whom the king ſayd: What
is thy wil? quoth he. † Who anſwering ſayd: My lord, thou 17
didſt ſweare to thy handmayd by our Lord thy God, that Sa-
lomon thy ſonne ſhal reigne after me, and he ſhal ſitte in my
throne. † And behold now Adonias reigneth, thou my lord 18
the king not knowing therof. † He hath killed oxen, & al fatte 19
thinges, and manie rammes, and called al the kinges ſonnes,
Abiathar alſo the prieſt, and Ioab the General of the warfarre:
but Salomon thy ſeruant he called not. † Notwithſtanding 20
my lord king, the eyes of al Iſrael looke vpon thee, that thou
wouldeſt ſhew them, who ſhal ſitte in thy throne my lord
king after thee. † And it ſhal be when my lord king ſleepeth 21
with his fathers, I and my ſonne Salomon shal be :: ſinners.
† As she was yet ſpeaking with the king, Nathan the prophet 22
came. † And they told the king, ſaying: Nathan the prophete 23
is here. And when he was gone in to the king, and had ado-
red bowing to the earth, † Nathan ſayd: My lord king, didſt 24
thou ſay: Let Adonias reigne after me, and let him ſitte vpon
my throne? † Becauſe he is gone downe to day, and hath im- 25
molated oxen, and fattelinges, and manie rammes, and called
al the kinges ſonnes, and the captaynes of the armie, Abiathar
alſo the prieſt: and they eating and drinking before him, and
ſaying: God ſaue the king Adonias: † me thy ſeruant, and 26
Sadoc the prieſt, and Banaias the ſonne of Ioiada, and Salo-
mon thy ſeruant he called not. † Is this word proceded from 27
my lord the king, and haſt thou not told me thy ſeruant who
should

:: Baſely eſtemed, or puniſhed as offenders vpon ſuſpition or ielouſie.

ſhould ſitte vpon the throne of my lord the king after him?
28 † And king Dauid anſwered, ſaying: Cal vnto me Bethſabee.
Who when ſhe was entered in to the king, and ſtood before
29 him, † the king ſware, and ſayd: Our Lord liueth, which
30 hath deliuered my ſoule from al diſtreſſe, † that as I ſware to
thee by our Lord the God of Iſrael, ſaying: Salomon thy
ſonne ſhal reigne after me, and he ſhal ſitte vpon my throne
31 for me, ſo wil I doe this day. † And Bethſabee bowing her
contenance vnto the earth adored the king, ſaying: God ſaue
32 my lord for euer. † King Dauid alſo ſaid: Cal me Sadoc the
prieſt, and Nathan the prophet, & Banaias the ſonne of Ioiada.
33 Who when they were entred in before the king, † he ſaid to
them: Take with you the ſeruantes of your lord, and ſette Sa-
lomon my ſonne vpon my mule: and bring him into Gihon.
34 † And let Sadoc the prieſt anoint him there, and Nathan the
prophet to be king ouer Iſrael: and you ſhal ſound the trum-
35 pet, and ſhal ſay: God ſaue king Salomon. † And you ſhal
goe vp after him, and he ſhal come, and ſhal ſitte vpon my
throne, and he shal reigne for me: and I wil ordaine him
36 that he be prince ouer Iſrael, and ouer Iuda. † And Banaias
the ſonne of Ioiada anſwered the king, ſaying: Amen: ſo
37 ſpeake our Lord the God of my lord the king. † As our Lord
hath beene with my lord the king, ſo be he with Salomon,
and make his throne higher then the throne of my lord king
38 Dauid. † Sadoc therfore the prieſt, and Nathan the prophet
went downe, and Banaias the ſonne of Ioiada, and Cherethi,
and Phelethi: and they ſet Salomon vpon the mule of king
39 Dauid, and brought him into Gihon. † And Sadoc the prieſt
tooke a horne of oile out of the tabernacle, and annointed
Salomon: and they ſounded the trumpet, and al the people
40 ſaid: God ſaue king Salomon. † And al the multitude went
vp after him, and the people ſinging on ſhaulmes, and re-
ioyſing with great gladnes, and the earth ſounded of their
41 crie. † And Adonias heard, and al that were inuited of him,
and the feaſt was ended: yea and Ioab hearing the voice of
the trumpet, ſaid: What meaneth the crie of the citie ma-
42 king a tumult? † As he yet ſpake, came Ionathas the ſonne
of Abiathar the prieſt: to whom Adonias ſaid: Come in, be-
43 cauſe thou art a ſtout man, and bringeſt good newes. † And
Ionathas anſwered Adonias: Not ſo: for our lord king
44 Dauid hath appointed Salomon king. † and hath ſent with

him Sadoc the prieſt, and Nathan the prophete, and Banaias the ſonne of Ioiada, and Cerethi, and Phelethi, and they haue ſet him vpon the kinges mule. † And Sadoc the prieſt, and Na- 45
than the prophete haue annointed him king in Gihon: & they are gone vp thence reioyſing, and the citie ſounded: this is the voice that you heard. † Yea and Salomon ſitteth vpon 46
the throne of the kingdom. † And the kinges ſeruantes en- 47
tring in, haue bleſſed our lord king Dauid, ſaying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king :: adored in his bed: † and he hath thus ſpoken: Bleſſed be our Lord the 48
God of Iſrael, who hath geuen this day one ſitting in my throne, mine eies ſeing it. † They therfore were terrified, 49
and they al aroſe, that had beene inuited of Adonias, and euery man went his way. † And Adonias fearing Salomon 50
aroſe, and went, and held the horne of the altar. † And they 51
told Salomon, ſaying: Behold Adonias fearing king Salomon, hath taken hold of the horne of the altar, ſaying: Let king Salomon ſweare to me this day, that he wil not kil his ſeruant with the ſword. † And Salomon ſayd: If he be a good man, 52
there ſhal not ſo much as one heare of his fal vpon the ground: but if euil ſhal be found in him, he ſhal die. † King 53
Salomon therfore ſent, and brought him out from the altar: and going in he adored king Salomon: and Salomon ſayd to him: Goe to thy houſe.

:: King Dauid did not adore his ſonne as ſubiect adoreth his prince, but adored God, geuing thankes for this benefite of a ſucceſſor, as it foloweth in the next verſe.

CHAP. II.

Dauid geueth godlie preceptes to Salomon. 5. willeth him to punish certaine offenders: 10. and dieth. 12. Salomon reigneth. 13. Adonias, by interceßion of Bethſabee, requeſteth to haue Abiſag to wife: 22. but is put to death for demanding her. 26. Abiathar the prieſt is banished, and depoſed, for conſpiring with Adonias. 28. Ioab alſo for the ſame cauſe, and former crimes is ſlaine. 36. Semei is confined in Ieruſalem, 40. & for tranſgreſſing his limites, together with old faultes is likewiſe ſlaine.

AND the dayes of Dauid approched that he ſhould die, 1
and he commanded his ſonne Salomon, ſaying: † I 2
enter into the way of al flesh: take courage, and play the man. † And obſerue the watches of our Lord thy God, that thou 3
walke in his waies, and keepe his ceremonies, and his preceptes, and iudgementes, and teſtimonies, as is written in the law of Moyſes: that thou mayſt vnderſtand al thinges which thou doeſt, and whitherſoeuer thou ſhalt turne thy ſelfe:

† that

4 † that our Lord may confirme his wordes, which he hath
ſpoken of me, ſaying: If thy children ſhal keepe their waies,
and ſhal walke before me in truth, in al their hart, and in al
their ſoul, there shal not altogether be taken from thee a man
5 out of the throne of Iſrael. † Thou knoweſt alſo what Ioab
the ſonne of Saruia hath done to me, what he did to the two
princes of the armie of Iſrael, to Abner the ſonne of Ner, and
Amaſa the ſonne of Iether: whom he ſlewe, & shed the bloud
of warre in peace, & put the bloud of battel in his belt, which
was about his loynes, and in his shoe, which was on his feete.
6 † Thou shalt doe therfore according to thy wiſdom, and
7 shalt not bring his hoare head peaceably vnto hel. † But to
the ſonnes alſo of Berzellai the Galaadite thou shalt render
kindnes, and they shal eate on thy table: for they mette me
8 when I fled from the face of Abſolom thy brother. † Thou
haſt alſo with thee Semei the ſonne of Gera the ſonne of
Iemini of Bahurim, who curſed me with a wicked curſe,
when I went to the Campe; but becauſe he came downe to
meete me when I paſſed Iordan, and I ſware to him by our
9 Lord, ſaying: I wil not kil thee with the ſword: † doe not thou
ſuffer him to be guiltles. But thou art a wiſe man, ſo that thou
knoweſt what thou ſhalt doe to him, and thou shalt bring his
10 hoare heare with bloud vnto hel. † Dauid therefore ſlept with
11 his fathers, and was buried in the citie of Dauid. † And the
daies that Dauid reigned in Iſrael, are fourtie yeares: in He-
bron he reigned ſeuen yeares, in Ieruſalem thirtie three.
12 † And Salomon ſate vpon the throne of Dauid his father, The ſecond part. Of Salomons reigne, and actes good and bad.
13 and his kingdome was confirmed excedingly. † And Adonias
the ſonne of Haggith entered in to Bethſabee the mother of
Salomon. Who ſaid to him: Is thy coming peaceable? Who
14 anſwered: peaceable. † And he added: I haue a word to ſpeake
15 with thee. To whom she ſaid: Speake. And he: † Thou know-
eſt, quoth he, that the kingdom was mine, and al Iſrael had
purpoſed to make me ouer them to be their king: but the
kingdom is tranſpoſed, & is made my brothers: for it was ap-
16 pointed him of our Lord. † Now therefore I deſire one peti-
tion of thee; Confound not my face. Who ſaid to him: Speake.
17 † And he ſaid: I pray ſpeake to Salomon the king (for he can
not denie thee any thing) that he geue me Abiſag the Suna-
18 mite to wife. † And Bethſabee ſaied: wel, I wil ſpeake for thee
19 to the king. † Bethſabee therefore came to king Salomon, to

ſpeake vnto him for Adonias: and the king aroſe to meete her, and adored her, and ſate downe vpon his throne: and a throne was ſette for the kinges mother, who ſate on his right hand. † And ſhe ſaid to him: One litle petition I deſire of thee, con- 20
found nor my face. And the king ſaid to her: My mother aske: for :: it behoueth not that I turne away thy face. † Who ſaid: 21
Let Abiſag the Sunamite be geuen to Adonias thy brother to wife. † And king Salomon anſwered, and ſaid to his mother: 22
Why doeſt thou aske Abiſag the Sunamite for Adonias? aske for him alſo the kingdom: for he is my brother elder then I, & hath Abiathar the prieſt, & Ioab the ſonne of Saruia. † Therfore 23
king Salomon ſware by our Lord, ſaying: Theſe thinges doe God to me, and theſe adde he, becauſe Adonias hath ſpoken this word againſt his life. † And now, our Lord liueth 24
which hath eſtabliſhed me, and placed me vpon the throne of Dauid my father, and which hath made me a houſe, as he ſpake, this day ſhal Adonias be ſlaine. † And king Salomon 25
ſent by the hand of Banaias the ſonne of Ioiada, who ſlewe him, and he died. † To Abiathar alſo the prieſt the king ſaid: 26
Goe into Anathoth to thy field, and thou in deede art a man of death: but to day I wil not kil thee, becauſe thou didſt carie the arke of our Lord God before Dauid my father, & haſt ſuſteyned labour in al thinges, wherein my father laboured.
† Salomon therefore :: caſt out Abiathar, that he ſhould not 27
be the prieſt of our Lord, that the word of our lord might be fulfilled, which he ſpake concerning the houſe of Heli in Silo. † And then a meſſenger came to Ioab for that Ioab had 28
turned after Adonias, and after Salomon had not turned: Ioab therfore fled into the tabernacle of our Lord, & caught the horne of the altar. † And it was told king Salomon, that 29
Ioab was fled into the tabernacle of our Lord, and was beſide the altar: & Salomon ſent Banaias the ſonne of Ioiada, ſaying: Goe, kil him. † And Banaias came to the tabernacle of our Lord, and ſaid to him: Thus ſayth the king: Come forth. Who ſaid: I wil not come forth, but here wil I die. Banaias reported his word to the king, ſaying: Thus ſpake Ioab, and thus he anſwered me. † And the king ſaid to him: Doe as he 31
hath ſpoken: and kil him, & burie him, and thou ſhalt temoue the innocent bloud, which hath beene ſhed of Ioab, from me, and from the houſe of my father. † And our Lord ſhal render 32
his bloud vpon his head, becauſe he murdered two iuſt men, &

better

:: In al conuenient ſuites it behoueth the ſonne to heare his mother.

:: By ſpecial inſtinct Salomon did this extraordinarie fact as a prophet & miniſter of God, executing his ſentence geuen before againſt the houſe of Heli for the ſinnes of his children, 1. Reg. 2. v. 31. and for Abiathars proper fault ioyning with Adonias againſt Salomon 3. Reg. 1.

better then him ſelf: and ſlew them with his ſword, my father Dauid not knowing, Abner the ſonne of Ner generall of the warfare of Iſrael, and Amaſa the ſonne of Iether generall of the
33 armie of Iuda: † and their bloud ſhal returne vpon the head of Ioab, and vpon the head of his ſeede for euer. But to Dauid and his ſeede and his houſe, and to his throne be peace for
34 euer from our Lord. † Banaias therfore the ſonne of Ioiada went vp, and ſetting vpon him ſlewe him: and he was buried
35 in his houſe in the deſert. † And the king appoynted Banaias the ſonne of Ioiada for him ouer the armie, and Sadoc the
36 prieſt he :: placed for Abiathar. † The king alſo ſent, and called Semei, and ſaid to him: Build thee a houſe in Ieruſalem, and dwel there: and thou ſhalt not goe out thence hither and
37 thither. † But what day ſoeuer thou ſhalt goe out, and ſhalt paſſe the Torrent Cedron, know that thou art to be ſlaine: thy
38 bloud ſhal be vpon thy head. † And Semei ſaid to the king: The ſaying is good: as my lord the king hath ſpoken, ſo wil thy ſeruant doe. Semei therfore dwelt in Ieruſalem, manie
39 dayes. † And it came to paſſe after three yeares, that the ſeruantes of Semei fled to Achis the ſonne of Maacha the king of Geth: and it was told Semei that his ſeruantes were gone
40 into Geth. † And Semei aroſe, and ſadled his aſſe, and went to Achis into Geth to require his ſeruantes, and he brought
41 them out of Geth. † And it was told Salomon that Semei
42 went into Geth out of Ieruſalem, and was returned. † And ſending he called him, and ſaid to him: Did I not teſtifie to thee by our Lord, and told thee before: What day ſoeuer thou going out ſhalt paſſe hither & thither, know that thou ſhalt die? And thou didſt anſwere me: The ſaying is good, which
43 I haue heard. † Why then haſt thou not kept the oath of our
44 Lord, and the precept that I commanded thee? † And the king ſaid to Semei: Thou knoweſt al the euil, whereof thy hart is priuy to thy ſelfe, which thou diſt to Dauid my father: our
45 Lord hath rendred thy malice vpon thy head: † And king Salomon be bleſſed, and the throne of Dauid ſhal be ſtable before our Lord for euer. † The king therfore commanded Banaias the ſonne of Ioiada: who going out, ſtroke him, and he died.

:: Salomon was not only a king, but alſo a prophet. Moreouer ſome ſecular princes doe nominate ſpiritual ſuperiours, and inſtal them in their ſeates, yet their iuriſdiction is not depending on the prince, but the prince to be directed by them. Num 27. v. 21.

CHAP. III.

King Salomon marieth Pharaos ſiſter. 3. offereth victims in high places. 5. admoniſhed by God in his ſleepe to demand what he wil, he aſketh wiſdom

to gouerne his people. 10. which God granteth him, with much richeſſe alſo and glorie. 16. He decideth a controuerſie betwen two women contending about a liuing child and a dead.

THE kingdom therfore was eſtablished in the hand of 1
Salomon, and he was ioyned in affinitie to Pharao the
king of Ægypt: for he tooke his daughter, and brought her
into the citie of Dauid, vntil he accomplished building his
owne houſe, and the houſe of our Lord, and the wal of Ieru-
ſalem round about. † But yet the people immolated in the 2
excelſes: for there was no temple built to the name of our
Lord vntil that day. † And Salomon loued our Lord, walking 3
in the preceptes of Dauid his father, ſauing that he immolated
in the excelſes, and burnt incenſe. † He went therfore into 4
Gabaon, to immolate there: for that was a verie great excelſe:
a thouſand hoſtes for holocauſt did Salomon offer vpon that
altar in Gabaon. † And our Lord appeared to Salomon in a 5
dreame by night, ſaying: Aske what thou wilt that I may geue
it thee. † And Salomon ſaid: Thou haſt done great mercie 6
with thy ſeruant Dauid my father, euen as he walked in thy
ſight in truth, and iuſtice, and a right hart with thee: for
thou haſt kept thy great mercie, and haſt geuen him a ſonne
ſitting vpon his throne, as it is this day. † And now Lord 7
God, thou haſt made thy ſeruant to reigne for Dauid my fa-
ther: but I am a litle childe, and ignorant of my going out
and coming in. † And thy ſeruant is in the middes of the 8
people, which thou haſt choſen, a people infinite, which can
not be numbred and counted for the multitude. † Thou 9
ſhalt therfore geue to thy ſeruant a docible hart, that he may
iudge the people, & diſcerne betwen good and euil. For who
ſhal be able to iudge this people, this thy people great in num- 10
ber? † The word therfore was liked before our Lord, that Sa-
lomon had asked ſuch a thing. † And our Lord ſayd to Salo- 11
mon: Becauſe thou haſt asked this thing, and haſt not deſired
for thy ſelf manie dayes, nor riches, nor the liues of thine ene-
mies, but haſt deſired wiſedom for thy ſelf to diſcerne iudge-
ment: † behold I haue done vnto thee according to thy wor- 12
des, & haue geuen thee a wiſe hart and intelligent, inſo much
that none before thee hath beene like thee, nor ſhal ariſe after
thee. † Yea and theſe thinges, which thou didſt not aske, I 13
haue geuen thee: to witte, riches, and glorie, ſo that none
hath

hath beene like thee among the kinges al dayes hertofore.
14 † And if thou wilt walke in my wayes, and keepe my pre-
ceptes, and my commandementes, as thy father walked, I wil
15 make thy dayes long. † Therfore Salomon awaked, and per-
ceiued that it was a dreame: and when he was come to Ieru-
salem, he ſtood before the arke of couenant of our Lord, and
offered holocauſtes, and made pacifique victimes, and a great
16 feaſt to al his ſeruantes. † Then came there two wemen har- The Epiſtle
17 lottes to the king, and ſtood before him: † of the which one on munday in
ſaid: I beſech thee, my lord, I and this woman dwelt in one the 4. weke
houſe, and I was deliuered of a childe beſide her in the cham- of Lent.
18 ber. † And the third day, after that I was deliuered, she alſo
was deliuered, and we were together, and no other perſon
18 with vs in the houſe, except we two. † And this womans
20 childe died in the night. For ſleping she oppreſſed him. † And
ryſing in the dead tyme of the night, she tooke my childe
from the ſide of me thy handmayd being aſlepe, and layed it
in her boſome: and her childe that was dead, she put in my
21 boſome. † And when I was ryſen in the morning to geue my
childe milke, he appeared dead: whom more diligently be-
holding when it was cleere day, I found that it was not mine
22 which I bare. † And the other woman anſwered: It is not
ſo as thou ſayſt, but thy childe is dead, and mine liueth. On the
contrarie part she ſayd: Thou lieſt: for my childe liueth, and
thy childe is dead. And in this maner they ſtroue before the
23 king. † Then ſayd the king: This woman ſaith, My childe
liueth, and thy childe is dead. And this hath anſwered, No,
24 but thy childe is dead, and mine liueth. † The king therfore
ſaid: Bring me a ſword. And when they had brought a ſword
25 before the King, † Diuide, quoth he, the liuing child into
two partes, and geue the halfe part to one, and halfe to the
26 other. † But the woman, whoſe childe was aliue, ſaid to the
king (for her bowels were moued vpon her childe) I beſech :: So heretikes
thee my lord, geue her the childe aliue, and kil it not. On the not being able
contrarie part she ſayd: :: be it neither mine, nor thine, but to proue that
27 let it be diuided. † The king anſwered, and ſaid: Geue their ſynago-
vnto this woman the infant aliue, and let it not be killed gue is the true
28 for this is the mother therof. † Al Iſrael therfore heard the & permanent
iudgement that the king had iudged, and they feared the Church, would
king, ſeing the wiſedom of God to be in him to doe iudge- deſtroy the Ca
ment. tholique and
ſo haue none
at al.

CHAP.

CHAP. IIII.

Chiefe men of Salomons kingdom are recited by their names, and offices. 22. likewise the prouision of victuals for his house, 26. the number of his horses, 29. his wisedom excelleth al others. 32. he writte manie parables and verses, and lernedly discoursed of al thinges.

AND king Salomon was reigning ouer al Israel: † and 1 2
these were the princes which he had: Azarias the sonne
of Sadoc the priest: † Elihoreph, and Ahia the sonnes of Sisa 3
Scribes: Iosaphat the sonne of Ahilud, register: † Banaias the 4
sonne of Ioiada, ouer the armie: and Sadoc, and Abiathar prie-
stes. † Azarias the sonne of Nathan, ouer them that assisted 5
the king: Zabud the sonne of Nathan priest the kinges frend:
† and Ahizar gouernour of the house: and Adoniram the 6
sonne of Abda ouer the tributes. † And Salomon had twelue 7
gouernours ouer al Israel, which serued out victuals for the
king and for his house: for euerie one ministred necessaries,
eche man his moneth in the yeare. † And these are their 8
names: Benhur in mount Ephraim. † Bendecar, in Macces, 9
and in Salebim, and in Bethsames, and in Elon, and in Beth-
hanan. † Benheséd in Araboth: his was Socho, and al the 10
land Epher. † Benabinadab, whose was al Nepha Dor, had 11
Tapheth the daughter of Salomon to wife. † Bana the sonne 12
of Ahilud gouerned Thanach and Mageddo, and al Bethsan,
which is beside Sarthana vnder Iezrahel, from Bethsan vnto
Abelmehula ouer against Iecmaan. † Bengaber in Ramoth 13
galaad: had Auothiair the sonne of Manasses in Galaad, he
was chiefe in al the countrie of Argob, which is in Basan,
three score cities great and walled, which had brasen lockes.
† Ahinadab the sonne of Addo was chiefe in Manaim. 14
† Achimaas in Nephthali: yea he also had Basemath the daugh- 15
ter of Salomon in mariage. † Baana the sonne of Husi, in 16
Aser, and in Baloth. † Iosaphat the sonne of Pharue, in Isacar. 17
† Semei the sonne of Ela, in Beniamin. † Gaber the sonne 18 19
of Vri, in the land of Galaad in the land of Sehon the king of
the Ammorrheite, & of Og the king of Basan, ouer al thinges
that were in that land. † Iuda and Israel innumereble, as the 20
sand of the sea in multitude: eating, and drinking, and reioy- 21
sing. † And Salomon was in his dominion, hauing al the king-
domes with him from the riuer of the land of the Phili-
sthijms vnto the border of Ægypt: of them that offered him
presentes,

22 preſents, and ſerued him al the dayes of his life. † And the
prouiſion of Salomon was euerie day thirtie meaſures of
23 floure, & three ſcore meaſures of meale, † tenne fat oxen and
twentie paſture fed, & a hundred rammes, beſide the veniſon
24 of hartes, roes, and buffles, & fatted foule. † For he poſſeſſed
al the countrie, which was beyond the riuer, from Thapſa
vnto Goza, and al the kinges of thoſe countries: and he had
25 peace on euerie ſide round about. † And Iuda and Iſrael
dwelt without anie feare, euerie one vnder his vine, and vn-
der his figtree, from Dan vnto Beerſabee al the dayes of Salo-
26 mon. † And Salomon had fourtie thouſand ſtalles of chariot-
27 horſes, and twelue thouſand for the ſaddle. † And the fore-
ſaide gouernours of the king fed them: yea and the neceſſaries
of king Salomons table they gaue forth with great care in
28 their time. † Barley alſo and ſtrow for the horſes, and beaſtes,
they brought to the place, where the king was, according as
29 it was appointed them. † God alſo gaue wiſdom to Salomon
and prudence exceding much, and latitude of hart as the ſand
30 that is in the ſea ſhore. † And the wiſdom of Salomon paſſed
the wiſdom of al them in the eaſt, and of the Ægyptians,
31 † and he was wiſer then al men: wiſer then Ethan the Ezra-
lite, and Heman, and Chalcol, and Dorda the ſonnes of Mahol
32 and he was renowmed in al nations round about. † Salomon
alſo ſpake :: three thouſand parables: and his ſongues were :: Theſe
33 a thouſand & fiue. † And he diſputed of trees from the ceder, bookes are
that is in Libanus, vnto the hyſſop which cometh out of the not extant.
wal: and he diſcourſed of beaſtes, and foules, and creeping
34 wormes, and fiſhes. † And there came from al people to heare
the wiſdom of Salomon, and from al the kinges of the earth,
which heard his wiſdom.

CHAP. V.

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of workmen and ouerſeers.

1 HIRAM alſo the king of Tyre ſent his ſeruantes to Sa-
lomon: for he heard that they had anointed him king
for his father: becauſe Hiram had bene Dauids frend at al
2 time. † And Salomon ſent to Hiram, ſaying: † Thou know-
3 eſt the wil of Dauid my father, and that he could not build
a houſe to the name of our Lord his God, becauſe of warres

imminent round about vntil our Lord put them vnder the sole
of his feete. † But now our Lord my God hath geuen me rest 4
round about: and there is no satan, nor il rencounter. † Where- 5
fore I purpose to build a temple to the name of our Lord my
God, as our Lord hath spoken to Dauid my father, saying: Thy
sonne, whom I wil geue for thee vpon thy throne, he shal
build a house to my name. † Command therfore that thy 6
seruantes cut me downe cedres out of Libanus, and let my
seruantes be with thy seruantes: and I wil geue thee the hire
of thy seruantes whatsoeuer thou wilt aske, for thou knowest
how there is not in my people a man that hath skil to hew
wood as the Sidonians. † When Hiram therfore had heard the 7
wordes of Salomon, he reioyced exceedingly, and said: Blessed
be the Lord God this day, who hath geuen vnto Dauid a sonne
most wise ouer this people so great in number. † And Hiram 8
sent to Salomon, saying: I haue heard whatsoeuer thou hast
willed me: I wil doe al thy wil in cedre trees, and firre trees.
† My seruantes shal bring them downe from Libanus to the 9
sea: and I wil put them in boates in the sea, vnto the place,
which thou shalt signifie to me; and wil land them there, and
thou shalt take them: and thou shalt allow me necessaries,
that there be meate geuen for my house. † Therfore Hiram 10
gaue Salomon cedre trees, and firre trees, according to al his
wil. † And Salomon allowed Hiram twentie thousand cores 11
of wheate, for prouision for his house, and twentie cores of
most pure oile: these thinges did Salomon geue to Hiram
euerie yeare. † Our Lord also gaue wisedom to Salomon, as he 12
spake to him: & there was peace betwen Hiram & Salomon,
and both made a league. † And king Salomon chose work- 13
men out of al Israel, and the taxed number was of thirtie
thousand men. † And he sent them into Libanus, ten thou- 14
sand euerie moneth by course, so that two monethes they
were in their houses: and Adoniram was ouer this taxing.
† And Salomon had seuentie thousand of them that caried 15
burdens, and eightie thousand hewers of stones in the moun-
taine: † besides the ouerseers which were ouer euerie worke, 16
in number three thousand, and three hundred that comman-
ded the people, and them that did the worke. † And the 17
king commanded, that they should take great stones, cho-
sen stones for the foundation of the temple, and should square
them: † which the masons of Salomon, and masons of 18
Hiram

Hiram hewed: moreouer the Giblians prepared timber and ſtones, to build the houſe.

CHAP. VI.

In the yeare foure hundred and foure ſcore after the Iſraelites came from Ægypt, Salomon, the fourth yeare of his reigne, beginneth to build the Temple. 2. The principal partes with the greatnes, forme, and ornamentes therof are deſcribed. 38. It is in building ſeuen yeares.

1 AND it came to paſſe in the foure hundred and foure ſcore yeare of the coming forth of the children of Iſrael out of the Land of Ægypt, in the fourth yeare, the moneth Zio (that is the ſecond moneth) of the reigne of Salomon
2 ouer Iſrael, he began to build a houſe to our Lord. † And the houſe, which king Salomon built to our Lord, had three ſcore cubites in length, and twentie cubites in bredth, and
3 thirtie cubites in height. † And there was a porche before the temple of twentie cubites of length, according to the meaſure of the bredth of the temple: and it had ten cubites
4 of bredth before the face of the temple. † And he made in the temple * oblique windowes. † And he built vpon the
5 wal of the temple loftes round about, † in the walles of the houſe round about the temple and the oracle, and he made
6 ſides round about. † The loft that was vnderneth, had fiue cubites of bredth, & the middle loft was of ſix cubites in bredth, and the third loft had ſeuen cubites of bredth. And he put beames in the houſe round about on the outſide, that they
7 might not cleaue to the walles of the temple. † And the houſe when it was built, was built of ſtones hewed and perfected: and hammer, and hachet, and al the toole of yron
8 were :: not heard in the houſe when it was built. † The doore of the middle ſide was in the wal of the houſe on the right hand: and by wynding ſtaires they went vp into the middle
9 rowme, and from the middle into the third. † And he built the houſe, and finished it: he couered alſo the houſe with
10 ſeelings of cedre trees. † And he built a loft ouer al the houſe fiue cubites of height, and he couered the houſe with
11 cedre timber. † And the word of our Lord came to Salomon,
12 ſaying: † This houſe, which thou buildeſt, if thou wilt walke in my preceptes, and doe my iudgementes, and keepe al my commandementes, going in them, I wil eſtablish my
13 word to thee, which I ſpake to Dauid thy father. † And I

* Vew about broad ſlew.

:: In perfect people is neither noiſe of murmur in aduerſitie, nor of boaſting in proſperitie, but patience and humilitie with ſilence.

wil dwel in the middes of the children of Israel, and wil not forsake my people Israel. † Salomon therfore built the house, 14
and finished it. † And he built the walles of the house on the 15
inside, with cedre loftes, from the pauement of the house to the toppe of the walles, and to the roofes, he couered it with cedre trees on the inside: and he couered the floore of the house with boordes of firre. † And he built loftes of cedre 16
timber of twentie cubites at the hinder part of the temple, from the pauement to the higher partes: and he made the inner house of the oracle to be :: Sanctum Sanctorum.

:: *Holieo f holies* or most holie place.

† Moreouer the temple it self was fourtie cubites before the 17
doores of the oracle. † And al the house was couered within 18
with ceder, hauing roundels, and the ioyntes therof coningly wrought and the engrauinges standing out: al thinges were couered with bordes: :: neither could there a stone appeare in the wal at al. † And he made the oracle in the middes 19
of the house, in the inner part, that he might put the arke of couenant of our Lord there. † Moreouer the oracle had 20
twentie cubites in length, and twentie cubites of bredth, and twentie cubites in height. And he couered and seeled it with most pure gold. and the altar also he decked with ceder.

:: Stones in buildinges, and bones in liuing bodies represent the state of religious persones: who being hidde in their Monasteries and celles, so much the more fortifie the Church, by how much lesse they appeare abrode. because *their office is not to teach, but to mourne. S. Bernard. Ser. 64.*

† The house also before the oracle he couered with most 21
pure gold, and fastened on plates with nailes of gold. † And 22
there was nothing in the temple that was not couered with gold: yea and al the altar of the oracle he couered with gold.
† And he made in the oracle two cherubs of oliue trees, of 23
ten cubites in height. † One wing of a cherub of fiue cubites, 24
and the other wing of a cherub fiue cubites: that is, hauing tenne cubites, from the end of one wing vnto the end of the other wing. † Of ten cubites also was the second cherub: 25
in like measure, and the worke was one in both cherubs, † that is to say, one cherub had the height of ten cubites, 26
and in like maner the second cherub. † And he put the che- 27
rubs in the middes of the inner temple: and the cherubs extended their winges, and the one wing touched the wal, and the wing of the second cherub touched the other wal: and the other winges in the middle part of the temple touched ech other. † He couered also the cherubs with gold. † And 28 29
al the walles of the temple round about he graued with diuerse engrauinges and caruing: & he made in them cherubs,
:: It is a clere sa[illegible] that al car and palme trees, and :: diuerse pictures, as it were standing

30 out of the wal, and coming forth. † Yea the pauement alſo
31 of the houſe he couered with gold within and without. † And
in the entrance of the oracle he made litle doores of the tim-
32 ber of oliuetrees, and fiue corner poſtes. † And two doores
of oliuetimber: and he grauedin them pictures of Cherubs,
and figures of Palme trees, and grauen workes ſtanding out
very much; and he couered them with gold: and he couered
as wel the cherubs as the palmetrees, and the other thinges
33 with gold. † And he made in the entrance of the temple poſtes
34 of oliuetimber foure ſquare: † and two doores of firre trees,
one agaynſt an other: and either doore was duble, and ſo
35 opened with folding leaues. † And he graued cherubs, and
palmetrees, and engrauinges appearing very much: and he
36 couered al with golden plates in ſquare worke by rule. † And
he built the inner court with three rowes of ſtones polished,
37 and one rowe of ceder timber. † In the fourth yeare was the
38 houſe of our Lord founded in the moneth of Zio: † and in
the eleuenth yeare in the moneth Bul (that is the eight mo-
neth) the houſe was perfected in al the workes therof, and
in al the implementes therof: and he was building it ſeuen
yeares.

ued & grauen pictures, or images were not vnlawful, but were religiouſly made & ſette in the holie Temple, for the more honour of God.

The end of the fourth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE: FROM the parting of Iſrael out of Ægypt, to the fundation of the Temple. The ſpace of 480. yeares.

VVE HAVE *ſenne already in the three firſt ages, or diſtinct times of the world, the biginning, increaſe, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a Written Law, it is yet more euident, that the ſame faith and religion, not only continued but alſo was more expreſſed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, & Obſeruances: & the two ſtates Eccleſiaſtical and Temporal more diſtinguished, and ech of them, eſpecially the Prieſtlie and Leuitical Hierarchie, more diſpoſed in ſubordination: the ciuil gouernment alſo vnder Dukes Iudges, and Kinges, more diſtributed among ſuperiour and inferiour officers then before.*

Articles of faith, other pointes of religion, & ſtate of the Church more expreſſed in this fourth age then before.

For firſt the principal point and ground of al religion, the beleefe in one God, *and his proper diuine worship, is aboue al moſt ſtrictly commanded, often repeated, diligently obſerued by the good, and ſeuerely punished in*

Beleefe in one God.

transgressours. To which end and purpose, after that God had singularly selected three more renowmed Patriarches, Abraham, Isaac, and Iacob, *preseruing them by his special grace from idolatrie, and from wicked Wayes of most peoples and nations, blessed their seede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwise named* Israel, *multiplying his children exceedingly, yea most of al (which was most marueilous) in hotte persecution: then bringing them forth of the fornace of Ægypt, in his strong hand, as is recorded in the former age, at last his* Diuine lawes. *Diuine Maiestie deliuered to them his perfect and eternal Law, conteyned in two tables, distributed into tenne preceptes, teaching them their* Moral. *proper duties first towards himselfe their God and Lord, then towards eche other. Adding moreouer for the practise and execution therof, other particular precepts of two sortes, to witte,* Ceremonial Ceremonial *prescribing certaine determinate maners and rites, in obseruing the commandements of the first table pertaining to God: and* Iudicial Iudicial *lawes directing in particular how to fulfil the commandements of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing els, but to* loue God aboue al, Mat and our neighboures as our selues. *The maner of performing al, is* to beleue and hope in one onlie Lord God, honour and serue him alone, *who made al of nothing, conserueth al, wil iudge al, and render to al men as they deserue, and therfore fully to confirme this point, he beginneth his commandements with expresse prohibition of al false and imaginarie goddes, saying* (Exod. 20. v 3.) Thou shalt not haue strange goddes, *& after* Onely God to be serued with diuine honours. *threates to the transgressours, and recital of the other nine commandementes, he concludeth* (v. 23.) *with repetition of the first, saying:* You shal not make goddes of siluer, nor goddes of gold shal you make to you. *The same is repeted and explaned* (Deut. 5.) *And in the next chapter Moyses exhorting the people saith:* Heare Israel, the Lord our God is one Lord. *And God himselfe speaking againe sayth:* (Exod. 23.) See ye that I am onlie, and there is no other God besides me. *The royal prophet Dauid* (2 *Reg* 22. *and Psalm.* 17.) who is God but our God? *and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.*

The B. Trinitie *The Mysterie of* the B. Trinitie, *or of three Diuine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so expressly taught in the old Testament, yet beleued then also, and often insinuated, where God is expressed by names of the plural number: as Elohim, Elim, Eloha, Saddai, Adonai, Tsebaoth: which import pluralitie of Persons in God, who is but one nature and substance.* Distinction *also of* Persons *in God is deduced* (Exod. 33.) *God saying:* I wil cal in the name of the Lord. *That is (as S. Augustin and other fathers expound it) the second Person by his grace maketh his seruants to cal vpon God. More distinctly* q. 15 Exo (Psal. 2.)

(*Pſalm.* 2.) The Lord ſaid to me: Thou art my Sonne, I this day haue begotten thee. (*Pſalm.* 109.) The Lord ſaid to my Lord: *that is,* God the Father to God the Sonne: *who according to his diuinitie is the*
p. 22. *Lord of Dauid, according to his humanitie the ſonne of Dauid. The ſame king Dauid maketh mention alſo of the third Perſon,* the Holie Ghoſt, *praying* (*Pſalm.* 50.) Thy holie Spirit take not from me. *In the forme of bleſſing the people* (*Num.* 6.) *al three Perſons ſeme to be vnderſtood in the name of our Lord thriſe repeted;* our Lord (*the Father*) bleſſe thee and keepe thee. Our Lord (*the Sonne*) ſhew his face to thee, and haue mercie vpon thee. Our Lord (*the Holie Ghoſt*) turne his countenance vnto thee, and geue thee peace.

Incarnation of Chriſt.

Of the Incarnation *of the Sonne of God, we haue in this age manie prophecies and figures. Moyſes euidently* (*Deut.* 18.) *forſheweth that after other prophets* Chriſt the Sonne of God *ſhould come in flesh, and redeme mankind, as S. Peter teacheth* (*Act.* 3.) *Likewiſe in his Canticle, and bleſſing of the tribes* (*Deut.* 32 & 33.) *he ſpeaketh more expreſly of* Chriſt *and his Church, then of the Iewes and thier Synagogue. The ſtarre prophecied by Balaam* (*Num.* 24.) *forſhewed both to Iewes and Gentiles, that Chriſt ſhould ſubdue al nations. Ioſue both in name and office was a manifeſt figure of* IESVS *Chriſt, Alſo the Iudges, and Kinges, ſome in one thing, ſome in an other, moſt eſpecially king Dauid and king Salomon, were figures of our Lord and Sauiour Ieſus Chriſt. The braſen ſerpent* (*Num.* 21.) *ſignified* Chriſt *to be* crucified, *as him ſelfe expounded it* (*Ioan.* 3.) *Briefly the whole Law was a pedagogue, or conductor to bring men to Chriſt* (*Galat.* 3.) *and by him to know God and them ſelues: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chief earthlie creature; though of himſelfe weake and impotent, yea through ſinne miſerable, yet in nature of free condition, indued with* vnderſtanding *to conceiue, and diſcourſe; and with* freewil, *to chooſe or refuſe what liketh or diſpleaſeth him.*

Freewil in Angels and men

For God appointing al creatures their offices, ingraffed in al other thinges inuariable inclination to performe the ſame, ſo that they could neither by vertue nor ſinne make their ſtate better nor worſe then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to reſiſt his precepts, and counſels. Wherupon Angels cooperating with Gods grace were confirmed in glorie, and ſome reuolting were eternally damned. Man alſo offending fel into damnable ſtate, but through penance may be ſaued, if he cooperate with new grace of our Redemer, which is in his choiſe to doe, or omitte. As when God gaue his people meate in the deſert (*Exod.* 16.) *he ſo inſtructed them, how to receiue it and vſe it, without force or compulſion, that he might* proue them (*as himſelf ſpeaketh*) whether

whether they would walke in his law or no. *And after making couenant with them (Exod. 19. Deut. 26.) required and accepted their voluntarie consent: entring into formal contract or bargaine betwen him self and them: he promising on the one partie* to make them his peculiar people, a prieſtlie kingdome, and a holie nation: *they on the other partie promiſing loyaltie, obedience and obſeruation of his commandements, ſaying:* Al thinges that our Lord hath ſpoken we wil doe. *For which cauſe Gods promiſes are conditional (Deut. 7.)* if thou kepe his iudgements, God wil keepe his couenant to thee. *Againe moſt plainly (Deut. 11.)* Behold I ſette before your ſight this day benediction and malediction, *and (Deut. 30.)* I cal for witneſſes this day heauen and earth, that I haue propoſed to you life and death, bleſſing and curſing. Chooſe therfore life that thou mayeſt liue. *In al which it is certaine that Gods promiſe being firme, mans wil is variable, and ſo the euent not neceſſarie: which made Caleb hoping of victorie to ſay (Ioſue 14.)* if perhaps our Lord be with me. *Neither doth Gods foreknowledge make the euent neceſſarie, for he ſeeth the effect in the cauſe, as it is voluntarie or caſual: yea God knoweth al before, and ſome times fortelleth thinges, which conditionally would happen, and in deed (the condition fayling) come not to paſſe, as (1. Reg. 23.) God anſwered,* that the men of Ceila would betray Dauid *(meaning if he ſtaied there) which they did not; for he parted from thence.*

Obiection of Gods foreknowledge answered.

Grace neceſſarie.

Yet is not man able by this his freedome, nor otherwiſe of himſelf, to do, nor ſo much as to thinke anie good thing but through Gods mere mercie, and grace, geuen him without *his* deſeruing, *ſufficient to al, and effectual to thoſe that accept it. God alſo giueth particular grace for ſpecial functions; as (Leuit. 8.) to Prieſtes (Num. 11.) to ſeuentie ancients, and (1. Reg. 10.) to king Saul.* 2.

Gods cõmandmentes poſſible to be kept.

By which diuine aſſiſtance the commandements of God are poſſible, *as himſelfe auoucheth, ſaying: (Deut. 30.)* This commandment that I command thee this day is not aboue thee. *Againe;* I haue ſette before thee life and good, death and euil, that thou mayeſt loue God, walke in his wayes, and keepe his commandementes.

Good workes. Meritorious.

Workes *done by grace and freewil are good and commendable, Moyſes ſo teſtifying (Deut. 14.)* This is your wiſdome and vnderſtanding before peoples. *Yea are* meritorious: *and rewardes are promiſed for the ſame (Leuit. 26.) and contrariwiſe punishments threatned to the tranſgreſſours. And Booz knowing reward to be due for wel doing, prayed God to render to Ruth (ca. 2.) a ful reward for her wel deſeruing. The royal prophet affirmeth (Pſalm. 18.) that* in keeping Gods preceptes is much reward. *and (Pſal. 118.) profeſſeth that he inclined his hart to keepe them* for reward.

Amongſt other ſeruices of God, and meanes of mens ſaluation, external Sacrifice

Sacrifice is of the greatest. And therfore the maner of offering al sortes is at large prescribed in the Law, especially in the fiue first Chapters of Leuiticus. The first and principal was Holocaust, wherin al the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was Sacrifice for sinne, according to the diuersitie of offences and persones, wherof part was burned, the other part remained to the priestes, except it were for the sinnes of priestes, or of the whole multitude (Leuit. 4.) for then the priestes had no portion, but al was offered to God. The third was pacifique sacrifice, either of thanksgeuing for benefites receiued, or to obtaine Gods fauour in al occurrent necessities, and good desires. And of both these sortes one part was consumed in Gods honour, an other part was the priestes, the third was theirs that gaue the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burne them (Leuit. 9.) wherof he had geuen commandment before (Leuit. 6.) that it should be conserued, and neuer extinguished, to teach vs especially of the new Testament, that haue the real Sacrifice, and verie bodie of the former shadowes and figures, to nourish and keepe the fire of charitie, not procured by our owne power, but geuen by God, that it neuer cease, nor be extinguished in our hartes.

Diuers sortes of Sacrifices

Holocaust.

For sinne.

Pacifique.

Fire sent from God signifieth charitie.

Likewise in the same law of Moyses, besides Circumcision instituted before (Gen. 17.) and here confirmed and continued (Leuit. 12. Iosue. 5.) al hostes and sacrifices for sinne (Leuit. 4. 5. 6. and 7.) consecration of Priestes, (Leuit. 8.) and the sacrifices adioyned therunto, also diuers other washinges and purifications of legal vncleannes (Leuit. 14. 15. 16. and 17.) were al Sacraments; signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which sort it is also probable that the Paschal lambe, and Loaues of proposition were sacramentes (Exod. 12 25.) Which multitude S. Augustin comparing with ours of the new Testament, sayth: The people bound with feare in the old law, was burdened with manie sacraments. For this was profitable to such men (saith he) to make them desire the grace, foretold by the propheres, which being come from the wisdome of God becoming Man, by whom we are called into freedom, a few most wholsome Sacraments are instituted, which hold the societie of christian people vnder one God of a free multitude. But as Christes sacraments are fewer in number, so they are more excellent in vertue. And to mo? of these new, the former do answere as figures and shadowes. So to our Baptisme answereth Circumcision, as S. Paul teacheth (Colos. 1.) that Christians are circumcised in the circumcision of Christ, buried with him in Baptisme. To our holie Eucharist, as it is a Sacrament, did answere the Paschal lambe, & Loaues of proposition, as also Manna, and bloud of the Testament. It was prophechied Psal. 18. Adore his

Sacraments.

Ianus Nauarr. p.

Manie more in the old Testament then in the new.

Leuera lapide. 17.

Christs Sacraments more excellent.

Most of Christs Sacraments prefigured in the old law but not al.

foote ſtoole: *as holie Fathers expound it. And as the ſame* Eucharift *is a* Sacrifice, *it was prefigured by al the old Sacrifices of the law of nature, and of Moyſes: as S. Auguſtin, and S. Leo do proue; and prophecied* (*Pſal.* 19.) Be he mindful of al thy ſacrifice &c. *To the ſacrament of* holie Orders *anſwered conſecration of Prieſts. Al the ablutions, purifications, cleanſinges and oblations for ſinne, which in great part were both Sacramentes and Sacrifices, anſwered to our Sacrament of* Penance, *which was alſo prefigured by the ſecond tables of the decalogue.* (*Exod.* 34.) *More plainly forſhewed by example of particular confeſſion of ſinnes and ſatisfaction* (*Num.* 5. 14. *and* 29.) *Contrition alſo was no leſſe required, as appeareth by the example of king Dauid.* 2. *Reg.* 24. *Mariage in the old Teſtament, though not a ſacrament yet ſignified the Sacrament of* Mariage *among Chriſtians. But the Sacrament of* Confirmation *had not anie ſo anſwerable a figure, in the old law, which brought not to perfection. Neither* Extreme vnction, *becauſe the law gaue not immediate entrance into the kingdome of heauen, which defectes were ſignified by the high prieſtes entring only once in the yeare into* Sancta Sanctorum. *Leuit.* 16.

Some like impediments in vſe of holie Rites.

Likewiſe touching practiſe of holie Rites; diuers vncleannes hindering participation of ſacrifices, and conuerſation with other men (*Leuit.* 14.) *Degrees of conſanguinitie and affinitie, hindering mariage* (*Leuit.* 18.) *and ſundrie Irregularities excluding from the office of Prieſts* (*Leuit.* 21.) were figuratiue reſemblances of ſinnes and cenſures, *and of* impediments to holie Orders, *and* to Mariage, *in the new Teſtament.*

Tabernacle. Propitiatorie with appertinances.

To the peculiar ſeruice of God perteyned alſo the Tabernacle, *with the* Propitiatorie, Arke, Cherubims, Table *for loaues of propoſition*, Candleſticke, Lampes, Altares *for Holocauſtes, & Incenſe*, Veſtments for Prieſtes, a braſen lauer, *and other veſſels deſcribed Exod.* 25. *et ſeq. Al which were kept and carried by the Leuites, reſting or marching in the middes of the campe. Num.* 2. 3. *And when the Land of Chanaan was conquered, the ſame were fixed in Silo. Ioſue* 18 *whither the people reſorted at certaine ſette times, and vpon ſundrie occaſions. From thence long after they tooke the Arke, and often vpon diuers occaſions remouing it, made Oratories, or Chappels, whereſoeuer it reſted, deuotion increaſing, & religious eſtimation of it in al Iſrael.* 1. *Reg.* 4. 7. 10. *Yea the infidel Philiſthims in Azotus feeing and feeling the vertue therof, ouerthrowing their god Dagon, and them ſelues ſore plagued, found it beſt for them to ſend the Arke home to the Iſraelites, not without coſtlie and pretious oblations* (1. *Reg.* 5. & 6) *King Dauid moſt ſpecially honoring it* (2. *Reg.* 6.) *Who ſur her conſidering that himſelf dwelt in a houſe of cedar, and the Arke of God remained in the tabernacle couered with skinnes, intended to build a more excellent houſe for God.* 2. *Reg.* 7. *But his godlie purpoſe was differred by Gods appointment and*

his ſonne king Salomon builded the famous Temple in Hieruſalem. 3. Reg. 6.

Which ſucceeding in place of the Tabernacle, eth of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (Leuit. 17.) If anie man of the houſe of Iſrael, kil an oxe, or a sheepe, or a goate (*towit for Sacrifice, as S. Auguſtin, and other fathers expound it*) and offer it not at the dore of the tabernacle, (*afterwards at the dore of the Temple*) he shal be guiltie of bloud, as if he had shed bloud, and ſo shal he perish out of the middes of his people. *Nenertheles vpon occaſions, and by ſpecial reuelation ſacrifice was lawfully offered in other places. For ſo in the time of the tabernacle,* Samuel *the prophet*, offered Sacrifice in Maſphath. *1 Reg. 7. And the prophet* Elias offered Sacrifice without the Temple, *vvhen he conuinced the falſe prophetes of Baal. 3 Reg. 18. Whoſe fact (as S. Auguſtin noteth) the miracle ſufficiently shevved to be donne by Gods diſpenſation.*

The Tabernacle, and afterwardes the Temple, the onlie place for Sacrifice.

Yet God ſome times diſpenſed therein.

And as p culiar places were dedicated, ſo alſo ſpecial times were ſanctified, and diuers feaſtes, and feſtiuities partly ordained before (as the Sabbath. Gen. 2. and Paſch Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likevviſe inſtituted (Exod 23. Leuit. 23. Num. 28. 29. and Deut. 16.) With proper ſacrifices for euerie ſort. Firſt and moſt general was the dailie ſacrifice *of a lambe euerie day twiſe, at morning and euening (Exod. 29.) Which was not properly a feaſt, but a ſacred perpetual office in the tabernacle, and after in the temple. Al the reſt were feſtiual dayes, in vvhich it was not lavvful ordinarily to do ſeruile worke. Th firſt of theſe was* the Sabbath, *that is the ſeuenth and laſt day of euerie weke, vvhich is our ſaturday: Kept ſtil ſolemnly by the Iewes, euen at this time, in al places vvhere they dvvel; but not b Chriſtians, becauſe the old Lavv is abrogaced; and vve kepe the next day, vvhich is* Sunday, holie, by inſtitution and tradition of the Church. *The ſecond,* Neomenia, *or new moon, in vvhich day they alvvates beganne the moneth; and twelue ſuch monethes made a yeare, by the courſe of the moone; for by the courſe of the ſunne, the yeare conteineth eleuen dayes more, vvhich in three yeares make aboue a moneth. And ſo euerie third yeare, and ſometimes the ſecond (for it happened ſeuen times in nintene yeares) had thirtene monethes: and vvas called* Annus embolismalis, *being increaſed by meanes of thoſe eleuen dayes. The third feaſt vvas* Paſch, *or Phaſe, firſt inſtituted at the parting of the children of Iſrael out of Ægypt, in the ful moone of the firſt moneth in the ſpring, in vvhich the Paſchal lambe vvas eaten, as is preſcribed; Exod. 12. The fourth feaſt was* Pentecoſt, *or firſt fruites, the fifcith day after Paſch, vvhen Moyſes receiued the Lavv in mount Synai. The fifth,* the feaſt of Trumpets, *the firſt day of the ſeuenth moneth, in grateful memorie that a ramme ſticking by the hornes, vvas offered in ſacrifice by Abraham in place of Iſaac. The ſixth vvas* the feaſt of Expiation, *the tenth*

Feaſtes of the old law,

Eight ſortes of feaſtes, beſides the dailie ſacrifice.

Preſcribed faſt from euen to euen.

day of the ſeuenth moneth; wherein ſolemne faſt *was alſo preſcribed from euening of the ninth day to euening of the tenth, for remiſſion of ſinnes in general, beſides particular ſacrifices and ſatisfaction for euerie ſinne, wherof anie man found himſelf guiltie. The ſeuenth was* the feaſt of Tabernacles, *ſeuen dayes together, beginning the fiftenth of the ſeuenth moneth, in memorie of Gods ſpecial protection, when they remained in tabirnacles, fourtie yeares in the deſert. The eight feaſt was of* Aſſemblie and Collection, *the next day after the forſaid ſeuen, in commemoration of vnion in the people, and peaceable poſſeſſion in the promiſed land. In this day general collection was made for neceſſarie expences in the publique ſeruice of God.*

Seuenth yeare of reſt: and Iubiley yeare.

Moreouer the ſeuenth yeare *was as a Sabbath of reſt (Leuit. 25.) in which no land was plowed, no vines pruined, nor thoſe fruites gathered that ſprong without mans induſtrie of the earth. Againe the fiftith yeare was peculiarly made holie, and called* the Iubiley, *or ioyful yeare. In it al bondmen were ſette free; al inheritances amongſt the Iſraelites, being for the time, ſold or otherwiſe alienated, returned to the former owners.*

Other ceremonial obſeruances.

Beſides Sacrifices; Sacramentes; holie places, holie times, and manie other ſacred things belonging therto; there were yet more ceremonial Obſeruances *commanded by Moyſes law, as wel perteyning to the ſeruice of God in that time, as ſignifying chriſtian life and maners.*

Cleane and vncleane.

So certaine beaſtes, birdes, and fiſhes were reputed vncleane (Leuit. 11.) and Gods people forbid to eate them;

Nō bloud to be eaten, nor fatte.

as alſo that they ſhould not eate anie bloud at al, nor fatte. Leui. 3. The reaſon of al which was not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exerciſe them in obedience, and temperance;

Not diuers ſeede in one field.

& partly for that the ſame thinges ſignified vices and corruptions, from which Chriſtians eſpecially ought to refraine. Likewiſe Leuit. 19. they were commanded not to ſowe their fieldes with two ſortes of ſeede; nor to weare garmentes

No cloth of diuers matter.

wouen of two ſortes of ſtuffe, that they might be more diſtinguiſhed from Infidels by external ſignes, and not only by Circumciſion, but eſpecially to teach chriſtians to practiſe ſimple innocencie, & to auoid duble & deciptful dealing.

Strict commandment to kepeal the Law.

Al which, and other preceptes *as wel moral, as ceremonial and iudicial, were moſt* ſtrictly cōmanded; *the obſeruers bleſſed &* rewarded; *& tranſgreſſours ſeuerly* threatned *with great curſes (Leuit. 20. 26. Deut. 4. 27. 28.) and diuers actually* puniſhed, *Exod. 32. three thouſand ſlaine for committing idolatrie. Manie ſwallowed vp in the earth. (Num. 16.) deſcending quicke into hel, & manie more burned with fire from heauen, for making and fauoring Schiſme. Yea by one meanes & other, al that were aboue twentie yeares of age, coming forth of Ægypt, except two onlie (Ioſue & Caleb) died in the deſert, for the general murmur of the people. Num. 11. 14. 25. & 26. Al Iſrael beaten in battle til one malefactor Achan was diſcouered & punished. Ioſ. 7. Al the tribes were punished for ſuffering publique idolatrie in Dan: and Beniamin*

The obſeruers bleſſed and rewarded.

Tranſgreſſours curſed and puniſhed.

almoſt

almoſt extirpate, for not punishing certaine malefactours. Iudic. 20. And the vvhole people vere often inuaded & ſore afflicted for their ſinnes; as appeareth in the booke of Iudges. In particular alſo diuers were aduanced & proſpered for their vertues, as Ioſue, Caleb, Phinees, Samuel, Dauid and others. Contrariwiſe Nadab and Abiu prieſts were miraculouſly burnt for offering ſtrange fire, Leuit. 10. One ſtoned to death for gathering ſtickes on the ſabbath day, Num. 15. King Saul depoſed, for preſuming to offer ſacrifice, & not deſtroying Infidels (1. Reg. 13. 15.) & Oza, 2. Reg. 6. ſodenly ſlaine for touching the Arke of God, the Lavv forbidding vnder paine of death, Num. 1. v. 51. & 18. v. 7. that none should approch to holie office being not therto orderly called.

Of workes alſo of Supererogation *(called counſailes not preceptes) vve haue examples in vovves, voluntarily made of thinges not commanded; the law preſcribing vvhat vovves might be made, & by vvhom. Nu. 30. And Num. 6.* a particular rule *vvas propoſed to ſuch as of their ovvne accord, vvould embrace it, & a diſtinct name geuen them, to be called* Nazarites, *that is,* Seperate or Sanctified. *In vvhich ſtate they vvere to remaine either for a time, limited by themſelues or their parents, or perpetually, if they ſo promiſed. Iudic. 13. 1. Reg. 1. For ſo farre as their promiſe extended, they vvere ſtrictly obliged to performe. Deut. 23.* When thou haſt vowed a vow to our Lord thy God, thou ſhalt not ſlacke to pay it: becauſe our Lord thy God wil require it: and if thou delay, it ſhal be reputed to thee for ſinne. If thou wilt not promiſe, thou shalt be without *(this)* ſinne. Pay thy vowes vnto the Higheſt, *Pſal. 75.* Vow ye, and render *(your vowes)* to our Lord your God, *Pſal. 49. The* Rechabites *aftervvardes had a like* rule *to the Nazarites; & the ſame perpetual (Hierem. 35.)* neuer to drinke wine, nor to build nor dwel in houſes, but in tabernacles, nor ſow corne, nor plant vineyardes. *VVhich rule though inſtituted by a man, yet the obſeruation therof vvas much commended & rewarded by God. v. 19. Such* diſtinct ſtate of religious perſons, with other ſtates of the church *of Chriſt, vvere alſo prefigured (Leuit. 11.) by the cleane fishes, of three diſtinct vvaters, as ſome holie Fathers do myſtically expound that place. To vvitte, the cleane fishes of the ſea are the multitude of* layperſons, *vvhich are dravven out of the ſea of this vvorld, and happely found good fishes in our Lords nette. Math. 13. The cleane fishes of the riuers, are the good and fruitful* Clergie men, *that vvatter the vvhole earth, by teaching Chriſtian doctrin, and miniſtring holie Sacramentes, vvith other Rites, and Gouerning the vvhole Church. And the cleane fishes of ſtanding pooles, are the* Monaſtical perſons, *liuing perpetually in Cloyſters, vvhere good ſoules are alvvayes readie for our Lordes table, as S. Bernard teacheth. Much more the more ancient fathers. S. Beda S. Gregorie, S. Auguſtin, and others explicate innumerable places of holie Scripture myſtically; relying therin*

VVorkes of ſupererogation.
Vowes.
Nazarites.
Rechabites.
Three ſortes of Chriſtians prefigured.
Laitie.
Clergie.
Mounkes.
Holie ſcriptures expounded myſtically.

vpon example of the new Testament ſo expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Chriſt, and affirming that al thinges happened to the people of the old Teſtament in figure of the new.

S Bern Ser 1. S. Andrea S da.to.

Leauing therfore to proſecute the ſame further, Which would require a verie great worke, it may here ſuffice to geue according to the literal ſenſe, a briefe view of certaine other pointes of Religion, practiſed in this fourth age.

S. Aug cont. Fauſt. Greg. Nyſſ. Rad. Ep. in Io

Where it is clere, that as Iacob the Patriarch had fortold (Gen. 48.) that Abrahams, Iſaacs, and his owne name ſhould be inuocated, ſo Moyſes prayed God for his promiſe made to them, and for their ſake, to pardon the people, ſaying: Exod. 32. Remember ô Lord Abraham, Iſaac, & Iſrael. And our Lord was pacified, from doing the euil which he had ſpoken againſt his people. His diuine prouidence ſo diſpoſing, that he could be hindered, by ſuch prayers, from that which he threatned. And wheras Moyſes did not directly inuocate the holie Patriarches, as Chriſtians now cal vpon glorified Saincts, to pray for them, the cauſe of difference is, for that now Saincts ſeing God, know in him, Whatſo uer perteyneth to their glorie, Which ſtate none before Chriſt attain d vnto. Num 35. v. 25. Deut. 4. v. 12. Againe Proteſtantes obiect, that for ſo much as God knoweth al our neceſſities deſires, diſpoſitions, and whatſoeuer is in man, it is needles (ſay they) ſuperfluous & in vaine, that Saincts ſhould commend our cauſes. To this We anſwer, that not only glorious Saincts, but alſo mortal men by Gods ordinãce (by which nothing is done vainely) do ſuch offices, as mediators betwen God and other men; for ſo Moyſes told the wordes of the people to our Lord (Exod. 19.) notwithſtanding Gods omniſcience, or knowledge of al thinges. Alſo God expreſly commanded Iobs freinds to goe to Iob, promiſing to heare his prayer for them. As for Saincts hearing or knowing our prayers made to them, though onlie God of himſelfe, and by his owne power, ſeeth mens ſecrete cogitations, and therfore is properly called the ſearcher of hartes (1. Reg. 16.) yet God communicateth this power to prophetes, to ſee the ſecrete thoughtes of others; ſo Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Abias ſaw by reuelation the coming of Ieroboams Wife to him in Silo (3. Reg. 14.) Much more God reuealeth our preſent ſtate, and actes ſo glorified ſoules; Who are as Angels in heauen (Math 22.) and being ſecure of their owne glorie, are careful (ſayeth S. Cyprian) of our Saluation. Neither is it derogation to God that Saints are honoured, and titles aſcribed to them, of interceſſors, mediators, and the like; for ſuch titles are geuen to them not as to God, but by way of participation only. So Iudges are called goddes and ſauiours (Exod. 21. Iudic. 3.) and Prieſtes called goddes (Exod. 21.) Praiſe geuen to God and Gedeon Iudic. 7. Protection and adoration of Angels is very frequent, Exod 23. 31. Num. 22.

Inuocation of Patriarches.

Obiections anſwered by holie Scriptures.

How Saincts know mens prayers.

Iob. 42

Titles geuen to men in office, and to Saincts.

Iib. de mortal tate.

Angels adored.

Num. 22. *Ioſue.* 5. *Iudic.* 2. 6. 13. The names of the twelue ſonnes of Iſrael *were grauen in the two chiefe ornaments of the high prieſt, in the* Ephod and Rationale (*Exod.* 28.) Manna *was not only reſerued as a memorie of Gods ſingular benefite, but alſo honorably repoſed as a* Reliques. Relique in a golden veſſel, *and kept in the Arke of God* (*Exod.* 16. *Heb.* 9.) Ioſephs bones *reſerued and remoued* (*Ioſue* 24.) Images of *holie* Cherubims *were made and ſette vp together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called* Sancta Sanctorum (*Exod.* 25.) *An* image alſo of a ſerpent *was made in braſſe for the health of thoſe that were ſtriken by ſerpentes* (*Num.* 21.) Images *alſo* of lions and oxen *were made, and ſette vnder the foote of the lauer* (*called a ſea*) *in the Temple* (1. *Reg.* 7.) *The* honour *done to anie holie thing, namely* to the Arke (2. *Reg.* 6.) *redounded to Gods more honour, and al this ſo farre from idolatrie, that quite contrarie, in preſence of the Arke the idol Dagon fel to the ground, and broke in peeces.* 1. *Reg.* 5. Images.

Exequies *for the dead with* weeping and faſting *were then practiſed in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes.* Exequies for the dead. *Num.* 20. *Alſo for Moyſes.* (*Deut.* 34.) *By the Gabaonites faſting* ſeuen dayes for Saul and his ſonnes lately ſlaine. 1. *Reg.* 31. *Likewiſe king Dauid with al his court* mourning weping and faſting *for them.* 2. *Reg.* 1. *Al which were to no purpoſe, if ſoules departed could not be releiued by ſuch meanes. It moreouer appeareth that the ſame royal prophet beleiued diuers places to be in hel, when he ſaid* (*Pſal.* 85.) Thou haſt deliuered my ſoule from the lower hel, *ſignifiyng plainly that there is a* lower and a higher hel: *which higher the Church calleth* Purgatorie. Purgatorie. *where ſoules ſuffer that paine in ſasisfaction for their ſinnes, which remaineth not ſatisfied before death, & is due after the guilt of ſinne is remitted, the law preſcribing that beſides reſtitution of damage, ſacrifice ſhould alſo be offered* (*Leuit.* 5. 6. 16.) *And Dauid was punished by the death of his child.* 2. *Reg* 12. *& by the plague ſent amongſt his people* 2. *Reg.* 24. *after his ſinnes were remitted. He feared alſo punishment in the other world, yea two ſortes and therfore prayed to be deliuered from both, ſaying:* (*Pſal.* 6.) Lord rebuke me not in thy furie, nor chaſtice me in thy wrath. *That is* (*ſaith S. Gregorie*) Strike me not with the reprobate, nor aflict me with thoſe, that are purged by the puniſhing flames. *And moſt expreſly ſignifieth alſo a higher place called hel, ſaying* (*Pſal.* 15) *in the perſon of Chriſt to his Father.* Thou ſhalt not leaue my ſoule in hel. *From whence Chriſt deliuered the holie Patriarches Prophetes and other perfect ſoules, reſting without ſenſible paine, & brought them into heauen, whither before him none could enter. Which was alſo ſignified by the cities of refuge, whence none might depart to their proper* Limbus patrũ. No entrance into heauen before Chriſt.

countrie,

countrie, til the death of the high prieſt (*Num.* 35.) *&* *by* Moyſes *dying in the deſert, and* not entring into the promiſed land *ouer Iordan. Deut.* 4. 31. *&* 34.

Refurrection. *Preſuppoſing the* general Refurrection *of al men (as a truth knowen by former traditions) king Dauid ſheweth the difference of the* Wicked, *and godlie in that time, ſaying (Pſal.* 1.) The impious ſhal not riſe againe in iudgement: nor ſinners in the councel of the iuſt. *That is, the* Wicked *ſhal not riſe to ioy & glorie, as the iuſt & godlie ſhal doe.*

Iudgement. Of general iudgement *is more plainly prophecied*, 1. *Reg.* 2. That our Lord ſhal iudge the endes of the earth, *not that Dauid, nor Salomon, but Chriſt ſhould raigne in his militant Church, euen* to the endes of the earth, *and in fine iudge the* Whole World. *The ſame is confirmed Pſal.* 49. God wil come manifeſtly our God, and he wil not kepe ſilence. Fire ſhal burne forth in his ſight. *Pſal.* 95. He ſhal iudge the round world in equitie, and the peoples in his truth. *Pſal.* 96. Fire ſhal goe before him, and ſhal inflame his enemies round about. *Againe the ſame royal prophete (Pſalm.* 48.) *deſcribeth the future and eternal ſtate of the* damned *ſaying: as* ſheepe (*creatures* vnable *to helpe themſelues*) they are put in hel, death ſhal feede vpon them. *Of the bleſſed he addeth*: And the iuſt ſhal rule ouer them in the morning, *that is, in the reſurrection, and Pſal.* 149. The Sainctes ſhal reioyſe in glorie, they ſhal be ioyful in their beddes (*in eternal reſt.*) The exaltations (*prayſes*) of God in their throate, and two edged ſwordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Sainctes. *And much greater glorie belongeth to* Sainctes: *for this is but accidental, vttered according to vulgar capacitie. The eſſential and perfect glorie, which no eye hath ſeene, nor eare hath heard* 1. Cor *nor hart can conceiue, conſiſteth in ſeeing God. Among accidental glorious gifts, the foure dowries of glorified bodies are eſpecially prefigured*: Impaſſi- 1. Cor bilitie *by* the wood Setim, *wherof the Arke was made (Exod.* 25.) Agilitie *and* Penetrabilitie *in ſome ſorte by Dauids quicknes againſt Goliath, and his conueying of him ſelf into Sauls campe and forth againe (*1. *Reg.* 17. *and* 26.) *but a more plaine figure of* Claritie *was in Moyſes face (Exod.* 34.) *which by his converſation with God, became more glorious then mortal eyes were able to behold, gliſtering and ſhining as moſt ſplendent* Cathe *light through chriſtal, deſcribed as if his skinne had binne a clere* horne, chiſ. *appearing and ſpreading beames like the ſunne, proceding from the beautie* Rom *of his Soule. ſo that none of al the people could looke directly vpon him, except* 1. c. 11 *he couered his face.* q. 9.

Eternal paine of the damned and glorie of the bleſſed.

Foure dowries of glorified bodies prefigured.

Thus

Thus much concerning particular pointes of faith and religion. And it is no leſſe euident, that the vniuerſal Church *and Citie of God ſtil continued: yea was* more viſible, *and conſpicuous to the whole world then before. Firſt by Gods marueilous protection therof in the deſert, and famous victories and conqueſtes of the land of Chanaan. And by the excellent lawes geuen to this people; which al nations admired, and none had the like. Deut. 4. For in this fourth age, beſides other lawes and preceptes, the ſpiritual and temporal States were more diſtinguished, and the* Eccleſiaſtical Hierarchie *eſpecially diſpoſed in ſubordination of one ſupreme head, with inferiour gouerners, ech in their place and office, for edification of the whole bodie. For Moyſes being chief ruler and conductor of the Iſraelites out of Ægypt, receiued and deliuered to them the written Law (Exod. 20.) And for obſeruation and conſeruation therof by Gods expreſſe appointment (Leuit. 8.) conſecrated* Aaron the ordinarie High prieſt, *himſelf remayning ſtil extraordinarie Superiour, alſo aboue Aaron. And after Aaron he conſecrated in like maner his ſonne* Eleazar *high prieſt, and ſucceſſour to his father (Num. 20.) To whom ſucceded others in this order (1. Paralip. 6.)* Phinees, Abiſuë, Bocci, Ozi, Zacharias, *(otherwiſe 1. Reg. 1. called Heli)* Meraioth, Amarias *(otherwiſe Achimelec, whom Saul ſlew, 1. Reg. 22.)* Achitob *(other vviſe Abiathar, vvho vvas depoſed, 3. Reg. 2.) and* Sadoc, *in vvhoſe time the Temple vvas founded.*

The Church more knowen to other nations then before.

The Eccleſiaſtical and temporal ſtates more diſtinguiſhed.

Succeſſion of High Prieſtes.

To theſe vvere adioyned other Prieſtes, *alſo conſecrated in a præſcript forme (Leuit. 8.) and* Leuites *ordayned to aſſiſt in lower and diſtinct offices (Num. 3. & 4.) In the firſt degree* the Caathites, *vvhoſe office vvas to carrie the Sanctuarie, and veſſel therof vvrapped vp by the prieſtes, but vvere forbid in paine of death, to touch them, or to ſee them. In the ſecond degree* the Gerſonites; *vvho carried the cortines and couers of the Tabernacle, and veſſel of the Altar. In the third degree* the Merarites; *vvho carried the bordes, barres, and pillers, vvith their feete, pinnes, cordes, and other implementes of the tabernacle*; euerie one according to their office and burdens, Num. 4. v. vlt.

Diſtinction of offices in Prieſtes & Leuites.

But in the temporal ſtate *and gouernment* Ioſue *of the tribe of Ephraim* ſucceeded to Moyſes *(Num. 27. Deut. 3. & 34.) And after Ioſue vvere diuers* interruptions of ſucceſſion, *with gouerners of diuers tribes, and* change of gouernment, *from* Dukes *to* Iudges, *and from Iudges to* Kinges. *For after Ioſues death the people being ſore afflicted by inuaſions of Infidels, God raiſed certaine ſpecial men, vvith title of* Iudges *to deliuer and ſaue them. Firſt* Othoniel *of the tribe of Iuda; then* Aod *of Beniamin; after him* Samgar *(the Scripture not ſignifying of vvhat tribe) then* Barach *vvith* Debora *of Ephraim*; Gedeon *of Manaſſes*; Abimelech, *his baſe ſonne*, an vſurper; Thola *of Iſſachar*; Iair, and Iephte *of Manaſſes*;

Succeſſion of temporal princes interrupted Dukes. Iudges.

Abeſan *of Iuda*; Aialon *of Zabulon*; Abdon *of Ephraim*; Sampſon *of Dan*; *and* Heli, *who was alſo high prieſt of Aarons ſtocke, otherwiſe called Zacharias* (1. *Paralip.* 6.) *and* Samuel *alſo of the tribe of Leui a* Prophet.

Kinges. *In his time the people demanding and vrging to haue a* King, Saul *of the tribe of* Beniamin *was annointed.* 1. *Reg.* 10. *But for tranſgreſſing Gods commandments, eſpecially for exerciſing ſpiritual function without warrant* (1. *Reg.* 13.) *and not deſtroying idolaters* (1. *Reg.* 15.) *was depoſed, and* Dauid *of the tribe of* Iuda *was annointed King; who after manie great trubles, poſſeſſed the whole kingdome, and died in peace, leauing his ſonne* Salomon *inueſted and annointed king in his throne.*

Manie ſinnes & difficulties in the Church. *The Church being thus eſtablished in diſtinct ſtates and orders, albeit there were manie imperfections in al ſortes of perſons, and great ſinnes committed, yet God ſo punished offenders, and chaſtiſed the whole people, that he ſtil conſerued, the greateſt, or chiefe part, in true faith and religion. For whiles they*

Murmure. *were in the deſert, they* murmured *very often againſt God, and his Miniſters*

Idolatrie. *their Superiours.* (*Exod.* 17. *Num.* 11. 14. 20. 21.) *Manie* fel to idolatrie (*Exod.* 32.) Aaron not free from cooperating *in the peoples ſinne.* Nadab *and* Abiu *Aarons ſonnes, and conſecrated prieſtes,* offered ſtrange

Schiſme. fire (*Leuit.* 10.) Core Dathan *and* Abiron, *with their complices* made a great ſchiſme (*Num.* 16.) *Manie committed* carnal formication *with*

Carnal formication cauſe of Idolatrie. *Infidels; and were thereby drawen to* ſpiritual (*Num.* 25.) *Of which and other like ſinnes the Pſalmiſt ſpeaketh* (*Pſal.* 94.) *exhorting his people* not to harden their hartes, as in the deſert their fathers had tempted God. Fourtie yeares was I offended (*ſayth God*) with that generation, and ſayd: They alwayes erre in hart. *And therfore he ſware in his wrath: that the ſame generation ſhould not enter into the promiſed land of Chanaan: but their children entred and poſſeſſed it.* *Num.* 14. *Ioſue.* 5.

The Church afflicted for ſinnes, yet was ſtil conſerued. *Againe the people falling to idolatrie and other ſinnes, were afflicted and ſore preſſed by forraine enemies, but repenting were deliuered and ſaued by certain capitaines called* Iudges *and* * Sauiours: *as appeareth in the booke of* * *In Iudges. They had alſo tribulations by ſome of their owne nation, for among the Iudges one* (*called Abimelec*) *was a* tyrannical vſurper. (*Iudic.* 9.) Saul *their firſt King falling from God vniuſtly* perſecuted Dauid. 1. *Reg.* 18. *&c.*) *Ambitious* Abſolom *rebelled againſt the King his father.* (2. *Reg.* 15.) *and* Seba *of the tribe of Beniamin raiſed an other rebellion* (2. *Reg.* 20.) *Likewiſe* Adonias, *aſſiſted by* Abiathar *the high prieſt, and by* Ioab *general of the armie, pretended to reigne his father Dauid yet liuing, to preuent Salomon of the kingdom* (3. *Reg.* 1.) *So God both shewed his iuſtice, in ſuffering ſuch afflictions to happen, for punishment of ſinne: and his mercie, in ſauing his Church from ruine.*

Moreouer for preſeruatiõ of the Church, there were diuers diuine Ordinances prouided

ces prouided by the law. For firſt al were ſtrictly commanded, not to cõmunicate with Infidels in their idolatrie (Ex. 23.) nor with Schiſmatikes in their ſchiſme (Nu. 16.) but to deſtroy al Idolaters (*Num.* 33.) *and* ſhunne al nouelties *in religion, as a ſure marke of idolatrie, or falſe doctrine (Deut. 13.) Further to conſerue vnitie there was but* one Tabernacle, *and* one Altar for Sacrifice, *in the whole people of Iſrael. VVherupon when the two tribes and halfe, on the other ſide Iordan, had made a ſeueral altar, al the tribes that dwelt in Chanaan, ſuſpecting it was for ſacrifice, ſent preſently to admoniſh them, and prepared to make warre againſt them, except they deſtroyed their new altar, but being aduertiſed that it was only* an altar of monument, *and not for ſacrifice, were therwith ſatisfied. (Ioſue. 22.) Afterwards the tribe of* Dan, ſetting vp idolatrie, *and the other tribes* not correcting *it, they were al punished. VVhich happened by occaſion of an other enormous ſinne, committed and not corrected in the tribe of Beniamin. For the other eleuen tribes making warre againſt them for this iuſt cauſe, yea* by Gods direction, *and warrant, yet* had the worſe, *ſuſteyning great ſlaughter of men in two conflictes; and in the third Beniamin was almoſt deſtroyed. Iudic.* 20.

1. chriſ. rat. 1. iduerſ. Odeo.

Ordinarie meanes of conſeruing the Church.

No participation with Infidels.

No nouelties to be admitted.

But one Tabernacle.

One Altar for ſacrifice.

Finally for deciſion of al controuerſies *and ending of ſtrife, the* High Prieſt *was expreſly* ordayned *ſupreme Iudge, (Deut.* 17.) *And al were commanded in paine of death to ſubmitte their opinions, and obey his ſentence: with promiſe of Gods aſsiſtance, wherby his* definitions *were* certaine and infallible. *For in conſultations of doubtes, and difficult caſes, God inſpired him with* doctrine of veritie (*Exod.* 28. 29. *Leuit.* 8. *Num.* 3. 7. 9. 1. *Reg.* 23, 30.) *VVhich iudgement Seate Chriſt admoniſhed the Iewes to repayre vnto and folow (Math.* 23.) *though the Iudges themſelues did not the thinges which they taught. In ſo much that Caiphas, through this aſsiſtance of Gods ſpirite, being otherwiſe a wicked man, yet pronounced the truth,* That one muſt die for the people. *VVhich therfore S. Iohn the Euangeliſt aſcribeth to his Chayre and office,* becauſe he was High prieſt that yeare. *Ioan.* 11.

One ſupreme Iudge of controuerſies.

Al bound to obey him.

His ſentence infallible.

Seing then Gods prouidence and continual aſsiſtance was ſo elere, and aſſured in the Church of the old Teſtament, much more is the Church of chriſt builded vpon a ſure rocke, aſſured of his perpetual aſsiſtance, and always preſerued from erring in Faith, or in general practiſe of Religion. *And that by Gods like aſſured ordinance of* one ſupreme head and Iudge, S. Peter, & his Succeſſour: *for vvhom our Sauiour prayed, that* his faith ſhould not faile. *Further commanding him, that* he ſhould confirme his brethren. *Al vvhich vve ſee is performed in the Succeſſours of S. Peter, vvheras the ſucceſſours of the other Apoſtles, are al failed long ſince. The ſame moſt aſsured ſtabilitie of the Church of Chriſt, is further confirmed by the vvhole Lavv and Prophetes. Namely, Deut.* 32. *and* 33. *vvhere Moyſes fortelleth more povver and grace in* the Church, to be collected in the

The Church of Chriſt preſerued from erring in Religion.

Faith. 6. 28. uc. 22. ean. 14. 6. ph. 4. Tim. 3.

Gentiles of al natiõs, *then euer was in that of the Israelites or Iews. Likewise*, 1. *Reg.* 2. *The same was both prefigured and prophecied by holie Anna*: The hungrie (*those that desire Gods grace and glorie*) are filled: vntil the barren woman (*the Church of the Gentiles*) bare verie manie: & she that had manie children was weakned. *Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherfore the Psalmist inuiteth al nations to praise God, saying: Psal.* 116. Praise our Lord al ye Gentiles: praise him al ye peoples. *Also* 2. *Reg.* 7. *God promised Dauid, saying*: Thy Kingdome for euer before thy face, and thy throne shal be firme continually. *Which was not verified in Dauids temporal kingdome. For it was quickly diuided, after Salomons death, and a smal part left to his sonne Roboam. And after the captiuitie in Babilon, his seede had onlie title and right without possession of royal throne. Againe* 2. *Reg.* 22. *The same royal prophet in his Canticle of thankes geuing, and last prophetical wordes* (*chap.* 23.) *much preferreth the spiritual kingdome of Christ, before the earthlie kingdome of the Iewes. But most specially and plainly in the Psalmes. Psal.* 2. Why did the Gentiles rage, & peoples meditate vaine thinges? *Signifying that the furie of al aduersaries rageth in vaine, against Christ and his Church.* For, I am appointed, by him (*sayth Christ* of *his Father*) king ouer Sion, his holie hil. I wil geue thee (*sayth God to his Sonne*) the Gentiles for thine inheritance, and thy possession the endes of the earth. *Psal.* 17. A people which I knew not, hath serued me. *Psal.* 44. The Queene (*the Church*) stood on thy right hand in golden rayment, compassed with varietie; *of vertues, and diuers sortes of holie professions. Psal.* 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (*Christ*) shal rule vs euermore. *Psal.* 86. Glorious thinges are sayd of thee, ô citie of God. *But omitting innumerable other such textes, the* 88. *Psalme conteyneth a large prophecie of Christ and his Church, where S. Augustin geueth vs this brief admonition.* Christiani estis, Christum agnoscite. You are Christians, agnize Christ. I wil put (*sayth God*) his hand in the sea, *Christs dominion in the Gentiles, and* his right hand in the riuers; *al sortes shal serue him.* He shal be high aboue the kinges of the earth. *Of the Church he addeth*: I wil put his seede for euer and euer, and his throne as the dayes of heauen. *Neither do sinnes frustrate this promise of God, therfore it followeth*: But if his children shal forsake my law: and wil not walke in my iudgements. If they shal profane my iustices, and not keepe my commandements; *What then, wil Christ for al this abandon his Church, as he did the old Synagogue, of which God sayth: Deut.* 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? *Not so. How then?* I wil visite,

Not anie temporal but Christs kingdom is in al nations and perpetual.

The Church of Christ vniuersal.

The Iewes wil not see Christ: 2. Cor. 3. And Heretikes wil not see the

visite, *sayth our Lord*, their iniquities with a rodde, and their sinnes with stripes. But my mercie I wil not take away from him. *This is a strong Firmament (sayth S. Augustin)* God promiseth, *yea* sweareth, *and* wil not lie to Dauid, that his seede shal continew for euer. His throne as the Sunne in Gods sight, and the Moone perfected for euer. *So this great Doctor sheweth by holie Scriptures against the Donatistes, and in them against Protestantes, that the militant Church of Christ hath beene stil, and shal be visible, during this transitorie World.*

Ibidem.

Church: which yet is alwayes visible. *S. Aug. in Psal. 30. conc. 2. Collat. Carthag. & cont. Donatist.*

CHAP. VII.

Salomons palace, 2. his house in the forrest, 8. and the quenes house is built, 13. Two great brasen pillers: 23. a sea (or lauer) 27. tenne brasin feete. 38. tenne lesse lauatories, and other vessels, and implementes pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

The beginning of the fifth age.

1 AND his owne house Salomon built in thirtene yeares,
2 and brought it to perfection. † He built also the house of the forest of Libanus of an hundred cubites in length, and fiftie cubites in bredth, and thirtie cubites in height: and foure score galleries betwen pillers of ceder: for he had cut
3 ceder trees into pillers. † And he decked the whole vaut with bordes of ceder, which was held vp with fiue and
4 fourtie pillers. And one order had fiften pillers, † set one a-
5 gainst an other, † and looked one ouer against an other, with equal space betwen the pillers, and ouer the pillers square
6 beames in al equal. † And the porche of the pillers he made of fiftie cubites in length, and thirtie cubites in bredth: and an other porche before the greater porche: and pillers, and top-
7 pes vpon the pillers † He made also the porche of the throne, wherein the seate of iudgement is; and couered it with ceder
8 wood from the pauement vnto the toppe. † And the litle house, where they sate in iudgement, was in the middes of the porche of like worke. He made also a house for the daughter of Pharao (which Salomon had taken to wife) of such worke,
9 as also this porche. † Al of chosen stones, which were sawed by a certain rule & measure both within & without: from the fundation to the toppe of the walles, & without vnto the grea-
10 ter courte. † And the fundations of chosen stones, great stones
11 of ten or eight cubites. † And aboue there were hewed cho-
12 sen stones of equal measure, and in like maner of ceder. † And the greater court round with three rewes of hewed stones,

and one rew of planed ceder, moreouer alſo in the inner court of the houſe of our Lord, and in the porche of the houſe.
† King Salomon alſo ſent, and tooke Hiram from Tyre, 13
† the ſonne of a widow woman of the tribe of Nepthali, 14
his father a Tyrian, an artificer in braſſe, and ful of wiſdom, and intelligence, and skil to make al worke of braſſe. Who when he was come to king Salomon, made al his worke.
† And he caſt two braſen pillers, of eightene cubites in height 15
one piller: and a line of twelue cubites compaſſed both pillers.
†He made alſo two litle heades, which should be put vpon the 16
heades of the pillers, caſt of braſſe: fiue cubites high one litle head, and fiue cubites the other litle head: † and as it were in 17
maner of a nette, and of cheynes knitte one to the other with maruelous worke. Both litle heades of the pillers were caſt: ſeuen rewes of litle nettes in one litle head, & ſeuen litle nettes in the other litle head. † And finiſhed the pillers, and two 18
rewes round about euerie nette, that they might couer the litle heades, which were ouer the toppe of the pomegranates: in like maner did he alſo to the ſecond litle head. † And the litle 19
heades, that were vpon the heades of the pillers, were made as it were with lilie worke, in the porche, of foure cubites.
† And againe other litle heades in the toppe of the pillers 20
aboue, according to the meaſure of the piller againſt the litle nettes: and of the pomegranates were two hundred rewes round about the ſecond litle head. † And he ſette two pillers 21
in the porche of the temple: and when he had erected the piller on the right hand, he called the name therof, * Iachin: in like maner he erected the ſecond piller, and called the name therof * Booz. † And vpon the heades of the pillers he put a 22
worke in maner of a lilie: and the worke of the pyllers was perfected. † He made alſo :: a ſea of founders worke of ten 23
cubites from brimme to brimme, round in cõpaſſe, the height therof was of fiue cubites, and a corde of thirtie cubites did compaſſe it, round about. † And the grauing vnder the brime 24
compaſſed it, ten cubites going about the lauatorie: there were two rewes of chamfered forowed grauinges caſt. † And 25
it ſtood vpon twelue oxen, of which three looked to the North, and three to the Weſt, and three to the South, and three to the Eaſt, and the ſea was ouer them: whoſe hinder partes were al hid in ward. † And the thickenes of the lauatorie was of three ounces: and the brimme therof as it were 26
the

:: A veſſel ſo called for the bigneſſe being a great lauatorie.

the brimme of a chalice, and the leafe of crifped lilie: it con-
27 tayned two thoufand :: bates. † And he made ten braſen feete, of foure cubites in length euerie foote, and foure cubites in
28 bredth, and three cubites in height. † And the verie worke it ſelfe of the feete, was entergrauen: and entergrauinges
29 betwen the ioyntures. † And betwen the litle crownes and the playtes, lions, and oxen, and cherubs: and in the ioyntures likewiſe aboue: and vnder the lions, and oxen as it were ban-
30 des of braſſe hanging downe. † And foure wheeles at euerie foote, and axeltrees of braſſe: and at foure ſides as it were litle ſhoulders vnder the lauatorie caſt, looking one againſt an
31 other. † The mouth alſo of the lauatorie was inward in the toppe of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite & a halfe: and in the corners of the pillers were diuers engra-
32 uinges: and the middle enterpillers ſquare not round. † The foute wheeles alſo, which were at the foure corners of a foote, ioyned one to an other vnder the foote: one wheele had in
33 height a cubite and a halfe. † And they were ſuch wheeles as are accuſtomed to be made in a chariote: and their axeltrees
34 and ſpokes, and ſtrakes, and naues, al caſt. † For thoſe foure litle ſhoulders alſo at euerie corner of one foote, were caſt out
35 of the foote and ioyned together. † And in the toppe of the foote was a certayne roundnes of halfe a cubite, ſo wrought, that the lauatorie might be put thereon, hauing the
36 engrauinges therof, and diuerſe caruinges of it ſelf. † He graued alſo in thoſe ſielinges, which were of braſſe, and in the corners, cherubs, and lions, and palmetrees, as it were in the ſimilitude of a man ſtanding, that they ſemed not to be
37 engrauen, but put to round about. † After this maner made
38 he ten feete, of one caſting and meaſure, & like grauing. † He made alſo ten lauatories of braſſe: one lauatorie conteyned fourtie bates, and it was of foure cubites: alſo at euerie foote,
39 that is ten, he put ſo manie lauatories. † And he ſette the ten feete, fiue on the right ſide of the temple, and fiue on the leaſt: and the ſea he put on the right ſide of the temple againſt
40 the Eaſt toward the South. † Hiram therfore made cauldrons, and ſhoueles, and litle pottes, and perfected al the worke of
41 king Salomon in the temple of our Lord. † Two pyllers, and two cordes of the litle heades, vpon the litle heades of the pyllers: and two litle nettes, to couer the two cordes, that were

:: Batus conteyneth about fiue galons: ſo this veſſel conteyned tenne thouſand galons.

ouer

ouer the heades of the pyllers. † And foure hundred po- 42
megranates in the two nettes: two rewes of pomegramates
in euerie nette, to couer the cordes of the litle heades,
which were vpon the heades of the pyllers. † And tenne 43
feete, and tenne lauatories vpon the feete. † And one sea, 44
and twelue oxen vnder the sea. † And cauldrons, and shouels, 45
and litle pottes. Al the vessels that Hiram made to king
Salomon in the house of our Lord, were of bright latten.
† In the champayne countrie of Iordan did the king cast 46
those thinges in a clay ground, betwen Sacoth and Sarthan.
† And Salomon placed al the vessel: but for the exceding 47
great multitude the brasse could not be weyed. † And Salo- 48
mon made al the vessels in the house of our Lord: an altar of
gold, and a table, wherupon the loaues of proposition should
be put, of gold: † and candlestickes of gold, fiue on the right 49
hand, and fiue on the leaft against the oracle, of pure gold:
and as it were lilie floures, and lampes aboue of gold: and
golden snuffers, † and water pottes, and fleshehookes, and 50
phiales, and morters, and censars, of most pure gold: and the
hindges of doores of the inner Sanctum sanctorum, and of
the doores of the house of the temple, were of gold. † And 51
Salomon perfected al the worke that he did in the house of
our Lord, and brought in the thinges that Dauid his father
:: had sanctified, siluer and gold, and the vessel, and layed them
in the treasures of the house of our Lord.

:: Had designed and dedicated to holie vses.

CHAP. VIII.

The arke is brought in, and the temple dedicated. 10. *a glorious cloyde repleniſheth it,* 14. *Salomon prayeth long to God,* 55. *bleſſeth the people.* 62. *and maie victimes are offered in this ſolemne feſtiuitie.*

THEN were gathered together al the ancientes of Israel 1
with the princes of the tribes, and the heades of the
families of the children of Israel to king Salomon into Ieru-
salem: that they might carrie the Arke of the couenant of our
Lord out of the citie of Dauid, that is, out of Sion. † And 2
al Israel assembled to king Salomon in the moneth of Etha-
nim, on a solemne day, that is the seuenth moneth. † And 3
al the ancientes of Israel came, and the priestes tooke the
arke, † and caried the arke of our Lord, and the tabernacle 4
of couenant, and al the vessels of the Sanctuarie, that were in
the tabernacle: and the Priestes and the Leuites caried them. 5

† And

5 † And king Salomon, and al the multitude of Iſrael, which was aſſembled vnto him, went with him before the arke, and they immolated ſheepe and oxen without eſtimation & num-
6 ber. † And the prieſtes brought in the arke of the couenant of our Lord into his place, into the oracle of the temple, into
7 Sanctum ſanctorum vnder the winges of the cherubs. † For the cherubs ſpred their winges ouer the place of the arke,
8 and couered the arke, and the barres therof aboue. † And wheras the barres ſtood out, and the endes of them appeared without in the Sanctuarie before the oracle, they appeared no farder outward, which alſo were there vntil this preſent
9 day. † And in the arke there was :: nothing els but two tables of ſtone, which Moyſes put in it in Horeb, when our Lord made the couenant with the children of Iſrael, when
10 they came out of the Land of Ægypt. † And it came to paſſe, when the prieſtes were gone out of the Sanctuarie, a clowde
11 filled the houſe of our Lord, † and the prieſtes could not ſtand and miniſter for the clowde: for the glorie of our Lord had
12 filled the houſe of our Lord. † Then ſayd Salomon: Our
13 Lord ſayd that he would dwel in a clowde. † Building I haue built a houſe for thy habitation, thy moſt firme throne for
14 euer. † And the king turned his face, and :: bleſſed al the
15 church of Iſrael: for al the church if Iſrael ſtood. † And Salomon ſayd: Bleſſed be our Lord the God of Iſrael, who ſpake by his mouth to Dauid my father, & in his owne handes
16 hath perfected it, ſaying: † Since the day that I brought my people Iſrael out of Ægypt, I choſe no citie of al the tribes of Iſrael, that a houſe might be built, and my name might be
17 there: but I choſe Dauid to be ouer my people Iſrael. † And Dauid my father would haue built a houſe to the name of our
18 Lord the God of Iſrael: † and our Lord ſayd to Dauid my father: In that thou haſt thought in thy hart to build a houſe to my name, thou haſt done wel, caſting this ſame thing in thy
19 mynd. † Neuertheleſſe thou ſhalt not build me a houſe, but thy ſonne, that shal come forth of thy reynes, he shal build a
20 houſe to my name. † Our Lord hath confirmed his word, which he ſpake: and I ſtand for Dauid my father, and ſitte vpon the throne of Iſrael, as our Lord hath ſpoken: and I haue built a houſe to the name of our Lord the God of Iſrael.
21 † And I haue appoynted there a place for the arke, wherin the couenant of our Lord is, which he made with our fathers,

:: There was no more with in the arke, *Deut.* 10. but on the outſide was the rodde of Aaron. *Nu.* 17. *Heb.* 9. the golden potte with Manna. *Exod.* 16. *Heb.* 9. and the booke of the law repeted by Moyſes. *Deut.* 31.

:: Prices bleſſe their people & parentes their children.

when they came out of the Land of Ægypt. † And Salomon 22
ſtood before the altar of our Lord in the ſight of the aſſemblie
of Iſrael, and extended his handes toward heauen, † and ſayd: 23
Lord God of Iſrael, there is no God like to thee in heauen a-
boue, and vpon the earth beneth: which keepeſt couenant
and mercie with thy ſeruantes, that walke before thee in al
their hart. † Which haſt kept to thy ſeruant Dauid my father, 24
the thinges that thou haſt ſpoken to him: by mouth thou
didſt ſpeake, and with thy handes thou haſt accomplished, as
this day proueth. † Now therfore Lord God of Iſrael, keepe 25
vnto thy ſeruant Dauid my father the thinges which thou
haſt ſpoken to him, ſaying: There shal not be taken away of
thee a man before me, which ſitteth vpon the throne of Iſ-
rael: :: yet ſo if thy children shal keepe their way, that they
walke before me as thou haſt walked in my ſight. † And now 26
Lord God of Iſrael, let thy wordes be eſtablished, which thou
haſt ſpoken to thy ſeruant Dauid my father. † Is it then to 27
be thought that in deede God dwelleth vpon the earth? for
if heauen, and the heauens of heauens can not conteyne thee,
how much more this houſe, which I haue built? † But looke 28
toward the prayer of thy ſeruant, and to his petition: ô Lord
my God: heare the hymne and the prayer, which thy ſeruant
prayeth before thee this day: † that thy eies be opened vpon 29
this houſe night and day: vpon the houſe, wherof thou ſayeſt:
My name ſhal be there: that thou heare the prayer, which
thy ſeruant prayeth in this place to thee. † That thou heare 30
the requeſt of thy ſeruant and of thy people Iſrael, what-
ſoeuer they shal pray for in this place, and thou shalt heare in
the place of thy habitation in heauen: and when thou haſt
heard, thou shalt be merciful. † If a man shal ſinne agaynſt 31
his neighbour, and shal haue any oath, wherwith he is held
faſt bound: and shal come becauſe of the oath before thine
altar into thy houſe, † thou shalt heare in heauen: and shalt 32
doe, and iudge thy ſeruantes, condemning the impious, and
rendring his way vpon his head, and iuſtifying the iuſt, and
:: rewarding him according to his iuſtice. † If thy people Iſ- 33
rael shal flee their enemies (becauſe they wil ſinne agaynſt
thee) and doing penance, and confeſſing to thy name, shal
come, and pray, and beſech thee in this houſe; † heare in 34
heauen, and forgeue the ſinne of thy people Iſrael, and thou
shalt reduce them vnto the land, which thou gaueſt to their
fathers.

:: Salomon knew wel Gods conditional promiſe, but perſeuered not in keping his cõmandments, and therfore a great part of the kingdom was take from his children, yet the right of the kingdom of Iuda remayned to his ſeede euen to Chriſt our Sauiour.

:: Reward of good workes.

35 fathers. † If the heauen shal be shut, and it rayne not, be-
cause of their sinnes, and praying in this place, they doe pe-
nance to thy name, and shal be conuerted from their sinnes
36 through their affliction: † heare them in heauen, and for-
geue the sinnes of thy seruantes, and of thy people Israel: and
shew them a good way wherin they may walke, and geue
rayne vpon thy land, which thou hast geuen to thy people in
37 possession. † If famine arise in the land, or pestilence, or cor-
rupt ayre, or blasting, or locust, or rust, and their enemie af-
38 flict them besieging the gates, al plague, al infirmity, † al
cursing, and banning, that shal chance to any man of thy
people Israel: if any man shal know the wound of his hart,
39 and shal spred forth his handes in this house, † thou shalt
heare in heauen, in the place of thy habitation, and shalt be
merciful agayne, and shalt so doe that thou geue to euerie
one according to his wayes, as thou shalt see his hart (for
40 thou onlie knowest the hart of al the children of men) † that
they feare thee al the dayes, which they liue vpon the face of
41 the land, which thou hast geuen our fathers. † Moreouer
also the stranger, which is not of thy people Israel, when he
shal come from a farre countrie for thy name (for thy great
42 name shal be heard of, and thy strong hand, † and thy stret-
ched out arme euerie where) when therfore he shal come,
43 and shal pray in this place, † thou shalt heare in heauen, in
the firmament of thy habitation, & thou shalt doe al thinges,
for the which the stranger shal inuocate thee: that al the peo-
ples of the earth may lerne to feare thy name, as thy people
Israel, and may proue that thy name is inuocated vpon this
44 house, which I haue builr. † If thy people shal goe forth to
warre agaynst their enemies, by the way, whithersoeuer
thou shalt send them, they shal pray to thee agaynst the way
of the citie, which thou hast chosen, and agaynst the house,
45 which I haue built to thy name, † and thou shalt heare in
heauen their prayers, and their petitions, and shalt doe iudge-
46 ment for them. † But if they shal sinne to thee (for there is
no man which sinneth not) and thou being wrath shalt deli-
uer them to their enemies, and they shal be led captiue into
47 the land of their enemies farre or neere, † and shal doe pe-
nance in their :· hart in the place of captiuitie, and conuerted
shal beseech thee in their captiuitie, saying: We haue sinned,
48 we haue done wickedly, we haue dealt impiously: † and

:· External workes of penance, except they proceede

from the hart, ſuffice not for remiſſion of ſinne.

shal returne to thee in al their hart, and al their ſoule, in the land of their enemies, to the which they shal be led captiue: & shal pray to thee agaynſt the way of their land, which thou gaueſt to their fathers, and of the citie which thou haſt choſen, & of the temple which I haue built to thy name: † thou 49
shalt heare in heauen, in the firmament of thy throne their prayers, and their petitions, and shalt doe their iudgement for them: † and shalt be merciful to thy people, which ſinned 50
to thee, and to al their iniquities, wherewith they haue tranſgreſſed agaynſt thee: and thou shalt geue mercie before them, that shal haue them captiues, that they may haue compaſſion on them. † For they are thy people, and thine inheritance, 51
whom thou haſt brought out of the Land of Ægypt, from the middes of the yron fornace. † That thy eies be open to the 52
petition of thy ſeruant, and of thy people Iſrael, & thou heare them in al thinges for which they shal inuocate thee. † For 53
thou haſt ſeparated them to thee for an inheritance from al the peoples of the earth, as thou haſt ſpoken by Moyſes thy ſeruant, when thou didſt bring our fathers out of Ægypt, Lord God. † And it came to paſſe, when Salomon had ac- 54
complished praying to our Lord al this prayer and petition, he roſe from the ſight of the altar of our Lord: for he had faſtened both knees on the ground, and had ſpred his handes toward heauen. † He ſtood therfore and bleſſed al the aſſem- 55
blie of Iſrael with a lowde voyce, ſaying: † Bleſſed be our 56
Lord, which hath geuen reſt to his people Iſrael, according to al thinges that he hath ſpoken: there hath not fayled ſo much as one word of al the good thinges, that he ſpake by Moyſes this ſeruant. † Be our Lord God with vs, as he hath 57
beene with our fathers, not forſaking, nor reiecting vs. † But 58
incline he our hartes to him, that we may walke in al his waies, and keepe his commandementes, and his ceremonies, and iudgementes whatſoeuer he commanded our fathers. † And be theſe my wordes, wherewith I haue prayed 59
before our Lord, approching to our Lord God day and night, that he may doe iudgement for his ſeruant, and for his people Iſrael day by day: † that al the peoples of the earth may 60
knowe, that our Lord he is God, and there is none other beſides him. † Let our hart alſo be perfect with our Lord God, 61
that we walke in his decrees, and keepe his cõmandementes, as alſo this day. † Therfore the king, and al Iſrael with him, 62

did

63 did immolate victimes before our Lord. † And Salomon killed pacifique hoſtes, which he immolated to our Lord, of oxen two and twentie thouſand, and of sheepe an hundred twentie thouſand: and they dedicated the temple of our Lord,
64 the king, and the children of Iſrael. † In that day the king ſanctified the middes of the court, that was before the houſe of our Lord: for he made the holocauſt there, and ſacrifice, and fatte of the pacifiques: becauſe the braſen altar, that was before our Lord, was too litle, and could not take the holo-
65 cauſt, and ſacrifice, and fatte of the pacifiques. † Salomon therfore made in that time a ſolemne feſtiuitie, and al Iſrael with him, a great multitude from the entrance of Emath vnto the Ryuer of Ægypt, before our Lord God, ſeuen daies and
66 ſeuen daies, that is, fourtene daies. † And in the eight day he diſmiſſed the people: Who :: bleſſing the king, went into their tabernacles reioyſing, and with a ioyful hart for al the good thinges, that our Lord had done to Dauid his ſeruant, and to Iſrael his people.

CHAP. IX.

Our Lord appearing againe to Salomon. 4. admoniſheth him and his people to keepe the precepts. 6. threatning punishment if they do not. 10. The king of Tyre receiueth tvventie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and tovvnes. 20. Maketh diuers nations tributarie. 24. The Quene repayreth to her houſe. 25. The king offereth victimes thriſe euerie yeare. 26. and fetcheth gold from Ophir.

1 AND it came to paſſe when Salomon had perfected the building of the houſe, of our Lord, & the kinges houſe,
2 and al that he wiſhed and would haue done, † our Lord appeared to him the ſecond time, as he had appeared to him in
3 Gabaon. † And our Lord ſaid to him: I haue heard thy prayer & thy petition, which thou haſt prayed before me: I haue ſanctified this houſe, which thou haſt built, that I might put my name there for euer, and myne eies and my hart shal be there
4 al waies. † Thou alſo if thou wilt walke before me, as thy father walked, :: in ſimplicitie of hart, and in equitie: and wilt doe al thinges, which I haue commanded thee, and wilt keepe my
5 ordinances and my iudgementes, † I wil ſette the throne of thy kingdom ouer Iſrael for euer, as I haue ſpoken to Dauid thy father, ſaying: There ſhal not be taken away a man of thy
6 ſtocke from the throne of Iſrael. † But if by reuolting you and

:: External worſhip is not acceptable to God, except it procede from internal ſincerite and deue-

tion. VVherfore S. Auguſtin ſayth: *God is worſhipped in faith, hope, and charitie. Enchir. c. 3.*

and your children ſhal turne away, not folowing me, nor keeping my commandementes, and my ceremonies, which I haue propoſed to you, but shal goe and worshippe ſtrange goddes, and adore them: † I wil take away Iſrael from the face of the land, which I haue geuen them, and the temple which I haue ſanctified to my name, I wil caſt away from my ſight, and Iſrael shal be for a prouerbe, and for a fable to al peoples. † And this houſe shal be for an example: euerie one that shal paſſe by it, shal wonder, and hiſſe, and ſay: Why hath the Lord done thus to this land, and to this houſe? † And they shal anſwere: Becauſe they haue forſaken the Lord their God, which brought their fathers out of the Land of Ægypt, and haue folowed ſtrange goddes, & adored them, and worshipped them: therfore hath the Lord brought vpon them al this euil. † And twentie yeares being complete, after that Salomon had built the two houſes, that is, the houſe of our Lord, and the houſe of the king † (Hiram the king of Tyre miniſtring to Salomon ceder trees & firre trees, and gold according to al that he had neede) then Salomon :: gaue to Hiram twentie townes in the Land of Galilee. † And Hiram went from Tyre, to ſee the townes which Salomon had geuen him, and they pleaſed him not, † and he ſayd: Are theſe the cities, which thou haſt geuen me, brother? And he called them the land * Chabul, vntil this day. † Hiram alſo ſent to king Salomon an hundred and twentie talentes of gold. † This is the ſumme of the expences, which king Salomon offered to build the houſe of our Lord, and his owne houſe, and Mello, and the wal of Ieruſalem, and Heſer, and Mageddo, and Gazer † Pharao the king of Ægypt came vp and tooke Gazer, and burnt it with fire: And the Chananite, that dwelt in the citie, he ſlewe, and gaue it for a dowrie to his daughter the wife of Salomon. † Salomon therfore built Gazer, and Bethhoron the lower, † and Baalath, and Palmira in the Land of the wildernes. † And al the villages, that perteyned to him, and were without wal, he fenſed, and the cities of the chariotes, and the cities of the horſemen, and whatſoeuer pleaſed him to build in Ieruſalem, and in Libanus, and in al the land of his dominion. † Al the people, that was remayning of the Amorrheites, and Hetheites, and Pherezeites, and Heueites, and Iebuſeites, that are not of the children of Iſrael: † their children, that were remayning in the land, to witte, thoſe whom the

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

:: Salomon did not ſel theſe cities, for he could not alienate them, but let the king of Tyre haue the vſe and reuenewes in payment for timber, & for the gold which he ſent.

the children of Iſrael could not abolish: Salomon made tri-
22 butaries, vntil this day. † But of the children of Iſrael Salo-
mon appoynted not any man to ſerue, but they were men of
warre, and his ſeruantes, and princes, and captaynes, and ouer-
23 ſeers of the chariotes and horſes. † And there were princes
ouer al the workes of Salomon, made ouerſeers, fiue hundred
fiftie, which had the people ſubiect, and commanded ouer
24 their appoynted workes. † And the daughter of Pharao went
vp out of the citie of Dauid into her houſe, which Salomon
25 had built her: then did he build Mello. † Salomon alſo of-
fered three tymes euerie yeare holocauſtes, and pacifique vi-
ctimes vpon the altar, which he had built to our Lord, and he
burnt incenſe before our Lord: and the temple was perfected.
26 † King Salomon alſo made :: a name in Aſiongaber, which is :: a monu-
beſide Ailath in the ſhore of the Readſea in the Land of Idu-
27 mea. † And Hiram ſent in that nauie his men, that were mari-
28 ners & skilful of the ſea, with the ſeruantes of Salomon. † Who
when they were come into Ophir, the gold taken thence of
foure hundred and twentie talentes, they brought to king
Salomon.

CHAP. X.

The quene of Saba coming to king Salomon, admireth his vviſdom, magnificence, and order of gouernment 10. *She geueth and receiueth gifies.* 14. *Salomon receiueth much gold diuers vvayes:* 16. *maketh golden targeetes.* 18. *a magnificent throne.* 21. *and much golden veſſel.* 25. *Manie bring him preſentes.* 26. *He hath manie chariottes, horſemen.* 27. *abundance of ſiluer* 28. *Marchantes of diuers kingdomes ſel him horſes.*

1 BVT the Queene of :: Saba alſo hauing heard the fame
of Salomon, in the name of our Lord came to proue him,
2 in hard propoſitions. † And entring into Ieruſalem with a
great trayne, and riches, and camels carying ſpices, and gold
exceding infinite, and pretious ſtones, she came to king Salo-
mon, and ſpake to him al thinges that she had in her hart.
3 † And Salomon interpreted to her al the wordes, that she
propoſed: there was not a word, that the king could be
4 ignorant of, and could not anſwer her. † And the queene
of Saba ſeing al the wiſedom of Salomon, and the houſe,
5 which he had built, † and the meates of his table, and the
habitations of his ſeruantes, and the orders of them that ſer-
ued, and their garmentes, cupbearers, and the holocauſtes
which

:: Part of Arabia is called Saba, nere to Iurie. but this Saba is beyond Arabia, as S. Hierom teſtifieth *in Iſaiæ.* 60 *li.* 17. it ſeemeth to be in Æthiopia. for out Sauiour ſaith *Mat.* 12. *The queene of the South came frō the endes of the earth, to heare the vviſdom of Salomon.*

which he offered in the house of our Lord: ‡ she had no longer spirit, † and she said to the king: The report is true, which I haue heard in my countrie, † concerning thy wordes, and concerning thy wisedom: and I did not beleue them that told me, til my selfe came, and sawe with myne eies, and haue proued that the half not been told me: greater is thy wisdom, and thy workes, then the rumour, which I haue heard. † Blessed are thy men, and blessed are thy seruantes, which stand before thee alwaies, and heare thy wisedom. † Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee vpon the throne of Israel, for that the Lord hath loued Israel for euer, and hath appointed thee king, to do iudgement and iustice. † She therfore gaue to the king an hundred and twentie talentes of gold, and spices exceding much, and pretious stones: There was no more brought so much spice, as that which the Quene of Saba gaue to king Salomon. † (But the naue also of Hiram, which caried gold out of Ophir, brought from Ophir thyine trees exceding manie, and pretious stones. † And the king made of the thyine trees the porches of the house of our Lord, and of the kinges house and harpes & vials for the singers: there were not such thyine trees brought, nor seen vntil this present daye.) † And king Salomon gaue to the queene of Saba al that she would, and asked of him: beside those thinges, which of him selfe he offered her for a royal gift. Who returned, and went into her countrie with her seruantes. † And the weight of the gold, that was brought to Salomon euerie yeare, was of six hundred sixtie six talentes of gold: † beside that, which the men brought, that were ouer the tributes, and merchantes, and al that sold light wares, and al the kinges of Arabia, and the dukes of the land. † Salomon also made two hundred shieldes of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. † And three hundred tergattes of tried gold: and three hundred poundes of gold garnished one terget: and the king put them in the house of the forest of Libanus. † King Salomon also made a great throne of yuorie: and couered it with gold exceding yellow, † which had sixe steppes: and the toppe of the throne was round in the hinder part: and the two handes on either side holding the seate: and two lyons stood at euery hand. † And twelue litle lyons standing vpon the sixe steppes on either side: there was not

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

‡ As this quene had no spirite, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the maiestie of Euangelical doctrin, casting away the spirite of pride, and laying of al hautinesse of mind, lerned to distrust in her self, and to trust in the great mercie of her king. *S. Greg. in Psal. 7. penitent. to. 2.*

* A wonderful thing, that a Quene vpon fame of a mans wisdom trauaeled so farre to heare him speake, and to see his gouernment. but it was Gods inspiration, to signifie by this figure, that the Church of Christ should be gathered of the Gentiles in al nations. Kiges, Quenes & most potent Princes also submitting themselues to Christ. *Isaie. 49.*

21 was not ſuch a worke made in al kingdomes. † Yea and al
the veſſels, out of the which the king Salomon drunke, were
of gold: and al the furniture of the houſe of the foreſt of Li-
banus of moſt pure gold: there was no ſiluer, neither was it
22 thought of any price in the daies of Salomon, † becauſe the
kinges nauie, once in three yeares, went with the nauie of
Hiram on the ſea into Tharſis, bringing thence gold, and
ſiluer, and the teeth of elephantes, and apes, and pecockes.
23 † King Salomon therfore was magnified aboue al the kinges
24 of the earth in riches, and wiſedom. † And al the earth de-
ſired to ſee Salomons face, that they might heare his wiſedom,
25 which God had geuen in his hart. † And euerie one preſen-
ted him giftes, veſſel of ſiluer and gold, garmentes and inſtru-
mentes for warre, ſpices alſo, and horſes and mules euerie
26 yeare. † And Salomon gathered together the chariotes and
horſemen, and there amounted to him a thouſand foure hun-
dred chariotes, and twelue thouſand horſemen: and he diſ-
poſed them in fenſed cities, and with the king in Ieruſalem.
27 † And he made that there was as great abundance of ſiluer
In Ieruſalem, as of ſtones: and of ceder trees he cauſed ſuch
a multitude, as if it were ſycomore trees, which grow in the
28 playnes. † And there were horſes brought for Salomon out
of Ægypt, and Coa, for the kinges merchantes brought them
29 out of Coa, and brought them at a ſette price. † And a cha-
riote of foure horſes came out of Ægypt, for ſixe hundred
ſicles of ſiluer, and one horſe for an hundred and fiftie. And
after this maner did al the kinges of the Hetheites, and of
Syria ſel horſes.

CHAP. XI.

Salomon louing and marying manie wemen of diuers nations, is drawen by them to idolatrie. 9. God therfore offended ſuffereth Adad an Idumean, 23. Razon king of Damaſcus, 26. and Hieroboam his owne ſeruant to make warre againſt him. 29. Ahias the prophet foretelleth Hieroboam, that he ſhal reigne ouer tenne tribes, leauing but two to Salomons heyres, 38. with promiſe to proſper, if he ſerue God. 42. Salomon dieth.

1 AND king Salomon loued manie wemen ſtrangers, the
daughter alſo of Pharao, and Moabites, and Ammo-
2 nites, Idumeians, and Sidonians, and Hetheians: † of the
nations, wherof our Lord ſayd to the children of Iſrael: You
ſhal not goe in vnto them, neither ſhal anie of them come in

vnto yours; for they wil most certainly turne away your hartes to folow their goddes. To these therfore was Salomon copled in most feruent loue. † And he had wiues as it were queenes :: seuen hundred, and concubines three hundred: and the wemen turned away his hart. † And when he was now old, his hart was depraued by wemen, that he folowed strange goddes: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. † But Salomon worshipped Astarthee the goddesse of the Sidonians, and Moloch the idol of the Ammonites. † And Salomon did that which was not liked before our Lord, and he accomplished not to folow our Lord, as Dauid his father. † Then built Salomon a temple to Camos the idol of Moab, in the mount that is agaynst Ierusalem, and to Moloch the idol of the children of Ammon. † And in this maner did he to al his wiues that were strangers, which burnt frankencense, and immolated to their goddes. † Therfore our Lord was wrath with Salomon, because his minde was turned away from our Lord the God of Israel, who had appeared vnto him the second tyme, † and had commanded him concerning this word, that he should not folow strange goddes, & he kept not the thinges which our Lord commanded him. † Our Lord therfore sayd to Salomon: Because thou hast done this, and hast not kept my couenant, and my preceptes, which I haue commanded thee, breaking I wil rent asunder thy kingdom, and wil geue it to thy seruant. † Neuertheless in thy dayes I wil not doe it, because of Dauid thy father: out of the hand of thy sonne I wil rent it, † neither wil I take away the whole kingdom, but :: one tribe I wil geue to thy sonne for Dauid my seruant, and :: Ierusalem. Which I haue chosen. † And our Lord raysed vp an aduersarie to Salomon, Adad an Idumeite of the kinges seede, who was in Edom. † For when Dauid was in Idumea, and Ioab the general of the warfare was gone vp to burie them that were slayne, and had slayne al malekind in Idumea, († for Ioab taried there six monethes and al Israel, til he slew al malekind in Idumea,) † Adad him self fled, and men of Idumea of his fathers seruantes with him, to goe into Ægypt: and Adad was a litle boy. † And when they rose out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entered into Ægypt to Pharao the king of Ægypt: who gaue him a house, and appoynted him meares, and

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

:: Though plurality of wiues was then alowed, yet it was forbid to multiplie manie. *Deut.* 17.

:: The tribe of Iuda.

:: By Ierusalem is vnderstood the tribe of Beniamin, wherin it stood. so there remained two tribes to Salomons heyres.

2. Reg

assigned

29 assigned him land. † And Adad found grace before Pharao
excedingly, in so much that he gaue him to wife, the germane
20 sister of his wife Taphnes the queene. † And the sister of
Taphnes bare him a sonne Genubath, and Taphnes brought
him vp in the house of Pharao: and Genubath was dwelling
21 at Pharaoes house with his children. † And when Adad in
Ægypt had heard, that Dauid slept with his fathers, and that
Ioab the general of the warefare was dead, he sayd to Pha-
22 rao: Dismisse me, that I may goe into my countrie. † And
Pharao sayd to him: For what lackest thou with me, that
thou seekest to goe into thyne owne countrie? But he answe-
red: Nothing: yet I beseech thee that thou dismisse me.
23 † God also raysed vp to him an aduersarie, Razon the sonne
of Eliada, who had fled Adarezer the king of Soba his lord:
24 † and he gathered men agaynst him, and he became the
captayne of theues, when Dauid killed them: and they went
to Damascus, and dwelt there, and they made him king in
25 Damascus, † and he was an aduersarie to Israel :: al the dayes
of Salomon: and this is the euil of Adad, and hatred agaynst
26 Israel, and he reigned in Syria. † Ieroboam also the sonne of
Nabath, an Ephratheite of Sareda, the seruant of Salomon,
whose mother was called Serua, a woman widow lifted vp
27 his hand agaynst the king. † And this is the cause of his re-
bellion agaynst him, because Salomon built Mello, and filled
28 vp the breache of the citie of Dauid his father. † And Iero-
boam was a strong man and mightie: and Salomon seing the
youngman of a good witte & industrious, had made him chief
29 ouer the tributes of al the house of Ioseph. † It came to passe
therfore at that tyme, that Ieroboam went out of Ierusalem,
and the prophete Ahias the Silonite found him in the way,
couered with a new cloke: and they two onlie were in the
30 field. † And Ahias taking his new cloke, wherwith he was
31 couered, :: cut it into twelue partes. † And he sayd to Iero-
boam: Take vnto thee ten pieces: for thus sayth our Lord
the God of Israel: Behold I wil rent the kingdom out of the
32 hand of Salomon, and wil geue thee ten tribes. † But one
tribe shal remayne to him for my seruant Dauid, and Ierusa-
lem the citie, which I haue chosen of al the tribes of Israel:
33 † because he hath forsaken me, and hath adored Astarthoe
the goddesse of the Sidonians, & Chamos the god of Moab,
and Moloch the god of the children of Ammon: and hath

:: From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduersaries, Adad, Razon, and Hieroboam; mystically signifying the flesh, the world, and the diuel.

:: This fact confirmed his wordes, that he spoke seriously & fained not.

not walked in my waies, to doe iuſtice before me, and my preceptes, and iudgementes as Dauid his father. † Neither wil I take away al the kingdom out of his hand, but I wil make him prince al the daies of his life, for Dauid my ſeruant, whom I choſe, who kept my commandmentes and my preceptes. † But I wil take away the kingdom out of his ſonnes hand, and wil geue thee ten tribes: † and to his ſonne I wil geue one tribe, that there may remayne a lampe to Dauid my ſeruant at al times before me in Ieruſalem, the citie which I haue choſen, that my name might be there. † And thee wil I take, and thou ſhalt reigne ouer al thinges, that thy ſoule deſireth, and thou ſhalt be king ouer Iſrael. † If therfore thou wilt heare al thinges, that I ſhal command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandmentes and my preceptes, as Dauid my ſeruant did: I wil be with thee, and wil build thee a faythful houſe, as I built a houſe to Dauid, and I wil deliuer Iſrael to thee: † and I wil afflict the ſeede of Dauid vpon this, but yet not alwaies. † Salomon therfore would haue killed Ieroboam: who aroſe, and fled into Ægypt to Seſac the king of Ægypt, and was in Ægypt vntil the death of Salomon. † And the reſt of the wordes of Salomon, and al that he did, and his wiſedom: behold they are al-written in the Booke of the wordes of the daies of Salomon. † And the daies, that Salomon reigned in Ieruſalem ouer al Iſrael, are fourtie yeares. † And Salomon :: ſlept with his fathers, and was buried in the citie of Dauid his father, and Roboam his ſonne reigned for him.

34 35 36 37 38 39 40 41 42 43

:: VVhether he repented and was ſaued or no, is vncertaine.

CHAP. XII.

Roboam following youngmens counſel, 16. Ieroboam poſſeſſeth ten tribes of his Kingdom. 21. VVhich he endeauoring to recouer by warre, is admonished by a prophet to ceaſe. 26. Hieroboam ſetteth vp golden calues to be adored, making temples, altares, and prieſtes fitte for his purpoſe.

The third part. The diuiſion of the Kingdom. Seuerall reignes of certaine kinges: and preaching of ſpecial propheres.

AND Roboam came into Sichem: for thither was al Iſrael gathered together to make him king. † But Ieroboam the ſonne of Nabat, when he was yet in Ægypt fugitiue from the face of king Salomon, hearing of his death, returned out of Ægypt. † And they ſent and called him: Ieroboam therfore came, and al the multitude of Iſrael, and they ſpake to Roboam, ſaying. † Thy father layd a moſt hard

1 2 3 4

yoke

yoke vpon vs: thou therfore diminish now a litle of thy fathers moſt hard empire, and of the moſt heauie yoke, that he
5 layd vpon vs, and we wil ſerue thee. † Who ſayd to them: Goe vntil the third day, and returne to me. And when the
6 people was gone, † king Roboam tooke counſel with the ancientes, that aſſiſted before Salomon his father, whiles he yet liued, and he ſayd: What counſel doe you geue me,
7 that I may anſwer this people? † Who ſayd to him: If this day thou wilt yeld to this people, and condeſcend to them, and graunt to their petition, and wilt ſpeake to them gentle
8 wordes, they wil be thy ſeruantes alwaies. † Who leaft the counſel of the ancientes, which they had geuen him, and admitted yongmen, that had bene brought vp with him, and
9 wayted on him, † and he ſayd to them: What counſel geue you me, that I may anſwer this people, which haue ſayd to me: Make the yoke lighter which thy father hath put vpon
10 vs? † And the yongmen, that had bene brought vp with him, ſayd: Thus ſpeake to this people, which haue ſpoken to thee, ſaying: Thy father aggrauated our yoke, doe thou eaſe it. Thus ſhalt thou ſpeake to them: My leaſt finger is groſſer
11 then the backe of my father. † And now my father layd vpon you a heauie yoke, but I wil adde vpon your yoke: my father bette you with ſcourges, but I wil beate you with ſcor-
12 pions. † Ieroboam therfore came, and al the people to Roboam the third day, as the king had ſpoken, ſaying: Returne
13 to me the third day. † And the king anſwered the people rough wordes, leauing the counſel of the ancientes, which they had geuen him, † and he ſpake to them according to
14 the counſel of the youngmen, ſaying: My father made your yoke heauie, but I wil adde to your yoke: my father bette you with whippes, but I wil beate you with ſcorpions.
15 † And the king condeſcended not to the people; becauſe our Lord was turned away from him,:: that he might rayſe vp his word, which he had ſpoken in the hand of Ahias the Silo-
16 nite, to Ieroboam the ſonne of Nabat. † The people therfore ſeing that the king would not heare them, anſwered him, ſaying: What part haue we in Dauid? or what inheritance in the ſonne of Iſai? Goe into thy tabernacles Iſrael, now ſee to thy houſe Dauid. And Iſrael went into their ta-
17 bernacles. † But ouer the children of Iſrael, whoſoeuer
18 dwelt in the cities of Iuda, Roboam reigned. † King Roboam

:: This phraiſe noteth the ſequel, not the final cauſe. As *chap.* 14. 7. 9.

therfore ſent Aduram, who was ouer the tributes: and al Iſ-
rael ſtoned him, and he died, moreouer King Roboam in haſt
went vp into his chariote, and fled into Ieruſalem: † and 19
Iſrael reuolted from the houſe of Dauid, vntil this preſent
day. † And it came to paſſe when al Iſrael had heard, that 20
Ieroboam was returned, they ſent, and called him, an aſſem-
blie being gathered, and they made him king ouer al Iſrael,
neither did any man folow the houſe of Dauid beſide the tribe
of Iuda onlie. † And Roboam came to Ieruſalem, and gathe- 21
red together al the houſe of Iuda, and the tribe of Benjamin,
an hundred foureſcore thouſand choſen men warriers, to
fight agaynſt the houſe of Iſrael, and to reduce the kingdom
to Roboam the ſonne of Salomon. † But the word of our 22
Lord came to Semeias the man of God, ſaying: † Speake to 23
Roboam the ſonne of Salomon, the king of Iuda, and to al
the houſe of Iuda, and Beniamin, and the reſt of the people,
ſaying: † Thus ſayth our Lord: You ſhal not goe vp, neither 24
ſhal you fight agaynſt your brethren the children of Iſrael:
let euerie man returne into his houſe, for this word is done
by me. They heard the word of our Lord, and returned from
their iourney as our Lord had commanded them. † And Ie- 25
roboam built Sichem in mount Ephraim, and dwelt there:
and departing thence he built Phanuel. † And Ieroboam 26
ſayd in his hart: Now wil the kingdom returne to the houſe
of Dauid, † if this people ſhal goe vp to make ſacrifices in 27
the houſe of our Lord into Ieruſalem: and the hart of this
people wil be turned to their lord Roboam the king of Iuda,
and they wil kil me, and returne to him. † And finding out 28
:: a deuiſe he made two golden calues, and ſayd to them: Goe
vp no more into Ieruſalem: Behold thy goddes Iſrael, which
brought thee out of the Land of Ægypt. † And he put one in 29
Bethel, and the other in Dan: † and this thing was an occa- 30
ſion of ſinne: for the people went to adore the calfe, as farre
as Dan. † And he made temples in the excelſes, and prieſtes 31
:: of the abiectes of the people, which were not of the chil-
dren of Leui. † And he appoynted a ſolemne day in the eight 32
moneth, the fifteenth day of the moneth, after the ſimilitude
of the ſolemnitie, that was celebrated in Iuda. And going vp
he made in like maner an altar in Bethel, to immolate to
the calues, which he had framed: and he ordayned in Bethel
prieſtes of the :: excelſes, which he had made. † And he 33

went

:A diueliſh policie to make a religion conformable to the temperal ſtate.

:: For ſuch a religion ſuch prieſtes were fitteſt.

:: Places on hilles, where they ſacrificed

went vpon the altar, which he had built in Bethel, the fif- calues, and o-
tenth day of the eight moneth, which he had forged out of ther thinges
his owne hart: and he made a ſolemnitie to the children of to the images
Iſrael, and went vp vpon the altar, to burne incenſe. of calues.

CHAP. XIII.

A prophet ſent from Iuda to Bethel foretelleth the birth of Ioſias, and deſtruction of Ieroboams altar, 4. *whoſe hand being ſuddenly withered,* 6. *is reſtored by the prophets prayer.* 11. *The ſame prophet is deceiued by an other prophet, and ſlaine by a lion.* 33. *Hieroboam proceedeth in impietie.*

1 AND behold a man of God came out of Iuda, in the word
of our Lord into Bethel, Ieroboam :: ſtanding vpon
2 the altar, and cenſing. † And he cried out againſt the altar
in the word of our Lord, and ſayd: Altar, altar, thus ſaith our
Lord: Behold a child ſhal be borne to the houſe of Dauid,
named :: Ioſias, and he ſhal immolate vpon thee prieſtes of the
excelſes, which now doe burne frankencenſe on thee, and
3 he ſhal burne mens bones vpon thee. † And he gaue a ſigne
in that day, ſaying: This ſhal be the ſigne, that our Lord hath
ſpoken: Behold the altar ſhal be clouen, and the ashes shal
4 be powred out in it. † And when the king had heard the
word of the man of God, which he cried out againſt the altar
in Bethel, he ſtretched forth his hand from the altar, ſaying:
Take him. And his hand withered, which he ſtretched forth
agaynſt him: neither was he able to draw it backe vnto him.
5 † The altar alſo was clouen, and the ashes were powred out
of the altar, according to the ſigne which the man of God
6 had told before in the word of our Lord. † And the king ſaid
to the man of God: Beſeech the face of our Lord thy God,
and pray for me, that my hand may be reſtored me. And the
man of God beſought the face of our Lord, and the kinges
hand was reſtored to him, and it became as it was before.
7 † And the king ſpake to the man of God: Come home
with me, that thou mayſt dyne, and I wil geue the giftes.
8 † And the man of God anſwered the king: If thou wouldeſt geue me the halfe part of thy houſe, I wil not come
with thee, nor eate bread, nor drinke water in this place:
9 † for ſo was it enioyned in the word of our Lord cõmanding:
Thou ſhalt not eate bread nor drinke water, nor returne by
10 the way that thou cameſt. † He departed therfore by an other
way, and returned not by the way, that the came into Bethel.

† And

:: This foreſhewing long before the name of a childe that ſhould be borne, importeth that he ſhould do great thinges. *See* 4. *Reg.* 22.

† And a certaine prophete being old dwelt in Bethel, to whom his ſonnes came and told him al the workes, that the man of God had done that day in Bethel: and the wordes which he had ſpoken to the king, they told their father. 11
† And their father ſayd to them: What way went he? His ſonnes ſhewed him the way, by which the man of God was gone, which came out of Iuda. † And he ſaid to his ſonnes: Sadle me and aſſe. Who when they had ſadled it, he got vp, 12 13
† and went after the man of God, and found him ſitting vnder a terebinth: and he ſaid to him: Art thou the man of God that cameſt out of Iuda? He anſwered: I am he. † And he ſayd to him: Come home with me, that thou mayſt eate bread. † Who ſayd: I can not returne, nor come with thee, neither wil I eate bread, nor drinke water in this place: 14 15 16
† becauſe our Lord ſpake to me in the word of our Lord, 17
ſaying: Thou ſhalt not eate bread, and thou ſhalt not drinke water there, nor returne by the way thou wenteſt. † Who ſayd to him: I alſo am a prophet like to thee: and :: an Angel hath ſpoken to me in the word of our Lord, ſaying: Bring him backe with thee into thy houſe, that he may eate bread, and drinke water. He deceiued him, † and brought him backe with him: he did eate therfore bread in his houſe, and drunke water. † And when they ſate at the table, the word, 18 19 20
of our Lord came to the prophete, that brought him backe. † And he cried out to the man of God, which came out of Iuda, ſaying: Thus ſayth our Lord: Becauſe thou haſt not beene obedient to the mouth of our Lord, and haſt not kept the commandment, which our Lord thy God commanded thee; † and haſt returned, and eaten bread, & drunke water in the place wherin he commanded thee that thou ſhouldeſt not eate bread, nor drinke water, thy dead bodie ſhal not be brought into the ſepulchre of thy fathers. † And when he had eaten & drunke, he ſadled his aſſe for the prophet, whom he brought backe. † Who when he was gone, a lion found him in the way, and :: killed him, and his bodie was caſt forth in the way: and the aſſe ſtood by him, and the lion ſtood by the dead bodie. † And behold, men paſſing by ſaw the dead bodie caſt in the way, and the lion ſtanding beſide the bodie. And they came and diuulged it in the citie, wherein that old prophet dwelt. † Which when that prophet heard, which had brought him backe out of the way, he ſayd: It is the 21 22 23 24 25 26

man

:: This man of Bethel was in deede a prophet of God, but in this lied wickedly, and ſo deceiuing the other prophet, made him to breake Gods commandment, for which he was ſlaine. VVhervpon Hieroboam (whom the wiked prophet ſought to pleaſe) was leſſe afeard to procede in idolatrie.

::Not only the deceiuer, but alſo he that is deceiued, is guiltie and puniſhable for breakig Gods cõmandment.

man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that
27 he spake to him. † And he sayd to his sonnes: Sadle me an
28 asse. Who when they had sadled, † and he was gone, he found his dead bodie cast forth in the way, and the asse and the lion standing by the corse: the lion :: did not eate of the
29 dead bodie, nor hurt the asse. † The prophet therfore tooke the corse of the man of God, and layd it vpon the asse, and returning brought it into the citie of the old prophete, that
30 they might mourne for him. † And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my
31 brother. † And when they had mourned for him, he sayd to his sonnes: When I shal be dead, burie me in the sepulchre, wherein the man of God is buried: beside his bones lay my
32 bones. † For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses,
33 that are in the cities of Samaria. † After these wordes Ieroboam returned not from his wicked way: but on the contrarie part he made of the most abiect of the people priestes of the excelses: Whosoeuer would, he filled his hand, and he
34 was made a priest of the excelses. † And for this cause did the house of Ieroboam sinne, and was ouerthrowen, and destroyed from the face of the earth.

:: By this it appeareth to be Gods worke and punishment.

CHAP. XIIII.

Abias the prophet forsheweth the ruine of Hieroboams familie: 12. *namely the death of his sonne, for whom being sick, the mother consulteth the prophet.* 20. *Hieroboam dieth, and his sonne Nadab reigneth.* 21. *Some also of the people of Iuda, committing idolatrie and other sinnes,* 25. *the King of Ægypt inuadeth and sacketh Hierusalem.* 31. *Roboam dieth and his sonne Abias reigneth.*

1 AT that time Abia the sonne of Ieroboam was sicke.
2 † And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not knowen to be the wife of Ieroboam, and goe into Silo, where Ahias the prophete is, which
3 spake to me, that I should reigne ouer this people. † Take also in thy hand ten loaues, and cracknels, and a vessel of honie, and goe to him: for he wil shew thee what shal hap-
4 pen to this childe. † The wife of Ieroboam did as he had

ſpoken: and riſing vp went into Silo, and came into the houſe of Ahias: but he could not ſee, becauſe his eies were dimme for age. † And our Lord ſayd to Ahias: Behold the wife of 5
Ieroboam cometh in, to conſult thee concerning her ſonne that is ſicke: thus and thus shalt thou ſpeake to her. When ſhe therfore entered in, and diſſembled to be that she was, † Ahias heard the ſound of her feete entring in at the doore, 6
and ſayd: Come in Ieroboams wife: Why doeſt thou fayne thy ſelf to be an other woman? But I am ſent to thee a heauie meſſenger. † Goe, and tel Ieroboam: Thus ſayth our Lord 7
the God of Iſrael: Becauſe I haue exalted thee out of the middes of the people, and made thee prince ouer my people Iſrael: † and haue rent the kingdom of the houſe of Dauid, 8
and geuen it to thee, and thou haſt not beene as my ſeruant Dauid, who kept my commandementes, and folowed me in al his hart, doing that which was wel liked in my ſight: † but 9
haſt wrought euil aboue al, that haue beene before thee, and haſt made thee ſtrange and molten goddes, :: that thou mightest prouoke me to anger, and haſt reiected me behind thy backe: † therfore behold I wil bring in euils vpon the houſe 10
of Ieroboam, and wil ſtrike of Ieroboam him that pyſſeth to the wal, and the incloſed, and the vileſt in Iſrael: and I wil cleanſe the remaynes of the houſe of Ieroboam, as dung is wont to be cleanſed til al be pure. † They that shal die of 11
Ieroboam in the citie, them the dogges ſhal eate: and they that shal die in the field, them the foules of the ayre shal deuoure: becauſe our Lord hath ſpoken. † Thou therfore ariſe, and 12
goe into thy houſe: and in the verie entrance of thy feete into the citie, the childe shal die, † and al Iſrael shal mourne 13
for him, and shal burie him: for this onlie of Ieroboam shal be brought into the ſepulchre, becauſe vpon him hath beene found a good word from our Lord the God of Iſrael, in the houſe of Ieroboam. † And our Lord wil appoynt to him ſelf 14
a king ouer Iſrael, that shal ſtrike the houſe of Ieroboam in this day, and in this time: † and our Lord the God of Iſrael shal 15
ſtrike it, as a reede is wont to be moued in the water: and he shal plucke out Iſrael from this good countrie, which he gaue to their fathers, and shal ſcatter them ouer the Riuer: becauſe they haue made to them ſelues groues, to prouoke our Lord.
† And our Lord shal deliuer Iſrael for the ſinnes of Ieroboam, 16
who hath ſinned, & made Iſrael to ſinne. † The wife therfore 17
of Ieroboam

:: Ieroboam did not wittingly and of purpoſe ſet vp falſe goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people frō going to Ieruſalem, leſt by that occaſion *they should returne to Roboam their Lord, king of Iuda. ch.* 12. *v.* 27. But by ſetting vp idols he did prouoke God conſequently to anger. So here and in other places this phraſe: *that he might prouoke*:

of Ieroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the childe died,
18 † and they buried him. And al Israel mourned for him according to the word of our Lord, which he spake in the hand of
19 his seruant Abias the prophete. † But the rest of the wordes of Ieroboam, how he fought, and how he reigned, behold they are written in the Booke of the wordes of the daies of
20 the kinges of Israel. † And the daies, that Ieroboam reigned, are two and twentie yeares: and he slept with his fathers: and
21 Nadab his sonne reigned for him. † Moreouer Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuentene yeares reigned he in Ierusalem the citie, which our Lord chose to put his name there, of al the tribes of Israel. And his mothers
22 name was Naama an Ammonite. † And Iudas did euil before our Lord, and prouoked him aboue al thinges, that their fa-
23 thers had done, in their sinnes which they sinned. † For they also built them altars, and statues, and groues vpon euerie
24 high hil, and vnder euerie tree ful of grene leaues: † yea and effeminates were in the land, and they did al the abominations of the gentiles, which our Lord destroyed before the face of
25 the children of Israel. † And in the fifth yeare of the reigne of Roboam, Sesac the king of Ægypt came vp into Ierusalem,
26 † and tooke the treasures of the house of our Lord, and the kinges treasures, and al thinges he spoyled: the shieldes also
27 of gold, which Salomon had made: † for the which Roboam made brasen shieldes, & deliuered them into the hand of the captaynes of shield bearers, and of them that kept watch be-
28 fore the doore of the kinges house. † And when the king went into the house of our Lord, they that had the office to goe before, caried them: and afterward they recaried them
29 to the armourie of the shieldbearers. † And the rest of the wordes of Roboam, & al that he did, behold they are written in the Booke of the wordes of the daies of the kinges of Iuda.
30 † And there was warre betwen Roboam and Ieroboam al-
31 waies. † And Roboam slept with his fathers, and was buried with them in the citie of Dauid: and his mothers name was Naama an Ammonite: and Abias his sonne reigned for him.

that it might be fulfilled, and the like, signifieth not the final cause, but the sequele of other factes, without direct intention.

CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. *After him his sonne Asa succeding destroyeth idolatrie, reigning fourtie one yeares.* 16. *Who hauing*

warres with the king of Iſrael, maketh league with the king of Syria, 24. Aſa dying Ioſaphat ſucceedeth. 25. Nadab reigneth wickedly two yeares in Iſrael, is then ſlaine by Baaſa of the tribe of Iſſachar, 29. and his whole familie is deſtroyed. 33. Baaſa alſo reigneth wickedly twentie foure yeares.

THERFORE in the eighteenth yeare of king Ieroboam 1
the ſonne of Nabat, Abias reigned ouer Iuda. † Three 2
yeares reigned he in Ieruſalem: the name of his mother was
Maacha the daughter of Abeſſalom. † And he walked in al 3
the ſinnes of his father, which he had done before him: nei-
ther was his hart perfect with our Lord his God, as the hart
of Dauid his father. † But for Dauids ſake our Lord his God 4
gaue him a lampe in Ieruſalem, that he might rayſe vp his
ſonne after him, and eſtablish Ieruſalem: † :: becauſe Dauid 5
had done right in the eies of our Lord, and had not declined
from al thinges, which he commanded him, al the daies of
his life, except the matter of Vrias the Hetheite. † But there 6
was warre betwen Roboam and Ieroboam al the time of his
life. † And the reſt of the wordes of Abias, and al that he 7
did, are they not written in the Booke of the wordes of the
kinges of Iuda? And there was warre betwen Abias and Iero-
boam. † And Abias ſlept with his fathers, and they buried 8
him in the citie of Dauid: and Aſa his ſonne reigned for him.
† In the twenteth yeare therfore of Ieroboam the king of 9
Iſrael reigned Aſa the king of Iuda. † And he reigned one 10
& fourtie yeares in Ieruſalem. His mothers name was Maaca,
the daughter of Abeſſalom. † And Aſa did right before the 11
ſight of our Lord, as Dauid his father: † and he tooke away 12
the effemmate out of the land, and he purged al the filth of
the idols, which his fathers had made. † Moreouer he remo- 13
ued alſo Maaca his mother, that ſhe ſhould not be princeſſe in
the ſacrifices of Priapus, and in the groue which she had
conſecrated: and he deſtroyed her denne, and brake the moſt
filthie idol, and burnt it in the torrent cedron: † but :: the 14
excelſes he did not take away. Otherwiſe the hart of Aſa was
parfect with our Lord al his daies: † and he caried in thoſe 15
thinges, which his father had ſanctified, and vowed into the
houſe of our Lord, ſiluer and gold, and veſſels. † And there 16
was warre betwen Aſa, and Baaſa the king of Iſrael al their
daies. † Baaſa alſo the king of Iſrael went vp into Iuda, and 17
built Rama, that no man might go out or come in of Aſaes
ſide

:: Dauids poſteritie conſerued for his ſake.

:: Thoſe altares which Salomon had made for his wiues, that were idolaters Aſa deſtroyed not, but al which Roboã and Abias had

18 side the king of Iuda. † Asa therfore taking al the siluer, and gold that remained in the treasures of the house of our Lord, and in the treasures of the kinges house, gaue it into the handes of his seruantes: and he sent to Benadad the sonne of Tabremon the sonne of Hezion, the king of Syria, which
19 dwelt in Damascus, saying: † There is a league betwen me and thee, & betwixt my father and thy father: therfore I haue sent thee giftes, siluer and gold: and I desire thee that thou
20 come, and make void the league, that thou hast with Baasa the king of Israel, and he may retire from me. † Benadad agreing to king Asa, sent the princes of his armie into the cities of Israel, and they stroke Ahion, and Dan, and Abeldomum of
21 Maacha, and al Cenneroth, to witte, al the Land of Nephthali. † Which when Baasa had heard, he intermitted to build
22 Rama, and returned into Thersa. † But king Asa sent word into al Iuda, saying: Let no man be excused. and they tooke stones from Rama, and the timber therof, wherwith Baasa had built, and Asa of it built Gabaa Beniamin, and Maspha.
23 † But the rest of al the wordes of Asa, and al his forces, and al that he did, & the cities that he built, are not these written in the Booke of the words of the dayes of the kinges of Iuda? How beit in the time of his old age he was diseased in his
24 feete. † And he slept with his fathers, & was buried with them in the citie of Dauid his father. And Iosaphat his sonne reig-
25 ned for him. † But Nadab the sonne of Ieroboam reigned ouer Israel the second yeare of Asa the king of Iuda: and he
26 reigned ouer Israel two yeares. † And he did that which is euil in the sight of our Lord, and walked in the waies of his father, and in his sinnes, wherwith he made Israel to sinne.
27 † And Baasa the sonne of Ahias of the house of Issachar, lay in wayte against him, and stroke him in Gebbethon, which is a citie of the Philistimes: for Nadab and al Israel besieged
28 Gebbethon. † Baasa therfore slew him in the third yeare of
29 Asa the king of Iuda, and reigned for him. † And when he reigned, he stroke :: al the house of Ieroboam: he leaft not so much as one soule of his seede, til he destroied him according to the word of our Lord, which he had spoken in the hand of
30 Ahias the Silonite, † for the sinnes of Ieroboam, which he had sinned, and wherwith he had caused Israel to sinne, and for the offence, wherwith he prouoked our Lord the God
31 of Israel. †, But the rest of the wordes of Nadab, and al

made, or suffered to be made for their owne people he pulled downe. Iosias afterward destroyed also those which Salomon had made 2. *Paral.* 34.

:: The authour of schisme punished in his posteritie.

that he wrought, are not theſe thinges written in the Booke
of the wordes of the daies of the kinges of Iſrael? † And there 32
was warre betwen Aſa and Baaſa the king of Iſrael al their
daies. † In the third yeare of Aſa the king of Iuda, reigned 33
Baaſa the ſonne of Ahias, ouer al Iſrael in Therſa foure and
twentie yeares. † And he did euil before our Lord, & walked 34
in the waies of Ieroboam, and in his ſinnes, wherwith he
made Iſrael to ſinne.

CHAP. XVI.

Iehu for prophecying the deſtruction of Baaſa and his houſe, 7. is ſlaine. 8. yet his ſonne Ela reigneth two yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people chooſing Amri (prince of the armie) their king, 18. Zambri deſperatly burneth himſelfe and the kings palace, 21. an other part folow Thebni as king til his death. 23. Amri reigneth twelue yeares wickedly. 29. His ſonne Achab ſucceedeth, marieth Iezabel, and ſerueth Baal. 34. In the meane time Hiel repaireth Iericho.

AND the word of our Lord came to Iehu the ſonne of 1
Hanani agaynſt Baaſa, ſaying: † For ſo much as I haue 2
exalted thee out of the duſt, & ſette thee duke ouer my people
Iſrael, but thou haſt walked in the way of Ieroboam, and haſt
made my people Iſrael to ſinne, that thou mighteſt anger me
with their ſinnes: † behold, I wil cut downe the poſteritie 3
of Baaſa, and the poſteritie of his houſe, and I wil make thy
houſe as the houſe of Ieroboam the ſonne of Nabat. † Who- 4
ſoeuer of Baaſa shal die in the citie, him shal the dogges eate:
and whoſoeuer of his shal die in the countrie, him shal the
fowles of the ayre deuoure. † But the reſt of the wordes of 5
Baaſa, and whatſoeuer he did, and his battels, are not theſe
things written in the Booke of the wordes of the daies of the
kinges of Iſrael? † Baaſa therfore ſlept with his fathers, and 6
was buried in Therſa: and Ela his ſonne reigned for him.
† And when the word of our Lord came in the hand of Iehu 7
the ſonne of Hanani the prophete agaynſt Baaſa, and agaynſt
his houſe, and agaynſt al the euil, that he had done before our
Lord, to anger him in the workes of his handes, that it should
be made as the houſe of Ieroboam: for this cauſe he ſlew him,
that is to ſay, Iehu the ſonne of Hanani, the prophete. † In 8
the ſixe and twenteth yeare of Aſa the king of Iuda, reigned
Ela the ſonne of Baaſa ouer Iſrael in Therſa two yeares. † And 9
his ſeruant Zambri rebelled agaynſt him, the captayne of the
halfe

halfe part of the horſemen: and Ela was in Therſa drinking,
and dronken in the houſe of Arſa the gouernour of Therſa.
10 † Zambri therfore rushing in, ſtroke and ſlew him in the ſe-
uen and twentieth yeare of Aſa the king of Iuda, & he reigned
11 for him. † And when he reigned, and ſate vpon his throne,
he ſtroke al the houſe of Baaſa, and he leaft not of it one that
12 could pyſſe agaynſt a wal, & his kinsfolke and frendes. † And
Zambri deſtroyed al the houſe of Baaſa, according to the
word of our Lord, that he had ſpoken to Baaſa in the hand of
13 Iehu the prophet, † for al the ſinnes of Baaſa, and the ſinnes
of Ela his ſonne, who ſinned, and made Iſrael to ſinne, pro-
14 uoking our Lord the God of Iſrael in their vanities. † But
the reſt of the wordes of Ela, and al that he did, are not theſe
writen in the Booke of the wordes of the daies of the kinges
15 of Iſrael? † In the ſeuen and twenteth yeare of Aſa the king
of Iuda, reigned Zambri ſeuen daies in Therſa: moreouer the
16 armie beſieged Gebbethon a citie of the Philiſthines. † And
when they heard that Zambri had rebelled, and ſlayne the
king, :: al Iſrael made Amri their king, who was General of
17 the warfare ouer Iſrael that day, in the campe. † Amri ther-
fore went vp, and al Iſrael with him from Gebbethon, and
18 they beſieged Therſa. † And Zambri ſeing that the citie should
be taken, he went into the palace, and burnt him ſelf with
19 the kinges houſe: and he died † in his ſinnes, which he had
ſinned doing euil before our Lord, and walking in the way of
Ieroboam, and in his ſinne; wherwith he made Iſrael to ſinne.
20 † But the reſt of the wordes of Zambri, and of his treaſon,
and tyrannie, are not theſe thinges writen in the Booke of
21 the wordes of the dayes of the kinges of Iſrael? † Then was
the people of Iſrael diuided into two partes: the halfe part of
the people folowed Thebni the ſonne of Gineth, to make
22 him king: and the halfe part Amri. † But the people that
was with Amri, preuayled ouer the people that folowed
Thebni the ſonne of Gineth: and Thebni died, and Amri
23 reigned. † In :: the one and thirteth yeare of Aſa the king of
Iuda Amri reigned ouer Iſrael, twelue yeares: in Therſa he
24 reigned ſix yeares. † And he bought the mount of Samaria
of Somer for two talentes of ſiluer: and he built it, and he
called the citie which he had built, by the name of Semer the
25 lord of the mount of Samaria. † And Amri did euil in the
ſight of our Lord, and wrought wickedly aboue al, that were
before

:: Al thoſe that were in the campe choſe their general to be their king and preuailed therin: though an other half of Iſrael choſe and folowed an other for a time.

:: Thebni being then dead he reigned peaceably. for he began his reigne the 17. yeare of Aſa. v. 15. & 16. and reigned in al 12. yeares.

before him. † And he walked in al the way of Ieroboam the sonne of Nabat, and in his sinnes wherwith he made Israel to sinne: that they might anger our Lord the God of Israel in their vanities. † But the rest of the wordes of Amri, and the battels he made, are not these thinges writen in the Booke, of the battels that he made are not these thinges written in the Booke of the wordes of the daies of the kinges of Israel? † And Amri slept with his fathers, and was buried in Samaria and Achab his sonne reigned for him. † But Achab the sonne of Amri reigned ouer Israel the eight and thirteth yeare of Asa the king of Iuda. And Achab the sonne of Amri reigned ouer Israel in Samaria two and twentie yeares. † And Achab the sonne of Amri did euil in the sight of our Lord aboue al, that were before him. † Neither did it suffice him that he walked in the sinnes of Ieroboam the sonne of Nabat: besides he tooke to wife Iezabel the daughter of Ethbaul the king of the Sidonians. And he went, and serued Baal, and adored him. † And he sette an altar to Baal in the temple of Baal, which he had built in Samaria, † and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Israel aboue al the kinges of Israel, that were before him. † In his daies Hiel of Bethel built Iericho: :: in Abiram his first borne he founded it, and in Segub his last he sette vp the gates therof: according to the word of our Lord, which he spake in the hand of Iosue the sonne of Nun.

16 27 28 29 30 31 32 33 34

:: When Hiel began to build Iericho, his eldest sonne died, so the rest succeissiuely, that the last died when he finished the building: because God by the mouth of Iosue had forbid the building therof.

CHAP. XVII.

Elias by his prayer shutteth the heauen from raining. 2. Is fed by a crowe. 8. and by a Widowe of Sarepta. 13. Whose potte of meale, and barrel of oyle diminisheth not. 17. Her sonne dieth, and is raysed to life.

AND Elias the Thesbite of the inhabiters of Galaad said to Achab: Our Lord liueth the God of Israel, in whose sight I stand, if there shal be these yeares dew and rayne, but according to the wordes of my mouth. † And the word of our Lord came to him, saying: † Depart from hence, and goe agaynst the East, and be hidde in the Torrent carith, which is agaynst Iordan, † and there thou shalt drinke of the torrent: and I haue commanded the rauens that they feede thee there † He therfore went, and did according to the word of our Lord: and when he was gone, he sate in the Torrent carith, which is against Iordan. † The rauens also brought him bread

1 2 3 4 5 6

and

and flesh in the morning, in like maner bread and flesh in the
7 euening, and he dranke of the torrent. † But after certayne
daies the torrent was dried: for it had not rayned vpon the
8 earth. † Therfore the word of our Lord came to him, saying:
9 † Arise, and goe into Sarepta of the Sidonians, and thou
shalt tarie there: for I haue commanded a wydow woman
10 there to feede thee. † He arose, and went into Sarepta. And
when he was come to the gate of the citie, the wydow wo-
man appeared to him gathering sticks, and he called her, and
sayd to her: Geue me a litle water in a vessel, that I may drinke.
11 † And when she went to fetch it, he cried after her saying:
Bring me also, I beseche thee, a morsel of bread in thy hand.
12 † Who answered: Our Lord thy God liueth, I haue no bread,
but so much meale in a porte as a hand can hold, and a litle oile
in a vessel: behold I gather two sticks, that I may goe in, and
dresse it for me and my sonne, that we may eate, and die.
13 † To whom Elias sayd: feare not, but goe, and doe as thou
hast sayd: but first make for me of the same meale a litle harth
cake, and bring it to me: and for thy self and thy sonne thou
14 shalt make afterward. † For thus sayth our Lord the God of
Israel: The porte of meale shal not fayle, nor the vessel of
oile be diminished vntil the day, wherin our Lord wil geue
15 rayne vpon the face of the earth. † Who went and did accor-
ding to the word of Elias: and he did eate, and she, and her
16 house: and from that day † the pot of meale fayled not, and
the vessel of oyle was not diminished, according to the word
17 of our Lord, which he spake in the hand of Elias. † And it
came to passe after these thinges, the sonne of the woman, the
good wife of the house, fel sicke, and the sickenesse was verie
18 vehement so that there remayned no breath in him. † She
therfore sayd to Elias: What is to me and thee thou man of
God? comest thou vnto me, that myne iniquities might be re-
19 membred, and thou mightest kil my sonne? † And Elias sayd
to her: Geue me thy sonne. And he tooke him from her bo-
some, and caried him into the vpper chamber where him self
20 abode, and layd him vpon his bed. † And he cried to our
Lord, and sayd: O Lord my God, ⁂ what, the widow also with
whom I am after a sort susteyned, hast thou afflicted, that thou
21 wouldest kil her sonne? † And he stretched forth, & measured
him selfe vpon the childe three tymes, & he cried to our Lord,
and sayd: O Lord my God, let the soule of this childe, I beseche

The Epistle on Teusday in the 2. weke of Lent.

The epistle on Friday in the 4. weke of Lent.

⁂ To this question (sayth S. Augustin) the prophet answered in spirite: No. For God killed not this childe to afflict so good a mother, but to confirme her in true religion & comforte her by raysing him from death. So Lazarus died not to remaine dead, but to be raysed to life, for Gods more glorie: *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

thee, returne into his bodie. † And our Lord heard the voice 22
of Elias: and the ſoule of the child returned into him, and
he reuiued. † And Elias tooke the childe, and brought him 23
downe from the vpper chamber into the lower houſe, and
deliuered him to his mother, and ſayd to her: Behold thy
ſonne liueth. † And the woman ſayd to Elias: Now, in this 24
I haue knowen that thou art a man of God, and the word of
our Lord in the mouth is true.

CHAP. XVIII.

The third yeare of famine, Elias meeting the chief gouernour of Achabs houſe, hardly perſwadeth him to tel Achab, that he is preſent. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab troubleth Iſrael. 19. By a miracle foure hundred and fiftie falſprophetes are conuinced, 40. and are ſlaine. 41. Elias prayeth and it rayneth.

AFTER manie daies the word of our Lord came to Elias, 1
the third yeare, ſaying: Goe, and ſhew thy ſelf to Achab,
that I may geue rayne vpon the face of the earth. † Elias there- 2
fore went to ſhew himſelf to Achab: and there was ſore fa-
mine in Samaria. † And Achab called Abdias the gouernour 3
of his houſe: and Abdias did feare our Lord very much. † For 4
when Iezabel killed the prophetes of our Lord, he tooke an
hundred prophetes, and hid them by fiftie and fiftie in caues,
and fed them with bread and water. † Achab therfore ſayd 5
to Abdias: Goe into the land to al the fountaynes of waters,
and into al valleys, if perhaps we may finde graſſe, and ſaue
the horſes and mules, and the beaſtes may not vtterly perish.
† And they diuided the countries betwen them, that they 6
might goe circuite about them: Achab went one way, and
Abdias an other way ſeuerally. † And when Abdias was in 7
the way, Elias mette him: who when he knew him, fel on
his face, and ſayd: My lord, art not thou Elias? † To whom 8
he anſwered: I am. Goe, and tel thy lord: Elias is here. † And 9
he ſayd: What haue I ſinned, that thou deliuereſt me thy ſer-
uant into the hand of Achab, that he may kil me? † Our 10
Lord thy God liueth, there is no nation or kingdom, whither
my lord hath not ſent to ſeeke thee: and al anſwering: He is
not here: he adiured al kingdomes and nations, for that thou
waſt not found. † And now thou ſayeſt to me: Goe, and tel 11
thy lord: Elias is here. † And when I am departed from thee, 12
the Spirit of our Lord wil carie thee into a place, that I know
not:

:: Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater perſon nor with diuine honour, for that had benne idolatrie. It was therfore religious honour, called *dulia*, due to ſpiritual excellencie of Gods ſeruantes.

not: and I entering in shal tel Achab, and not finding thee,
he wil kil me: and thy seruant feareth our Lord from his
13 infancie. † Hath it not beene told thee my lord, what I did
when Iezabel killed the prophetes of our Lord, that I hid of
the prophetes of our Lord an hundred men, by fiftie and fiftie
14 in caues, and fed them with bread and water? † And now
thou sayst: Goe, and tel thy lord: Elias is here: that he may
15 kil me? † And Elias sayd: The Lord of hosts liueth, before
16 whose face I stand, this day wil I appeare to him. † Abdias
therfore went to meete Achab, and told him: and Achab
17 came to meete Elias. † And when he had seene him, he sayd:
18 Art thou he that doest truble Israel? † And he sayd: not I
haue trubled Israel, but thou, and the house of thy father,
who haue forsaken the commandmentes of our Lord, and
19 haue followed Baalim. † Neuertheless send now, and gather
vnto me al Israel in the mount of Carmel, and the prophetes
of Baal foure hundred fiftie, and the prophetes of the groues
20 foure hundred, which eate of Iezabels table. † Achab sent
to al the children of Israel, and gathered together the pro-
21 phetes in the mount of Carmel. † And Elias coming to al
the people, sayd: :: How long halt you on two sides? If our
Lord be God, follow him: but if Baal, follow him. And the
21 people did not answer him a word. † And Elias sayd agayne
to the people: I onlie remayne a prophete of our Lord: and
23 the prophetes of Baal are foure hundred and fiftie men. † Let
two oxen be geuen vs, and let them choose to them selues
one oxe, and cutting it into peeces let them lay it vpon wood,
but put no fyre vnder: and I wil dresse the other oxe, and wil
24 lay it vpon wood, and put no fire vnder. † Inuocate ye the
names of your goddes, & I wil inuocate the name of my Lord:
and the God that shal heare by fyre, let the same be God. And
25 al the people answering sayd: A very good proposition. † Elias
therfore sayd to the prophetes of Baal: Choose you one oxe,
and make it first, because you are manie: & inuocate the names
26 of your goddes, and put no fire vnder. † Who when they had
taken the oxe, which he gaue them, they dressed it: and they
inuocated the name of Baal from morning vntil midday,
saying: Baal heare vs. And there was no voice, nor any that
answered: and they leaped ouer the altar, that they had made.
27 † And when it was now midday, Elias iested at them, saying:
Crie with a lowder voice: for he is God, and perhaps he spea-

:: Such zelous expostulation is necessarie to al Neutrals in religion who are *neither hote nor cold, but luke vvarme.* such as Angels deteste *Apoc. 3.*

keth, or is in his inne, or in the way, or at the leaſt he ſlepeth, that he muſt be waked. † They cried therfore with a lowd voice, and cut them ſelues after their rite with kniues and lancers, til they were al embrewed with bloud. † And after the midday was paſt, and whiles they prophecied, the time was come, when they vſed to offer ſacrifice, neither voice was heard, nor any did anſwer, nor attend them praying: † Elias ſayd to al the people: Come vnto me. And the people coming to him, he repayred the altar of our Lord, that was deſtroyed. † And he tooke twelue ſtones according to the number of the tribes of the children of Iacob, to whom the word of our Lord came, ſaying: Iſrael ſhal be thy name. † And he built of the ſtones an altar in the name of our Lord: and he made a water gutter, as it were by two furrowes round about the altar, † and he layed the wood in order, and diuided the oxe in iointes, and layd it vpon the wood, † and ſaid: Fil foure buckettes with water, and powre vpon the holocauſte, and vpon the wood. And againe he ſayd: Doe it alſo the ſecond time. Who hauing donne it the ſecond time, he ſaid: The third time alſo doe the ſame. And they did ſo the third time, † and the warers ranne about the altar, and the trough of the conduite was filled. † And when it was now time that the holocauſte ſhould be offered, Elias the prophete coming ſaid: Lord God of Abraham, and Iſaac, & Iſrael, ſhew this day that thou art the God of Iſrael, and I thy ſeruant, & that according to thy commandment I haue done al theſe thinges. † Heare me Lord, heare me: that this people may learne, that thou art our Lord God, & thou haſt conuerted their hart againe. † And the fire of our Lord fel, & deuoured the holocauſte, & the wood, and the ſtones, licking alſo the duſt, and the water, that was in the water gutter. † Which when al the people had ſeene, they fel on their face, and ſaid: Our Lord he is God, our Lord he is God. † And Elias ſaid to them: Apprehend the prophetes of Baal, and let not one eſcape of them. Whom when they had taken, Elias brought them to the Torrent ciſon, and killed them there. † And Elias ſayd to Achab: Goe vp, eate, and drinke: becauſe there is ſound of much raine. † Achab went vp to eate and drinke: and Elias went vp into the toppe of Carmel, and flatte on the earth put his face betwen his knees, † and he ſaid to his ſeruant: Goe vp, and looke toward the ſea. Who when he was gone vp, and had looked, he ſaid: There is nothing.

18 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43

:: VVhen miracles are attempted for trial of the truth, the diuels powre is reſtrayned, & only the truth is teſtified: *Our Lord vvorking vvithal, & confirming the doctrin vvith ſignes folovving. Mirc. vlt.*

is nothing. And againe he ſaid to him: Returne ſeuen tymes.
44 † And in the ſeuenth time: Behold a litle cloud as it were a mans foote, came vp from the ſea. Who ſaid: Goe vp and ſay to Achab: Yoke thy chariote and goe downe, leſt the raine pre-
45 uent thee. † And when he turned him ſelfe hither and thither, behold the heauens were darkened, and cloudes, and winde, and there fel great raine. Achab therfore going vp
46 went into Iezrahel: † and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezrahel.

CHAP. XIX.

Elias fleing Iezabel, in the deſert eateth a barth cake and drinketh water, brought by an Angel, and ſo goeth fourtie dayes and nightes vnto mount Horeb. 9. Lamenting that he alone is leift of the prophetes of God. 15. God commandeth him to returne to Damaſcus, and aneint Hazael king of Syria, Iehu king of Iſrael, and Eliſeus a prophet: 18. and telleth him, there remaine ſeuen thouſand in Iſrael, which haue not bowed to Baal.

1 AND Achab told Iezabel al thinges that Elias had done, and how he had killed al the prophetes with the ſword.
2 † And Iezabel ſent a meſſenger to Elias, ſaying: Theſe thinges do the goddes to me, and theſe adde they, if this houre to
3 morow I make not thy ſoule as the ſoule of one of them. † Elias therfore was afraid, & ryſing he went whither ſoeuer his wil caried him: and he came into Berſabee of Iuda, and
4 leaft his ſeruant there, † and went forward into the deſert, one dayes iourney. And when he was come, and ſate vnder a iuniper tree, he deſired for his ſoule to die, and ſayd: It ſufficeth me Lord, take my ſoul: for I am not better then my fa-
5 thers. † And he caſt him ſelf downe, and ſlept in the ſhadow of the iuniper tree: and behold an Angel of our Lord tou-
6 ched him, and ſayd to him: Ariſe, and eate. † He looked, and behold at his head harthbaked bread, and a veſſel of water: he therfore did eate, and drinke, and he ſlept againe.
7 † And the Angel of our Lord returned the ſecond time, and touched him, and ſaid to him: Ariſe, eate: for thou haſt yet
8 a great way to goe. † Who when he was riſen: did eate and drinke, & walked in the ſtrength of that meate fourtie daies,
9 and fourtie nightes, vnto the mount of God, Horeb. † And when he was come thither, he taried in a caue: and behold the word of our Lord vnto him, & he ſaid to him: What doeſt thou
10 here Elias? † But he anſwered: With zele haue I beene zelous

for our Lord the God of hoſtes, becauſe the children of Iſrael haue forſaken thy couenant: thy altars haue they deſtroyed, & thy prophetes they haue ſlaine with the ſword, & :: I alone am leaft, & they ſeeke my life to take it away. † And he ſaid 11 to him: Come forth, and ſtand in the mount before our Lord: and behold our Lord paſſeth, and a great winde, and ſtrong ouerthrowing mountaynes, and breaking rockes before our Lord: not in the winde is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, † and 12 after the earth quake fire: not in the fire is our Lord, and after the fire a wiſtling of a gentle winde. † Which when 13 Elias had heard, he couered his face with his mantel, and coming forth ſtood in the doore of the caue, and behold a voyce vnto him, ſaying: What doeſt thou here Elias? † And 14 he anſwered: With zele haue I beene zelous for our Lord the God of hoſtes: becauſe the children of Iſrael haue forſaken thy couenant: thyn altars they haue deſtroyed, and thy prophetes they haue ſlaine with the ſword, and I alone am leaft, and they ſeeke my life to take it away. † And our Lord ſayd 15 to him: Goe, and returne into thy way by the deſert of Damaſcus: and when thou art come thither thou :: ſhalt anoint Hazael king ouer Syria, † and Iehu the ſonne of Namſi thou 16 ſhalt anoynt king ouer Iſrael: and Eliſeus the ſonne of Saphat, which is of Abelmeula, thou ſhalt anoynt prophet for thee. † And it ſhal be, whoſoeuer ſhal eſcape the ſword of 17 Hazael, him Iehu ſhal kil: and whoſouer ſhal eſcape the ſword of Iehu, him ſhal Eliſeus kil. † And I wil leaue me 18 in Iſrael ſeuen thouſand men, whoſe knees haue not beene bowed before Baal, and euerie mouth, that hath not adored him kyſſing his handes. † Elias therfore departing thence, 19 found Eliſeus the ſonne of Saphat, ploughing with twelue yoke of oxen, and he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he caſt his mantel vpon him. † Who forthwith leauing the oxen 20 ranne after Elias, and ſaid: Let me kiſſe, I pray thee, my father, and my mother, and ſo I wil folow thee. And he ſayd to him: Goe, and returne: for that which was my part, I haue donne to thee. † And returning from him, he tooke a yoke 21 of oxen, and killed them, and ſod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and ryſing vp he departed, and folowed Elias, & miniſtred to him.

:: Elias knew no other at that inſtant in the tenne tribes, that were not partakers in idolatrie; but there were in deede ſeuen thouſand (*v.* 18.) that bowed not their knees to Baal. And the whole kingdom of Iuda obſerued true religion, where Aſa then reigned, and after him Ioſaphat: both good kinges, *chap.* 15. *v.* 11. 22. *v.* 43. 2. *Par.* 15. *&.* 17.

:: Elias prophecied that theſe two ſhould be kinges, and caſt his cloke ouer Elizeus. *v.* 19. Elizeus declared to Hazael that he ſhould be king. 4. *Reg.* 8. an other prophet annointed Iehu. 4. *Reg.* 9.

CHAP.

Chap. XX.

The Syrians threatning and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the second yeare fighting in the champaine. 31. But saueing the king of Syrians life, and making league with him, 35. one of the children of the prophetes being slaine, for not striking when he was so commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

1 MOREOVER Benadad the king of Syria, gathered together al his hoſt, & two & thirtie kinges with him, &
horſes, and chariotes: and going vp fought agaynſt Samaria,
2 and beſieged it. † And ſending meſſengers to Achab the king
3 of Iſraal into the citie, † he ſaid: Thus ſaith Benadad: Thy
ſiluer, and thy gold is mine: and thy wiues, and thy principal
4 children be mine. † And the king of Iſrael anſwered: According to thy word my lord king, I am thine, and al that is
5 mine. † And the meſſengers returning, ſaid: Thus ſaith Benadad, which ſent vs vnto thee: Thy ſiluer, and thy gold, and
6 thy wiues, and thy children thou ſhalt geue me. † To morow therfore this verie houre I wil ſend my ſeruantes to thee, and they shal ſearch thy houſe, and the houſe of thy ſeruantes; and al that pleaſeth them, they shal put in their handes, and
7 take away. † And the king of Iſrael called al the ancientes of the land, and ſaid: Marke, and ſee that he ſeeketh to intrappe vs. for he ſent to me for my wiues, and children, and for the
8 ſiluer and gold: and I ſaid not nay. † And al the ancientes, and al the people ſaid to him: Heare not, neither agree vnto
9 him. † He therfore anſwered the meſſengers of Benadad: Tel my Lord the king: Al thinges for the which thou didſt ſend to me thy ſeruant in the beginning I wil doe: but this thing
10 I can not doe. † And the meſſengers returning made report vnto him, who ſent againe, and ſayd: Theſe thinges doe the goddes to me, and theſe adde they, if the duſt of Samaria shal ſuffice for the handfulles of al the people, that foloweth me.
11 † And the king of Iſrael anſwering, ſayd: Tel him :: Let not
12 the girded glorie as the vngirded. † And it came to paſſe, when Benadad had heard this word, himſelf and the kinges dranke in pauilions, and he ſayd to his ſeruantes: Beſette the
13 citie, and they did beſette it. † And behold a prophete coming to Achab the king of Iſrael, ſaid to him: Thus ſaith our Lord: Haſt thou in dede ſene al this exceding great multitude? behold,

:: Not at the putting on of armour, is time to boaſt of victorie, but rather at putting it of. For thoſe that are girded, and ſtrongly armed do vnwiſely in truſting their owne ſtrength, and contemning

their aduerſaries: for by ſo doing they are often ouerthrowne. And thoſe that diſtruſting them ſelues truſt in God, one way or other alwaies preuaile A neceſſarie leſſon, both in temporal and ſpiritual warfayre.

behold, I wil deliuer them into thy hand this day: that thou mayſt know, that I am the Lord. † And Achab ſaid: By whom? 14
And he ſaid to him: Thus ſaith our Lord: By the ſeruantes of the princes of the prouinces. And he ſaid: Who ſhal begin to fight? And he ſaid: Thou. † He therfore muſtered the ſer- 15
uantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he muſtered after them the people, al the children of Iſrael, ſeuen thouſand. † And 16
they went forth at noone. But Benadad dranke al dronken in his tent, and two and thirtie kinges with him, which were come to ayde him. † The ſeruantes therfore of the princes 17
of the prouinces iſſued forth in the forefront. Benadad therfore ſent. Who told him, ſaying: Men are come forth out of Samaria. † And he ſaid: Whether they come for peace, take 18
them aliue: or els to fight, aliue take ye them. † The ſeruantes 19
therfore of the princes of the prouinces iſſued forth, and the reſt of the armie folowed: † and euerie one ſtroke the man, 20
that came againſt him: and the Syrians fled, and Iſrael purſued them. Benadad alſo the king of Syria fled on horſebacke with his horſemen. † Moreouer the king of Iſrael iſſuing 21
forth ſtroke the horſes and chariotes, and he ſtroke Syria with a great ſlaughter. † And a prophet coming to the king 22
of Iſrael, ſaid to him: Goe, and take courage, and know, and ſee what thou doeſt: for the yeare folowing the king of Syria wil come vp againſt thee.) † But the ſeruantes of the king of 23
Syria ſaid to him: The goddes of the mountaynes be their goddes, therfore haue they ouercome vs: but it is better that we fight againſt them in the champaine, & we ſhal ouercome them. † Thou therfore do this word: Remoue al the kinges 24
from thine armie, and put captaines for them: † and repaire 25
the number of ſouldiars, that are ſlaine of thine, and horſes according to the old horſes, & chariotes according to the chariotes, which thou hadſt before: and we wil fight againſt them in the champaine, and thou ſhalt ſee that we ſhal ouercome them. He beleued their counſel, and did ſo. † Therfore after 26
a yeare was paſſed, Benadad muſtered the Syrians, and went vp into Aphec, to fight againſt Iſrael. † Moreouer the chil- 27
dren of Iſrael were muſtered, and taking victuals they went forth on the contrarie ſide, and camped againſt them, as it were two litle flockes of goates: but the Syrians filled the land. († And a man of God coming, ſaid to the king of Iſrael: 28

Thus

Thus ſaith our Lord: Becauſe the Syrians haue ſaid: The Lord is God of the mountaines, and is not God of the Valleis: I wil geue al this great multitude into thy hand, and :: you ſhal
29 know that I am the Lord.) † And ſeuen dayes did theſe, and they direct their armies one againſt the other, and in the ſeuenth day was the battel fought: and the children of Iſrael ſtroke of the Syrians an hundred thouſand footemen in one
30 day. † And they that remained in Aphec, fled into the citie: and the wal fel vpon ſeuen and twentie thouſand men, that were leaft. Moreouer Benadad fleing entered the citie, into
31 a chamber that was within a chamber, † and his ſeruantes ſaid to him: Behold, we haue heard that the kinges of the houſe of Iſrael are merciful: Let vs therfore put ſackeclothes on our loynes, and cordes on our heades, and goe forth to
32 the king of Iſrael: perhaps he wil ſaue our liues. † They girded their loines with ſackclothes, and put cordes on their heades, and came to the king of Iſrael, and ſaid to him: Thy ſeruant ſaith: Let my ſoule liue, I beſech thee. And he ſaid:
33 If he be yet aliue he is my brother. † Which the men tooke for good lucke: and in haſt caught the word of his mouth, and ſaid: Thy brother Benadad. And he ſaid to them: Goe and bring him to me. Benadad therfore came out to him, and he
34 lifted him vp into his chariote. † Who ſaid to him: The cities which my father tooke from thy father, I wil render: doe thou make thee ſtretes in Damaſcus, as my father made in Samaria, and I confederate wil depart from thee. He therfore
35 made a league, and dimiſſed him. † Then a certaine man of the children of the propheres ſayd to his felow in the word
36 of our Lord: Strike me. But he would not ſtrike. † To whom he ſaid: Becauſe thou wouldeſt not heare the word of our Lord, behold thou ſhalt depart from me, and a lion ſhal ſtrike thee. And when he was departed a litle from him,
37 a lyon found him, and ſlew him. † But finding alſo an other man, he ſaid to him: Strike me. Who ſtroke him, and wound-
38 ded him. † The prophete therfore went, and mette the king in the way, and with ſprinkling of duſt changed his face and
39 his eies. † And when the king paſſed by, he cried to the king, and ſaid: Thy ſeruant went forth to fight hand ſtrokes: and when a certaine man was fled, one brought him to me, and ſaid: Keepe this man: who if he ſhal ſlippe away, thy life ſhal
40 be for his life, or thou ſhalt pay a talent of ſiluer. † And

:: Manie victories and other benefites were beſtowed vpon Achab, to make him knowe God: but he cõtemning them al remained in his impietie, and finally was ſlaine. *ch.* 22. *v.* 38.

whiles I being trubled turned hither and thither, ſodenly he appeared not. And the king of Iſrael ſayd to him: This is thy iudgement, which thy ſelf haſt decreed. † But he forthwith wyped of the duſt from his face, and the king of Iſrael knew him, that he was of the prophetes. † Who ſayd to him: Thus ſayth our Lord: :: Becauſe thou haſt let goe out of thy hand a man worthie to die, thy life ſhal be for his life, and thy people for his people. † The king of Iſrael therfore returned into his houſe, contemning to heare, & raging came into Samaria.

41 42 43

::Fooliſh pittie in ſparing a dangerous & common enimie is offenſiffe to God, & ſeuerely puniſhed by his iuſtice.

CHAP. XXI.

Naboth for denying his Vineyard to King Achab, is by quene Iezabels commandment, falſly accuſed, and ſtoned to death. 10. *Achab haſtening to poſſeſſe the Vineyard, Elias the prophet threatneth him manie euiles.* 23. *and no leſſe to Iezabel: both being obſtinate in ſinne.* 27. *Yet Achab for feare of punishment, doth external workes of penance, and therby eſcapeth part of the temporal plagues.*

AND after theſe wordes, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, beſide the palace of Achab the king of Samaria. † Achab therfore ſpake to Naboth, ſaying: Geue me thy vineyard, that I may make me a garden of herbes, becauſe it is nigh, and ioyning to my houſe, and :: I wil geue thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of ſiluer, ſo much as it is worth. † To whom Naboth anſwered: Our Lord be merciful to me, that I geue not the inheritance of my fathers to thee. † Achab therfore came into his houſe with indignation, and fretting vpon the word, that Naboth the Iezrahelite had ſpoken to him, ſaying: I wil not geue thee the inheritance of my fathers. And caſting him ſelf vpon his bed, he turned away his face to the wal, and did not eate bread. † And Iezabel his wife went in vnto him, and ſayd to him: What is this matter, whereupon thy ſoule is greued? and why eateſt thou not bread? † Who anſwered her: I ſpake to Naboth the Iezrahelite, and ſayd to him: Geue me thy vineyard, taking money for it: or if it pleaſe thee, I wil geue thee a better vineyard for it. And he ſayd: I wil not geue thee my vineyard. † Iezabel therfore his wife ſayd to him: Thou art of great authoritie, and doeſt wel gouerne the kingdome of Iſrael: Ariſe, and eate bread, and be of good cheere, I wil geue thee the vineyard of Naboth the Iezrahelite. † She

1 2 3 4 5 6 7

::If no ſubiect were lord of anie land, but only at the kings pleaſure & kinges were proper lordes of al the landes in their kingdomes, then Achab might haue taken Naboths vineyard; eſpecially geuing him a better, or money for it. Neither was it a vaine ſcruple in Naboth, to conſerue his anceſters inheritance. For

8 lite. † She therfore wrote letters in the name of Achab, and ſigned them with his ring, and ſent to the ancientes, and the
9 chiefe men that were in his citie, and dwelt with Naboth. † And this was the tenor of the letters: Proclame a faſt, and
10 make Naboth ſitte among the chiefe of the people, † and ſuborne two men the children of Belial agaynſt him, and let them beare falſe teſtimony: that he hath :: bleſſed God and the king: and bring him forth, and ſtone him, and ſo let him
11 die. † His citizens therfore the ancientes and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she
12 ſent to them: † they proclamed a faſt, and made Naboth
13 ſitte among the chiefe of the people. † And two men the children of the diuel being brought forth, they made them ſitte agaynſt him: but they, as deuelish men, gaue teſtimonie agaynſt him before the multitude: Naboth hath bleſſed God and the king: for the which thing they brought him forth
14 without the citie, and killed him with ſtones. † And they
15 ſent to Iezabel, ſaying: Naboth is ſtoned, and is dead. † And it came to paſſe, when Iezabel had heard that Naboth was ſtoned, and dead, she ſpake to Achab: Ariſe, and poſſeſſe the vineyard of Naborh the Iezrahelite, who would not agree vnto thee, and geue it taking money: for Naboth liueth not,
16 but is dead. † Which when Achab had heard, to witte, that Naboth was dead, he aroſe, & went downe into the vineyard
17 of Naboth the Iezrahelite, to poſſeſſe it. † The word of our
18 Lord therfore came to Elias the Theſbite, ſaying: † Ariſe, and goe downe to meete Achab the king of Iſrael, who is in Samaria: behold he goeth downe to the vineyard of Naboth,
19 to poſſeſſe it: † and thou shalt ſpeake to him, ſaying: Thus ſayth our Lord: Thou haſt ſlayne, moreouer alſo thou haſt poſſeſt. And after theſe wordes thou shalt adde: Thus ſayth our Lord: In this place, wherein the dogges haue licked the
20 bloud of Naboth, they * shal licke thy bloud alſo. † And Achab ſayd to Elias: Haſt thou found me thyne enemie? Who ſayd: I haue found thee, for that thou art ſold, to doe euil in
21 the ſight of our Lord. † Behold I wil bring euil vpon thee, and wil cut downe thy poſteritie, and wil kil of Achab him that piſſeth agaynſt the wal, and the incloſed, and the laſt in
22 Iſrael. † And I wil make thy houſe, as the houſe of Ieroboam the ſonne of Nabat, and as the houſe of Baaſa the ſonne of

both his denial is here iuſtified, and Achabs extortion condemned. *S. Ambroſe li. 3. offic. c. 9.* counteth Naboth a Martyr. *See Annot. 1. Reg. 8.*

:: To auoide horrors of blaſphemie holie ſcripture often vſeth the terme *bleſſing* for *curſing*.

3 Reg. 21. v. 38.

Ahias: becauſe thou haſt done, to prouoke me to anger, and haſt made Iſrael to ſinne. † But of Iezabel alſo our Lord ſpake, ſaying: The dogges shal eate Iezabel in the field of Iezrahel. † If Achab die in the citie, the dogges shal eate him: but if he die in the field, the foules of the ayre shal eate him. † Therefore there was not ſuch an other as Achab, who :: was ſold to doe euil in the ſight of our Lord: for his wife Iezabel ſette him on, † and he became abominable, in ſo much that he followed the idols, which the Amorrheites had made, whom our Lord conſumed before the face of the children of Iſrael. † Therfore when Achab had heard theſe wordes, he rent his garmentes, and couered his flesh with haercloth, and faſted and ſlept in ſackcloth, and walked caſting downe his head. † And the word of our Lord came to Elias the Theſbite, ſaying: † Haſt thou not ſeene Achab humbled before me? therfore, becauſe he hath humbled him ſelf for my ſake, I wil not bring in the euil in his dayes, but in his ſonnes daies wil I bring the euil vpon his houſe.

:: So addicted to wickednes, as if he had ſolde him ſelfe to the diuel for ſome temporal profite or pleaſure. *In your iniquities you are ſolde. Iſaie. 50. 5. Aug. q. 102. ex vtro. teſt. S. Greg. ho. 10. in Ezech.*

CHAP. XXII.

Achab King of Iſrael conſulting and beleeuing falſe prophetes rather then Micheas a true prophet, accompanied with Ioſaphat king of Iuda, reſolueth to fight againſt the Syrians for Ramoth Galaad. 26. Committeth Micheas to priſon, 29. procedeth to the Warre, 34. is ſlaine, and Ochozias ſuccedeth. 41. Ioſaphat refuſeth to traffike longer with Ochozias; dieth, and his ſonne Ioram reigneth. 52. Ochozias followeth the euil ſteppes of his parents.

THERE paſſed therfore three yeares without warre betwen Syria and Iſrael. † And in the third yeare, Ioſaphat the king of Iuda went downe to the king of Iſrael. († And the king of Iſrael ſayd to his ſeruantes: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) † And he ſayd to Ioſaphat: Wilt thou come with me to fight into Ramoth Galaad? † And Ioſaphat ſayd to the king of Iſrael: As I am, ſo thou alſo: my people and thy people are one: and my horſemen thy horſmen. And Ioſaphat ſayd to the king of Iſrael: Aske, I beſeech thee, this day the word of our Lord. † The king of Iſrael therfore aſſembled the prophetes, about foure hundred men, and he ſayd to them: Shal I goe into Ramoth Galaad to fight, or ſitte ſtil? Who anſwered: Goe vp, and our Lord wil geue it into the kinges hand. † And Ioſaphat ſayd: :: Is there not here

:: The godlie King Ioſaphat

here ſome prophete of our Lord, that we may aske by him?
8 † And the king of Iſrael ſayd to Ioſaphat: There is one man leaſt, by whom we may aske our Lord: but I hate him, becauſe he doeth not prophecie vnto me good, but euil, Micheas the ſonne of Iemla. To whom Ioſaphat ſayd: Speake
9 not ſo ô king. † The king of Iſrael therfore called a certaine eunuch, and ſayd to him: Make haſt, and bring hither Micheas
10 the ſonne of Iemla. † And the king of Iſrael, and Ioſaphat the king of Iuda ſate eche in his throne clothed with royal attyre, in a court beſide the doore of the gate of Samaria, and
11 al the prophetes prophecied before them. † Sedecias the ſonne of Chanaana made him ſelf :: hornes of yron, and ſayd: Thus ſayth our Lord: With theſe ſhalt thou ſtike Syria, til
12 thou deſtroy it. † And al the prophetes in like maner prophecied, ſaying: Aſcend into Ramoth Galaad, and goe proſperouſely, & our Lord wil deliuer it into the Kinges handes.
13 † But the meſſenger, that went to cal Micheas, ſpake to him, ſaying: Behold the wordes of the prophetes with one mouth preach good thinges to the king: let thy word therfore be
14 like to theirs, and ſpeake good thinges. † To whom Micheas ſayd: Our Lord liueth, whatſoeuer our Lord ſhal tel me, that
15 wil I ſpeake. † He therfore came to the king, and the king ſayd to him: Micheas, ſhal we goe into Ramoth Galaad to fight, or ſitte ſtil? To whom he anſwered: :: Aſcend, and goe proſperouſely, and our Lord wil deliuer it into the kinges
16 handes. † But the king ſayd to him: I adiure thee agayne and agayne, that thou ſpeake not to me but that which is true in
17 the name of our Lord. † And he ſayd: I ſaw al Iſrael diſperſed in the mountaynes, as ſheepe not hauing a ſhepeheard, and our Lord ſayd: Theſe haue no maiſter: let euerie man returne
17 into his houſe in peace. († Therfore the king of Iſrael ſayd to Ioſaphat: Did I not tel thee, that he doeth not prophecie
19 me good, but alwaies euil?) † But he adding, ſayd: Therfore heare the word of our Lord: I ſaw our Lord ſitting vpon his throne, and al the hoſte of heauen aſſiſting him on the
20 right hand and on the left: † and our Lord ſayd: Who ſhal deceiue Achab the king of Iſrael, that he may goe vp, and fal in Ramoth Galaad? And one ſayd theſe maner of wordes,
21 and an other otherwiſe. † And there came forth a ſpirit, and ſtood before our Lord, and ſayd: I wil deceiue him.
22 To whom our Lord ſpake: Wherein? † And he ſayd: I

iuſtly ſuſpecting the ſchiſmatical falſe prophetes, aduiſed the other King to cõſult a true prophet of God.

:: Falſe prophetes imitate true prophetes in ſome exterior thinges, to make their prophecies ſeme more authentical. Such hornes appeared in a prophetical viſion to Zacharie the prophet. *Zach.* 1. *v.* 18.

:: The prophet geueth not this for a reſolute anſwer, but ſeing the king wil goe, he prayeth he may go proſperouſly. And the king conceiueth no otherwiſe of his anſwer, and therfore vrgeth him to anſwer reſolutly in the next wordes. *I adiure thee &c.*

wil goe forth, and be a lying ſpirit in the mouth of al his
propheres. And our Lord ſayd: Thou ſhalt deceiue, and
::Tha cohe- rence of the text sheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Auguſtin. *li. 2. q. vlt. ad simplic.* S. Greg. *li 2. c. 21. Moral.* and other fathers explicate this & like places.
shalt preuayle: :: goe forth, and doe ſo. † Now therfore 23
behold out Lord hath geuen the ſpirite of lying in the mouth
of al thy propheres, that are here, and our Lord hath
ſpoken euil agaynſt thee. † And Sedecias the ſonne of Cha- 24
naana came, and ſmote Micheas on the cheeke, and ſayd:
Hath the Spirit of our Lord leaft me, and hath it ſpoken to
thee? † And Micheas ſayd: Thou ſhalt ſee in that day, when 25
thou ſhalt enter into thy chamber, :: within the chamber to
be hid. † And the king of Iſrael ſayd: Take Micheas, and let 26
him tarie with Amon the gouernour of the citie, and with
Ioab the ſonne of Amelech, † and tel them: Thus ſayth the 27
king: Caſt this man into priſon, and feede him with bread of
tribulation, and water of diſtreſſe, til I returne in peace.
:: VVhen this falſe prophet heard that the kīg was ſlaine he hidde him ſelfe, fearing the kings ſonnes, that they would kil him. *Ioſephus li. 8. c. 14. Antiq.*
† And Micheas ſayd: If thou returne in peace, our Lord hath 28
not ſpoken in me. And he ſayd: Heare al ye peoples. † Ther- 29
fore the king of Iſrael went vp, and Ioſaphat the king of
Iuda into Ramoth Galaad. † The king of Iſrael therfore ſayd 30
to Ioſaphat: Take armour, and goe into the battel, and put
on thyne owne garmentes. Moreouer the king of Iſrael
changed his habite, and went into the battel. † And the 31
king of Syria had commanded the princes of his chariotes
thirtie and two, ſaying: You ſhal not fight agaynſt any leſſer,
or greater, but agaynſt the king of Iſrael onlie. † When ther- 32
fore the princes of the chariotes had ſeene Ioſaphat, they ſuſpected that he was the king of Iſrael, and making a violent
aſſault they fought agaynſt him: & Ioſaphat cried out. † And 33
the princes of the chariotes perceiued that he was not the
king of Iſrael, and they ceaſed from him. † And a certaine 34
man bent his bow, directing the arrow at al aduenture, and
:: It happened by chance in reſpect of the archers intentiō, but otherwiſe by Gods prouidence directing his hand. So Achabs craftie perſwading Ioſaphat to put on his
:: by chance he ſtroke the king of Iſrael betwen the lunges
and the ſtomacke. But he ſayd to his cochere: Turne thy
hand, and carrie me out of the armie, becauſe I am greuouſely
wounded. † The battel therfore was fought that day, and 35
the king of Iſrael ſtood in his chariote agaynſt the Syrians,
and he died in the euening: & the bloud of the wound ranne
into the middes of the chariote, † and the herauld ſounded 36
in al the armie before the ſunne ſette, ſaying: Euerie man returne into his citie, and into his countrie. † And the king 37
died, and was carried into Samaria; and they buried the king
in Samaria,

38 in Samaria, † and waſhed his chariote in the poole of Samaria, and the dogges licked his bloud, and they waſhed the raynes of the bridle, according to the word of our Lord
39 which he had ſpoken. † But the reſt of the wordes of Achab, and al that he did, and the houſe of yuorie, that he built, and of al the cities that he built, are not theſe thinges written in the Booke of the wordes of the daies of the kinges of Iſrael?
40 † Achab therfore ſlept with his fathers, and Ochozias his
41 ſonne reigned for him. † But Ioſaphat the ſonne of Aſa began to reigne ouer Iuda the fourth yeare of Achab the king
42 of Iſrael. † Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ieruſalem: the name of his mother was Azuba the daughter of Sa-
43 lai. † And he walked in al the way of Aſa his father, and he declined not from it: and he did that which was right in the
44 ſight of our Lord. † But yet he tooke not away the excelſes: for as yet the people did ſacrifice, and burnt incenſe in the
45 excelſes. † And Ioſaphat had peace with the king of Iſrael.
46 † But the reſt of the wordes of Ioſaphat, and his workes, which he did, and his battels, are not theſe thinges written in the Booke of the wordes of the daies of the kinges of Iuda?
47 † Yea and the remnant of the effeminate, which remayned
48 in the daies of Aſa his father, he tooke out of the land. † Nei-
49 ther was there then a king appoynted in Edom. † But king Ioſaphat had made nauies on the ſea, which should ſaile into Ophir for gold: and they could not goe, becauſe they were
50 broken in Aſiongaber. † Then ſayd Ochozias the ſonne of Achab to Ioſaphat: Let my ſeruantes goe with thy ſeruantes
51 in the ſhippes. And Ioſaphat would not. † And Ioſaphat ſlept with his fathers, and was buried with them in the Citie of
52 Dauid his father: and Ioram his ſonne reigned for him † And Ochozias the ſonne of Achab began to reigne ouer Iſrael in Samaria, in the ſeuenteenth yeare of Ioſaphat the king of Iuda,
53 and he reigned ouer Iſrael two yeares. † And he did euil in the ſight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the ſonne of Nabat,
54 who made Iſrael to ſinne. † He ſerued alſo Baal, and adored him, and prouoked our Lord the God of Iſrael, according to al thinges which his father had done.

kinglie attyre. (v. 30.) him ſelf fighting in vulgar armour, ſaued him not from iuſt reuenge.

THE

THE ARGVMENT OF THE FOVRTH BOOKE OF KINGES.

THis *fourth booke proſecuteth the hiſtorie of the two Kingdomes of Iuda and Iſrael, to the ſeueral captiuities of them both. Shewing manie ſpecial vertues and heroical actes of good Kinges, Prophetes, and other godlie perſons: and diuers crimes of the wicked. For in Iuda were ſome good kinges, highly commended; ſome euil, whom God ſpared in this world for Dauids ſake. So that in both ſortes King Dauids ſeede continued in his throne, and royal ſtate (firſt in the twelue tribes, afterward in two) nere foure hundred fourſcore yeares. And after the captiuitie (as wil appeare in the age enſuing) it was conſerued in honour and eſtimation, til Chriſt our Sauiour. But in the Kingdome of Iſrael (or tenne tribes) which ſtood about two hundred ſiftie yeares, was great change, by rayſing and extirpating royal families. Al their kinges were bad, yet partly were ſet vp by God himſelf, partly ſuffered to reigne; and in both Kingdomes, were true and falſe prophetes, God vſing the miniſterie of al, to his owne glorie, the good of his Church, and punishment of others, and ſometimes of themſelues. So this booke may be diuided into two partes. In the ſeuentene former chapters, are recorded ioyntly and mixtly the principal thinges donne in both kingdomes, til the captiuitie of the tenne tribes. The other eight chapters conteine other thinges donne in Iuda, vntil their captiuitie in Babylon.*

The kingdom of Iuda conſerued in Dauids ſeede.

Many royal families begũne and deſtroyed in the kingdom of Iſrael.

This booke diuided into two partes.

THE FOVRT BOOKE OF KINGES: ACCORDING TO THE HEBREWES, THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Iſrael conſulting Beelzebub, for his ſickneſs, is blamed by Elias, and fortold, that he shal die. 9. Fire from heauen deuoureth two capitaines with ech of them fiftie men. 13. The third by his more modeſtie eſcapeth the like danger, 15. With him Elias cometh to the King. 17. The ſame King dieth, and his brother Ioram ſucceedeth.

The firſt part. Of thinges donne in both kingdomes, with the declination and ruine of Iſrael.

AND Moab moued warre against Iſrael, after that Achab was dead. † And Ochozias fel through the lanchions of his vpper chamber which he had in Samaria, and was ſicke: and he ſent meſſengers, ſaying to them: Goe, conſult Beelzebub the god of Accaron, whether I may liue of this my infirmitie. † And an Angel

an Angel of our Lord ſpake to Elias the Theſbite, ſaying: Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and thou ſhalt ſay to them: What is there not a God in Israel, that ye goe to conſult Beelzebub the god of Accaron? † Wherfore thus ſaith our Lord: From the bed on which thou art aſcended, thou ſhalt not goe downe, but dying thou ſhalt die. And Elias went away. † And the meſſengers returned to Ochozias, who ſaid to them: Why are you returned? † But they anſwered him: A man meete vs: and ſayd to vs: Goe, and returne to the king, that ſent you, and you ſhal ſay to him: Thus ſaith our Lord: Doeſt thou therfore ſend to conſult Beelzebub the god of Accaron, becauſe there was no God in Israel? Therfore from the bed, which thou art vpon, thou ſhalt not goe downe, but dying thou ſhalt dye. † Who ſaid to them: What ſhape and habite had that man, which mette you, and ſpake theſe wordes? † But they ſaid: A hearie man, and girded about his raines with a girdle of leather: Who ſaid: It is Elias the Theſbite. † And he ſent vnto him a captaine of fiftie men, and the fiftie that were vnder him. Who went vp and ſayd to him ſitting in the toppe of the mount: Man of God, the king hath commanded that thou come downe. † And Elias anſwering, ſayd to the captaine of fifties men: If I be a man of God, let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therfore came downe from heauen, and deuoured him and the fiftie men that were with him. † And he ſent againe vnto him an other captaine of fiftie men, and his fiftie with him. Who ſpake to him: Man of God, Thus ſaith the king: Make haſt, come downe. † Elias anſwering ſaid: If I be a man of God, let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therfore came downe from heauen, and deuoured him, and his fiftie. † Againe he ſent a third captaine of fiftie men, and the fiftie that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and ſayd: Man of God deſpiſe not my life and the liues of thy ſeruants that are with me. † Behold fyre came downe from heauen, and hath deuoured the two firſt captaynes of fiftie men, and the fifties, that were with them: but now I beſech thee that thou haue mercie on my life. † And an Angel of our Lord ſpake to Elias, ſaying: Goe downe with him, feare not. He therfore arofe, and went downe

:: Elias was knowen by his much hayre, and diſtinct habite, from ordinary men.

:: In zele of iuſtice Elias procured fire from heauen to burne theſe proud capitaines and their men, as he procured fire to burne the holocauſt, and then ſlew the falſ prophetes. 3. Reg. 18. apud Aug. li. 2. c. 20. de mirabil. S. Script.

downe with him to the king, † and ſpake to him: Thus ſaith 16
our Lord: Becauſe thou haſt ſent meſſengers to conſult Beelzebub the god of Accaron, as though there were not a God in Iſrael, of whom thou mighteſt aske the word, therfore from the bed, which thou art aſcended vpon, thou ſhalt not deſcend, but dying thou ſhalt die. † He died therfore accor- 17
ding to the word of our Lord which Elias ſpake, & Ioram his brother reigned for him, in the ſecond yeare of Ioram the ſonne of Ioſaphat the king of Iuda: for he had no ſonne.
† But the reſt of the wordes of Ochozias, which he wrought, 18
are not theſe written in the Booke of the wordes of the daies of the kinges of Iſrael?

CHAP. II.

Eliſeus wil not part from Elias. 7. Fiftie diſciples folow them to Iordan. 8. The water is diuided by Elias cloke, and they two paſſe the drie chanel. 9. Elias is aſſumpted in a firie chariote, and his duble ſpirite is geuen to Eliſeus. 13. Who returning by like miraculous meanes ouer Iordan, the diſciples receiue and honour him as their religious Superiour. 16. They ſeeke Elias, but find him not. 19. Eliſeus amendeth the waters by caſting in ſalt. 23. Boyes are torne by beares for mocking Eliſeus.

AND it came to paſſe, when our Lord would take vp 1
Elias by a hurle winde into * heauen, Elias and Eliſeus
went from Galgal. † And Elias ſayd to Eliſeus: Sitte here, 2
becauſe our Lord hath ſent me as far as Bethel. To whom
Eliſeus ſayd: Our Lord liueth, and thy ſoule liueth, I wil not
leaue thee. And when he was come downe to Bethel, † the 3
children of the prophetes, that were in Bethel, went forth to
Eliſeus, and ſayd to him: Doeſt thou know, that this day our
Lord wil take thy maiſter from thee? Who anſwered: I alſo
know it: hold your peace. † And Elias ſayd to Eliſeus: Sitte 4
here, becauſe our Lord hath ſent me into Iericho. And he
ſayd: Our Lord liueth, & thy ſoule liueth, I wil not leaue thee.
And when they were come to Iericho, † the children of the 5
prophetes, that were in Iericho, came to Eliſeus, and ſayd to
him: Doeſt thou know that this day our Lord wil take away
thy maiſter from thee? And he ſayd: I alſo know it, hold your
peace. † And Elias ſayd to him: Sitte here, becauſe our Lord 6
hath ſent me as farre as Iordan. Who ſayd: Our Lord liueth,
and thy ſoule liueth, I wil not leaue thee. They went therfore
both together: and fifte men of the children of the prophets 7

* aya
Iovv
heau

2: VVhither Elias was carried being taken vp into the ayre, is vncertain: but certaine that he yet liueth, and muſt dye. As S. *Auguſtin* teacheth, *li. 9 c. 6. de Gen. ad lit.* See *Annot. in Gen. 6. & Apocalip. 11.*

folowed them, who alſo ſtood ouer agaynſt them, farre of:
8 but they two ſtood vpon Iordan. † And Elias tooke his mantel, and folded it together, and ſmote the waters, which were diuided into two partes, and they both paſſed ouer by the drie
9 land. † And when they were ouer, Elias ſayd to Eliſeus: Aske what thou wilt haue me to doe for thee, before I be taken from thee. And Eliſeus ſayd: I beſech thee that in me may
10 be :: thy duble ſpirit. † Who anſwered: Thou haſt asked a hard thing: Neuertheleſſe if thou ſee me, when I ſhal be taken from thee, thou ſhalt haue that thou haſt asked: but if
11 thou ſee me not, thou shalt not haue it. † And when they went forward, and going talked together, behold a fyrie chariote, and fyrie horſes parted them two aſunder: and Elias
12 aſcended by a hurle winde into heauen. † And Eliſeus ſaw him, and cried: My father, my father, the chariote of Iſrael, and the guider therof. And he ſaw him no more: and he tooke
13 his garmentes, and rent them in two peeces. † And he tooke vp the mantel of Elias, that was fallen to him: and returning
14 he ſtood vpon the banke of Iordan, † and with the mantel of Elias, that fel downe to him, he ſmote the waters, and they were not diuided. And he ſayd: Where is the God of Elias, now alſo? and he ſmote the waters, and they were diuided
15 this way and that way, and Eliſeus paſſed ouer. † And the children of the prophetes, that were in Iericho, ouer agaynſt him ſeing him, ſayd: The ſpirit of Elias hath reſted vpon Eliſeus. And coming to meete him, :: adored him flatte to the
16 ground, † and they ſayd to him: Behold, there are with thy ſeruantes fiftie ſtrong men, that can goe, and ſeeke thy maiſter, leſt perhaps the ſpirit of our Lord hath taken him, and caſt him vpon one of the mountaines, or into one of the val-
17 leis. Who ſayd: Send not. † And they forced him, til he agreed, and ſayd: Send. And they ſent fiftie men. Who when
18 they had ſought three daies, found not. † And they returned to him: but he dwelt in Iericho, and he ſayd to them: Did I
19 not ſay to you: Send not? † The men alſo of the citie ſayd to Eliſeus: Behold the habitation of this citie is verie good, as thy ſelfe my lord perceiueſt: but the waters are very il, and
20 the ground barren. † But he ſayd: Fetch me a new veſſel,
21 and put ſalt into it. Which when they had brought, † going out to the fountayne of the waters, he caſt ſalt into it, and ſayd: Thus ſayth our Lord: I haue amended theſe waters, and

:: He deſired not duble ſpirite to his maſter, but the duble ſpirite of propheeying, and of working miracles, which Elias had. 9. 15.

:: They adored him for his holines, and becauſe God had geuen him the ſpirit of ſo great a prophete, not for wordlie, but ſpiritual excellencie, & therfore not with ciuil but religious honour.

death shal no more be in them, nor barrennesse. † The wa- 22
ters therfore were amended vntil this day, according to the
word of Eliseus, which he spake. † And from thence he went 23
vp into Bethel: & when he went vp by the way, little laddes
came forth out of the citie, and mocked him, saying: Come
vp baldhead, come vp baldhead. † Who when he had looked 24
backe, he saw them, & cursed them in the name of our Lord:
and two beares came forth out of the forest, & tore of them
two and fourtie boyes. † And from thence he went into the 25
mount of Carmel, and from thence he turned into Samaria.

CHAP. III.

Ioram king of Israel accompanied with the kinges of Iuda & Edom, fighteth against the king of Moab, for not paying tribute according to their league. 9. Want of waters. 16. Eliseus procureth sufficient without raine: and prophecieth victorie. 21. The king of Moab deceived by a vision is overthrowen in the fielde. 26. Then being besieged immolateth his first begotten sonne: and the Israelites leave the siege.

ANno. Ioram the sonne of Achab reigned ouer Israel in 2
Samaria: the eighteenth yeare of Iosaphat the king of
Iuda. And he reigned twelue yeares. † And he did euil before 2
our Lord, but not as his father and mother: for he tooke away
the statues of Baal, which his father had made. † Neuerthe- 3
les in the sinnes of Ieroboam the sonne of Nabat, who made
Israel to sinne, he stucke fast, and departed not from them.
† Moreouer Mesa the king of Moab, nourished manie 4
sheepe, and he payed to the king of Israel an hundred thou-
sand lambes, and a hundred thousand rammes with their
fleeces. † And when Achab was dead, he brake the league, 5
which he had made with the king of Israel. † Therfore king 6
Ioram went forth that day out of Samaria, and mustered al
Israel. † And he sent to Iosaphat the king of Iuda, saying: 7
The king of Moab is reuolted from me, come with me against
him to battel. Who answered: I wil come vp: he that is mine,
is thine: my people, thy people: & my horses thy horses. † And
he said: What way shal we goe vp? but he answered: By the 8
desert of Idumea. † Therfore the king of Israel and the king 9
of Iuda, and the king of Edom went forward, and compassed
seuen daies iourney, neither was there water for the armie,
and the beastes, that followed them. † And the king of Israel 10
said: Alas alas alas, our Lord hath gathered vs three kinges

together,

together, that he might deliuer vs into the handes of Moab.
11 † And Ioſaphat ſaid: Is there not here a prophet of our Lord,
that we may beſech our Lord by him? And one of the ſer-
uantes of the king of Iſrael anſwered: Here is Eliſeus the
ſonne of Saphat, which powred water vpon the handes of
12 Elias. † And Ioſaphat ſayd: The word of our Lord is with
him. And the king of Iſrael went downe to him, and Ioſaphat
13 the king of Iuda, and the king of Edom. † And Eliſeus ſaid to
the king of Iſrael: What is to me and thee? goe to the pro-
phetes of thy father, and thy mother. And the king of Iſrael
ſaid to him: Why hath our Lord gathered together theſe three
kinges, that he might deliuer them into the handes of Moab?
14 † And Eliſeus ſaid to him: The Lord of hoſtes liueth, in
whoſe ſight I ſtand, If I did not reuerence the face of Ioſa-
phat the king of Iuda, I would not certes haue harkened to
15 thee, nor looked on thee. † But now bring me hither a plaier
on inſtrumentes. And when the player ſang, the hand of our
16 Lord came vpon him, and he ſaid: † Thus ſaith our Lord:
17 Make the chanel of this torrent diches and diches. † For thus
ſaith our Lord: You ſhal not ſee winde, nor raine: and this
chanel ſhal be filled with waters, & you ſhal drinke, and your
18 families, & your beaſtes. † And this is a ſmal thing in the ſight
of our Lord: moreouer he wil deliuer alſo Moab into your
19 handes. † And you ſhal ſtrike euerie fenſed citie, and euerie
principal citie, and ſhal cut downe al fruiteful trees, and
ſhal ſtoppe vp al fountaines of waters, and euerie goodlie
20 field you ſhal couer with ſtones. † It came to paſſe therfore
in the morning, when they vſed to offer the ſacrifice, and be-
hold, water came by the way of Edom, and the ground was
21 filled with waters. † But al the Moabites hearing that the
kinges were come vp to fight againſt them, they called toge-
ther al that were girded with a belt vpon them, and they
22 ſtoode in the borders. † And ryſing early in the morning,
and the ſunne being now riſen ouer againſt the waters, the
Moabites ſaw the waters ouer againſt them red, as it were
23 bloud, † and ſaid: It is the bloud of the ſword: the kinges
haue fought among them ſelues, and are ſlaine one of an
24 other: now goe on forward to the pray, Moab. † And they
went forward into the campe of Iſrael: Moreouer Iſrael
ryſing vp, ſtroke Moab: but they fled before them. They
25 therfore that had ouercome, came and ſtroke Moab, † and

It was forbid. *Deut.* 20. to cut downe fruict trees in the land of Chanaan, which the Iſraelite ſhould poſſeſſe, but the land of Moab perteyned not to them and ſo it was not prohibited to anoy that countrie vpon iuſt defence.

deſtroyed the cities: & euerie principal field they filled euerie man caſting ſtones: and they ſtopt vp al the fountaines of waters: and cut downe al trees that bare fruite, ſo that there remained onlie brike walles: and the citie was beſette of the ſlingers, and for a great part therof was ſtrooken. † Which 26
when the king of Moab had ſeene, to witte, that the enemies had preuayled, he tooke with him ſeuen hundred men that drew ſword, to breake in vpon the king of Edom: and they could not. † And taking his firſt begotten ſonne, that ſhould 27
haue reigned for him, he offered him an holocauſt vpon the wal: and there was great indignation in Iſrael, and forthwith they retyred from him, and returned into their countrie.

CHAP. IIII.

Eliſeus ſo multiplieth a poore widowes oyle, that ſhe payeth her debtes, and liueth of the reſt. 8. *By his prayers a Sunamite woman hath a ſonne.* 18. *Which dying he rayſeth to life.* 38. *He taketh away the bitternes of coloquintida, which by chance was put in the potte,* 42. *and feedeth manie with few loaues.*

AND a certayne woman of the wiues of the propheres 1
cried to Eliſeus, ſaying: Thy ſeruant my huſband is dead,
and thou knoweſt that thy ſeruant was one that feared God,
& behold the creditour is come to take away my two ſonnes
to ſerue him. † To whom Eliſeus ſayd: What wilt thou that 2
I doe for thee? Tel me, what haſt thou in thy houſe? But she
anſwered: I thy handmaid haue nothing in my houſe, but a
litle oyle, to anoynt me withal. † To whom he ſayd: Goe, 3
borrow of al thy neighbours emptie veſſels not a few. † And 4
goe in, and shut thy doore, when thou art within, thou and
thy ſonnes: and powre therof into al theſe veſſels; and when
they shal be ful, thou ſhalt take them away. † The woman 5
therfore went, and shut the doore vpon her, and vpon her
ſonnes: they brought her veſſels, and she powred in. † And 6
when the veſſels were ful, she ſayd to her ſonne: Bring me
yet a veſſel. And he anſwered: I haue none. And the oile ſtood.
† And she came, and told the man of God. And he ſayde, 7
Goe, ſel the oyle, and pay thy creditour: and thou and
thy ſonnes liue of the reſt: † And there came a certayne day, 8
and Eliſeus paſſed by Sunam: and there was there a great
woman, which held him to eate bread: and when he paſſed
often that way, he turned in to her to eate bread. † Who 9

The Epiſtle on Teuſday in the third weke of Lent.

ſayd

ſayd to her huſband: I perceiue that this is a holie man of
10 God, which paſſeth by vs often. † Let vs therfore make him
a litle chamber, and ſette him a litle bed in it, and a table, and
a ſtoole, and a candleſticke, that when he cometh to vs he may
11 tarie there. † There came therfore a certayne day, and coming
12 he turned in to the chamber, and reſted there. † And he ſayd
to Giezi his ſeruant: Call this Sunamite. Who when he had
13 called her, and she ſtoode before him, † he ſayd to his ſer-
uant: Speake to her: Behold thou haſt diligently miniſtred
to vs in al thinges, what wilt thou that I doe for thee? haſt
thou any buſines, and wilt thou that I ſpeake to the king, or
the general of the warrefare? Who anſwered: I dwel in the
14 middes of myne owne people. † And he ſayd: What wil she
then that I doe for her? And Giezi ſayd: Aske not: for she
15 hath no ſonne, and her huſband is old. † He therfore cõman-
ded him to cal her: who when she was called, and ſtoode be-
16 fore the doore, † he ſayd to her: At this tyme, this ſelf ſame
houre, if life accompanie, thou shalt haue a ſonne in thy
wombe. But she anſwered: Doe not I beſech thee my lord,
17 man of God, doe not lie to thy handmayd. † And the wo-
man conceiued, and brought forth a ſonne in that time,
18 and in the ſelf ſame houre, that Eliſeus had ſayd. † And
the childe grewe. And vpon a cerraine day, when going
19 forth he went to his father, vnto the reapers, † he ſayd
to his father: My head aketh, my head aketh. But he ſaid
20 to his ſeruant, take him, and bring him to his mother, † who
when he had taken him, and brought him to his mother, she
21 ſette him vpon her knees vntil noone, and he dyed. † And
she went vp, and laid him vpon the bed of the man of God,
22 and shut the doore: and going forth † called her husband,
and ſayd: Send with me, I beſech thee, one of the ſeruantes,
and an aſſe, that I may runne to the man of God, and returne.
23 † Who ſayd to her: For what cauſe doeſt thou goe to him?
The Calendes be not to day, nor the Sabbath. Who anſwered:
24 I wil goe. † And she ſadled the aſſe, and commanded her
ſeruant: driue, and make haſt, make no ſtay in going. And doe
25 that which I command thee. † She therfore went forward, The Epiſtle on Thurſday in the 4. weke of Leut.
and came to the man of God into mount Carmel: and when
the man of God ſaw her ouer againſt him, he ſaid to Giezi his
26 ſeruant: Behold that Sunamite. † Goe therfore to meet her,
and ſay to her: Is al wel about thee, and about thy husband,

and about thy sonne? Who answered: Wel. † And when she 27
was come to the mah of God into the mount, she caught his
feet: and Giezi came to remoue her. And the man of God
said: Let her alone, for her soule is in anguish, and our Lord
hath hid it from me, and hath not told me. † Who said to him: 28
Did I aske a sonne of my Lord? Did I not say to thee: Mocke
me not? † And he said to Giezi: Girde thy loynes, and take 29
my staffe in thy hand, & goe. If a man meete thee, salute him
not; and if any man salute thee, answer him not: and thou
shalt put my staffe vpon the face of the childe. † Moreouer 30
the mother of the childe said: Our Lord liueth, and thy soul
liueth, I will not leaue thee. He arose therfore, and followed
her. † But Giezi was gone before them, and had put the staffe 31
vpon the face of the childe, & there was not voice, nor sense:
and he returned to meete him, and told him, saying: The
childe is not risen. † Eliseus therfore went into the house, and
behold the childe lay dead on his bed: † and going in he shut 33
the doore vpon him, & vpon the childe & prayed to our Lord.
† And he went vp, and lay vpon the childe: and he put his 34
mouth vpon his mouth, & his eies vpon his eies & his handes
vpon his handes: and he bowed him self ouer him, and the
childes flesh was warmed. † But he returning, walked vp and 35
downe in the house, once hither & thither & he went vp, and
lay vpon him: and the childe gaped seuen tymes, and opened
his eies. † And he called Giezi, & said to him: Call this Sunam- 36
mite. Who being called, went in vnto him: Who said: Take
thy sonne. † She came, and fel at his feete, and adored vpon 37
the ground: and tooke her sonne, and went out. † and Eliseus 38
returned into Galgal. And there was a famine in the land, and
the children of the prophetes dwelt before him: and he sayd
to one of his seruantes: Sette on a greate potte, and seeth
broth for the children of the prophetes. † And one went 39
out into the field to gather wilde herbes: and he found as it
were a wilde vine, and gathered of it the colocynthides of
the field, and filled his mantel, and returning cut it into the
potte of broth, for he knew not what it was. † They therfore 40
powred into their felowes, to eate: and when they had tasted
of the broth, they cried, saying: Death is in the potte, man of
God. And they could not eate. † But he sayd: Bring meale, 41
and when they had brought it, he cast it into the potte, and
said: powre in for the multitude, that they may eate. And
there

* God sent his law by his seruant, and it auailed not to mankinde dead in sinnes. But he coming & accommodating himself to our infirmitie, participating our death we are quicned So S. Augustine mystically applieth this figuratiue miracle to Christ and his Church *li. 11. c. 35. cont. Faust. Manich.* and manie like thinges of the old Testament he sheweth to be figures of the new.

42 there was no more anie bitterneſſe in the potte. † And a certaine man came from Baalſalisa bringing to the man of God loaues of the firſt fruites, twentie barley loaues, and new wheate in his ſcrippe. But he ſaid: Geue to the people, that
43 they may eate. † And his ſeruant anſwered him: How much is this, that I ſhould ſette it before an hundred men? Agayne he ſaid: Geue to the people, that they may eate: for thus
44 ſaith our Lord: They ſhal eate, and there ſhal be leaft. † He therfore ſette it before them: who did eate, and there was leaft according to the word of our Lord.

CHAP. V.

Naaman the generall captaine of Syria is clenſed of deproſie, by waſhing him ſelf as Eliſeus appointeth him ſeuen times in Ioraan. 15. profeſſeth his bel ef in one God promiſing to ſerue him. 20. Giezi taketh gifies of Naaman, 25. and is ſtricken with leproſie.

1 NAAMAN the General of the warfare of the king of Syria, was a great man with his lord, and honorable: for by him our Lord gaue health to Syria: and he was a vali- The Epiſtle on Munday in the 3. weke of Lent.
2 ant man and rich, but a leper. † Moreouer out of Syria there were come forth robbers, and had led away captiue out of the Land of Iſrael a litle girle, which wayted vpon the wife of
3 Naaman. † Who ſaid to her maiſtreſſe: I would my lord had bene with the prophete, that is in Samaria: ſurely he would
4 haue cured him from the leproſie, which he hath. † Naaman therfore went into his lord, and told him ſaying: Thus and
5 thus hath the wench of the Land of Iſrael ſpoken. † And the king of Syria ſayd to him: Goe, & I wil ſend letters to the king of Iſrael. Who when he was ſette forward, and had taken with him ten talentes of ſiluer, and ſix thouſand peces of gold, and
6 ten change of rayment, † he brought the letters to the king of Iſrael, in theſe wordes: When thou ſhalt receiue this letter, know that I haue ſent to thee Naaman my ſeruant, that thou
7 mayeſt cure him of his leproſie. † And when the king of Iſrael had read the letters, he rent his garmentes and ſaid: Am I God, that I can kil, and geue life, becauſe this man hath ſent to me, that I ſhould cure a man of his leproſie? marke, and
8 ſee that he ſeeketh occaſions againſt me. † Which when Eliſeus the man of God had heard, to witte, that the king of Iſrael had rent his garmentes, he ſent to him, ſaying: Why haſt thou rent thy garmentes? let him come to me and let him

know that there is a prophet in Iſrael. † Naaman therfore 9
came with horſes and charioteſ, and ſtood at the doore of the
houſe of Eliſeus: †and Eliſeus ſent a meſſenger to him, ſaying: 10
Goe and be waſhed ſeuen times in Iordan, and thy flesh shal
receiue health, and thou shalt be cleane. † Naaman being 11
angrie departed, ſaying: I thought he would come out to me,
and ſtanding would inuocate the name of the Lord his God,
and touch with his hand the place of the leproſie, and cure
me. † What are not Abana, and Pharphar the riuers of Dama- 12
ſcus, better then al the waters of Iſrael, that I may be washed
in them, and be made cleane? Therfore when he had turned
him ſelf, and went away with indignation, †his ſeruantes came 13
vnto him, & ſpake to him: Father, & if the prophet had ſayd a
great thing to thee, certes, thou shouldeſt haue done it: how
much more wheras now he ſayd vnto thee: Be washed, and
thou shalt be cleane? † He went downe, & washed in Iordan 14
ſeuen times according to the word of the man of God, and his
flesh was reſtored, as the flesh of a litle childe, & he was made 15
cleane. † And returning to the man of God with al his trayne,
he came, and ſtood before him, & ſayd: In very deede I know
that there is no other God in al the earth, but only in Iſrael. I
beſech the therfore to take a benediction of thy ſeruant. †But 16
he anſwered: Our Lord liueth, before whom I ſtand, I wil not
take it. And when he would haue forced him, he did in no-
wiſe agree. † And Naaman ſayd: As thou wilt, but I beſech 17
thee: graunt vnto me thy ſeruant, that I may take of :: the
earth the burden of two mules: for thy ſeruant wil no more
make holocauſt, or victimes to ſtrange goddes, but to the
Lord. † But this onlie is it, for which thou shalt beſech the 18
Lord for thy ſeruant, when my maiſter shal goe into the tem-
ple of Remmon, to adore: and he leaning vpon my hand, if I
shal adore in the temple of Remmon, he adoring in the ſame
place, that the Lord pardon me thy ſeruant for this thing.
† Who ſayd to him: " Goe in peace. He therfore went from 19
him in the ſpring time of the earth. † And :: Giezi the ſeruant 20
of the man of God ſayd: My maiſter hath ſpared Naaman this
Syrian, that he tooke not of him the things which he brought:
Our Lord liueth, I wil runne after him, and wil take ſome
thing of him. † And Giezi folowed at the backe of Naaman: 21
whom when he ſaw running toward him, he lept downe from
his chariote to mete him, and ſaid: Are al thinges wel? † And 22
he ſayd:

:: In reſpect of Gods ſpecial electing and ſactifying the land of Chanaan, by his true religion, Naaman right ly eſtemed that earth fitter for an altar then the earth of his owne countrie.

:: Giezi prefigured Iudas the falſe Apoſtle of Chriſt, and al thoſe

he said: Wel, my maister hath sent me to thee, saying: Euen now there are come to me two yong men from mount Ephraim, of the children of the prophetes: geue them a talent of siluer, and two change of rayment. † And Naaman sayd: It is better that thou take two talentes. And he forced him, & bound the two talentes of siluer in two bagges, and the duble rayment, & layd it vpon two of his seruantes, who also caried it before him. † And when he was come now in the euening, he tooke it out of their hand, & layd it vp in the house, & dismissed the men, and they departed. † And himself going in, stood before his maister. And Eliseus said: From whence comest thou Giezi? Who answered: Thy seruant hath not gone any whither. † But he sayd: Was not my hart present, when the man returned out of his chariote to meete thee? Now therfore thou hast receiued siluer, and taken rayment, to bye oliuetes, and vineyardes, and sheepe, and oxen, and seruantes, and handmaides. † But the leprosie also of Naaman shal cleaue to thee, and to thy seede, for euer. And he went out from him a leper as it were snow.

that buy or sel spiritual thinges for money who by their auarice lose Gods grace, and gaine infamie in this world, and eternal damnation in the next. *S. Aug. ser. 208, de tempore.*

ANNOTATIONS.

CHAP. V.

19 *Goe in peace.*] Shcismatiques, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholiques, goe sometimes to Protestantes common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and serue his king in the temple, when he adored an Idol. But whosoeuer wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubtes proposed, betwen this mans case and ours. For before Christs Gospel was promulgate, neither al Articles of faith were so expressly taught, nor the external profession therof so strictly commanded, as now they are in time of more grace, which geueth more ayde to mans weakines, wherin also more perfection is required, and therfore our Sauiour exacteth of al *to confesse him*, and his Religion, *before men: els he wil denie them before his Father.* Likewise in the place, where this Nobleman dwelt, his presence in the temple, and seruice to the king, could not be accounted a reuolt from true religion, which was neuer professed there, nor be scandalous to anie man being al Infidels: but in a christian countrie, where al beare the name of Christians, especially where men are at controuersie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publique seruice of God, are reputed to be of the same religion; or els dissemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God. and reuolting from the truth which they had lerned. The difference also of persons is great. For this Nobleman hauing before his conuersion serued his king, in the office of sustayning him, when he bowed to the Idol, if he should haue refused to do the same, it would rather haue bene supposed, that he disdained his

The case of going to heretical seruice, and Naamans going to the temple of an idol differ in diuers respectes.

Difference of times.

Mat. 10.

Of places.

1. Tim. 1. 1. Pet. 1.

Of persons.

his Maister, or shewed disloyaltie, then thought, that he refrayned for religion: wheras in our case, verie few do such temporal seruice, about the king in the church: and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrarie, as this man did, and our men commonly do not. Yea if anie do say they are Catholiques, and yet goe to the Protestantes church, they are counted of that rank, S. Paul speaketh of, which *confesse they know God, but denie him in their deedes.* Tit. 1.

The thinges demanded differ much.

And those which refuse such an office, can not be iudged disloyal, because it is sufficiently knowne, that Catholiques refuse of mere conscience. An other most especial difference is in the thinges demanded. This Syrian promising expressly before the Prophet, and his owne great trayne, that he would neuer againe serue false goddes, and that he would serue the onlie true God, and for that purpose caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, wherby he might seme to serue an Idol: but that when the king leaning vpon him, should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolued and promised the contrarie, but adoring God Almightie, in whom now he beleued. And this the Prophet approued, in that time, place, and person to be lawful. But those that now in England goe to Protestants seruice, or sermons, do neither publikly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor auouch the erecting of an Altar, but goe to church, to shew them selues obedient to the Parlament law, which abandoned the true Diuine Seruice, and in place therof appointed & commanded al to be present, at a new forme of common prayer, thereby making it a distinctiue signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false. D. Bristowe. 2

Personal presence at heretical seruice in England, a distinctiue signe of conformity to heresie.

This example therfore doth in no sorte warrant their going to the heretical church: but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: Goe in peace, then might they pleade an excuse, but he sayth: None can goe without incurring greuous sinne, and eternal damnation. The case being so much different from Naamans. It is in deede more like to that of Eleazarus, and other Machabees, who were commanded *by eating swines flesh, to depart from the law of God, and their fathers.* VVhich by no meanes was lawful to doe, nor to make shew of doing it, but rather to dye, as they did most gloriously. 2. Machab. 7.

A case very like to ours.

CHAP. VI.

Eliseus maketh iron to swimme vpon the Water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into Samaria. 20. VVhere their eyes being opened, they are curtously intertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kil Eliseus.

AND the children of the prophetes sayd to Eliseus: Behold the place, wherin we dwel before thee is streite for vs. † Let vs goe as far as Iordan, and take out of the wood euerie man some timber, that we may build there a place to dwel in. Who said: Goe. † And one of them sayd: Come therfore thou also with thy seruantes. He answered: I wil 1 2 3

come

4 come. † And he went with them. And when they were
5 come to Iordan they cut wood. † And it chanced, that when
one had cut downe timber, the head of the axe fel into the
water: and he cried out, and said: Alas alas alas my lord, this
6 same also I :: did borow. † And the man of God sayd: where
fel it? and he shewed him the place: he therfore cut of a pece
7 of wood, and cast it thither: and the yron did swimme, † and
he said: Take it vp. Who stretched forth his hand, and tooke
8 it. † And the king of Syria fought against Israel, and tooke
counsel with his seruantes, saying: In that and that place let
9 vs lay embushementes. † Therfore the man of God sent to
the king of Israel, saying: Beware thou passe not into such a
10 place: because the Syrians are there in embushementes. † The
king of Israel therfore sent to the place, which the man of
God had told him, and preuented him, and looked wel to him
11 self there not once or twise. † And the hart of the king of
Syria was trubled for this thing. And calling together his
seruantes, he sayd: Why doe you not tel me who is the betraier
12 of me to the king of Israel? † And one of his seruantes sayd:
Not so my lord king, but Eliseus the prophet, which is in
Israel, telleth the king of Israel al wordes, whatsoeuer thou
13 shalt speake in thy priuy chamber. † And he sayd to them:
Goe, and see where he is: that I may send, and take him. And
14 they told him, saying: Behold in Dothan. † He therfore sent
thither horses and chariotes, and the force of his armie: who when they were come in the night, they besette the
15 citie. † And the seruant of the man of God rising early,
went out, and saw an armie round about the citie, and horses
and chariotes: and he told him, saying: Alas alas alas my lord,
16 what shal we doe. † But he answered: Feare not: for there are
17 more with vs then with them. † And when Eliseus had
prayed, he sayd: Lord open the eies of this man, that he may
see. And our Lord opened the eies of the seruant, and :: he
behold: and loe the mountaine ful of horses, and of fiery cha-
18 riotes round about Eliseus. † But the enemies went downe
to him: moreouer Eliseus prayed to our Lord, saying: Strike,
I beseech thee, this people with blindenesse. And our Lord
smote them, that they saw not, according to the word of Eli-
19 seus. † And Eliseus sayd to them: This is not the way neither is
this the citie: folow me, & I wil shew you the man, whom you
20 seeke. He therfore led them into Samaria: † and when they

:: His grief was great, because he had not meanes to recompence the losse to the owner.

:: A husbandman, in yorkshire called Ketle had the gift to see euil spirites, wherby he often detected & hinded their bad purposes. *Neu. brig. li. 2. c. 22. Rer. Anglic.*

were entered into Samaria, Eliſeus ſaid: Lord open the eies of
theſe men, that they may ſee. And our Lord opened their eies,
and they ſaw them ſelues to be in the middes of Samaria.
† And the king of Iſrael ſaid to Eliſeus, when he had ſene 21
them: Shal I ſtrike them, my father? † And he ſaid: Thou 22
shalt not ſtrike them: for thou didſt not take them with thy
ſword, and thy bow, that thou mayſt ſtrike them: but :: ſet
bread and water before them, that they may eate and drinke,
and goe to their maiſter. † And a great preparation of mea- 23
tes was ſette before them, and they did eate and drinke, and
he diſmiſſed them, and they went away to their maiſter, and
the robbers of Syria came no more into the Land of Iſrael.
† And it came to paſſe after theſe thinges, Benadad the king 24
of Syria gathered together al his armie, and went vp, and be-
ſieged Samaria. † And there was a great famine in Samaria: 25
and ſo long it was beſieged, til the head of an aſſe was ſold
for foure ſcore ſiluer peeces, & the fourth part of a cabe of pi-
geons dung, for fiue ſiluer peeces. † And when the king 26
of Iſrael paſſed by the wall, a certayne woman cried out to
him, ſaying: Saue me my lord king. † Who ſayd: No, our 27
Lord ſaue thee: how can I ſaue thee? of the floore, or of the
preſſe? And the king ſayd to her: What ayleth thee? Who
anſwered: † This woman ſayd to me: Geue thy ſonne, that 28
we may eate him to day, & my ſonne we wil eate to morrow.
† We therfore boyled my ſonne, and did eate him. And I ſayd 29
to her the next day: Geue thy ſonne, that we may eate him.
Who hath hid her ſonne. † Which when the king had 30
heard, he rent his garmentes, and paſſed by the wal. And
al the people ſaw the heare cloth, which he ware next vpon
his flesh. † And the king ſayd: Theſe thinges doe God to 31
me, and theſe adde he, if the head of Eliſeus the ſonne of
Saphat shal ſtand vpon him this day. † But Eliſeus ſate in 32
his houſe, and the ancientes ſate with him. He therfore ſent
a man before: and before that meſſenger came, he ſayd to
the ancientes: Doe you know that this murderers ſonne
hath ſent to cut of my head? See therfore, when the meſſen-
ger shal come, ſhut the doore, and ſuffer him not to enter in:
for behold the ſound of his maiſters feete is behinde him.
† Whiles he was yet ſpeaking to them, the meſſenger appea- 33
red, which came to him. And he ſayd: Behold, this ſo great
euil is of our Lord: what shal I looke for more of our Lord?

:: By bread and water is vnder ſtood ordinarie meate and drinck. v. 23.

CAHP.

CHAP. VII.

Eliſeus prophecieth plentie of corne the next day, and death to a chief man that wil not beleue it. 3. Foure Lepers going to yeld themſelues to the Syrians, 6. Who by Gods prouidence are frighted and fled away, 9. bring newes therof to Samaria, 12. Which by trial is found true, 16. And ſo there is plentie of corne, and the incredulous nobleman is trod to death, With preſſe of multitude in the gate, as the prophet fortold.

1 AND Eliſeus ſayd: Heare ye the word of our Lord: Thus
ſayth our Lord: At this time to morow a buſhel of
floure ſhal be at one ſtater, and two buſhels of barley at one
2 ſtater, in the gate of Samaria. † One of the Dukes, vpon
whoſe hand the king leaned, anſwearing the man of God,
ſayd: If our Lord ſhal make ſludgates in heauen, :: can that
poſſibly be which thou ſpeakeſt? Who ſayd: Thou ſhalt ſee it
3 with thine eies, and ſhalt not eate therof. † There were
therfore foure men lepers, beſide the entrance of the gate:
who ſayd one to an other: What meane we to be here til we
4 die? † Whether we enter into the citie, we ſhal die for fa-
mine: or whether we tarie here, die we muſt: come therfore,
and let vs runne away to the campe of Syria. If they ſpare vs,
we ſhal liue: but if they wil kil vs, we ſhal die neuertheleſſe.
5 † They aroſe therfore in the euening, to come to the campe
of Syria. And when they were come to the beginning of the
6 campe of Syria, they found no man there. † For our Lord
had made them in the campe of Syria to heare the ſound of
chariotes, and horſes, and of a verie great armie: and they
ſayd one to an other: Behold the king of Iſrael hath for wages
hyred agaynſt vs the kinges of the Hetheites, and of the Ægy-
7 ptians, and they are come vpon vs. † They aroſe therfore, and
fled in the darke, and leaft their tentes, and their horſes and
aſſes in the campe, and fled deſirous to ſaue their liues only.
8 † Therfore when theſe lepers were come to the beginning
of the campe, they entered into one tabernacle, and did eate
and drinke: and they tooke thence ſiluer, and gold, and
rayment, and went, and hid it: againe they returned to an
other tabernacle, and from thence likewiſe taking away they
9 hid it. † And they ſaid one to an other: We doe not wel: for
this is a day of good tydinges. If we ſhal hold our peace, and
wil not tel vntil morning, we ſhal be blamed of a heinous
offence: Come, let vs goe, and make report in the kinges
coure,

:: Diſcourſe of mans reaſon can not reach to the powre of God, who can do al that he wil, and wil doe al that he ſaith: therfore the incredulous are iuſtly puniſhed. v. 20.

court. † And when they were come to the gate of the citie, they told them saying: We went to the campe of Syria, and found no man there, but horses, and asses tyed, and the tentes pitched. † The porters therfore went, and told it to the king within his palace. † Who arose in the night, & sayd to his seruants: I tel you what the Syrians haue done to vs: They know that we suffer great famine, and therfore they are gone out of the campe and lie hid in the fieldes, saying: When they shal come forth out of the citie, we wil take them aliue, and then we may enter into the citie. † But one of his seruantes answered: Let vs take fiue horses that are remaining in the citie (because they onlie are in the whole multitude of Israel for the other are consumed) and sending, we may trie. † They brought therfore two horses, and the king sent into the campe of the Syrians, saying, Goe ye, and see. † Who went after them as far as Iordan: and behold al the way was ful of rayment, and vessels, which the Syrians had cast away, when they were amased, and the messengers returning told the king. † And the people going forth spoyled the campe of Syria: and a bushel of floure became at one stater, and two bushels of barley at one stater, according to the word of our Lord. † Moreouer the king appoynted that duke on whose hand he leaned, to stand at the gate: whom the multitude trode in the entrance of the gate, & he died, according as the man of God had spoken, when the king came downe to him † And it came to passe according to the word of the man of God, which he spake to the king, when he sayd: Two bushels of barley shal be at one stater, and a bushel of floure at one stater, this verie tyme to morow in the gate of Samaria: † when that duke answered the man of God, and sayd: Although our Lord would make sludgates in the heauen, can this be done which thou speakest? And he said to him: Thou shalt see with thine eies, and shal not eate therof. † It chanced therfore to him as it was foretold, and the people trode him in the gate, and he died.

10 11 12 13 14 15 16 17 18 19 20

CHAP. VIII.

After seuen yeares famine foretold by Eliseus, the Sunamite Woman returning home, recouereth her landes and reuenewes. 7. Eliseus foresheweth the death of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram reigning in Iuda, the Idumeans reuolt from him. also Lobna. 23. He dieth, and his sonne Ochozias succeedeth.

AND

1 AND Eliseus spake to the woman, whose sonne he reste-
red to life, saying: Arise, goe thou and thy house, and
soiourne whersoeuer thou shalt finde: for our Lord hath
called a famine, and it shal come vpon the land seuen yeares.
2 †Who arose, & did according to the word of the man of God:
& going with her household, she soiourned in the land of the
3 Philistijms many dayes. †And when the seuen yeares were en-
ded, the woman returned out of the Land of the Philisthijms:
and she went forth to speake to the king for her house, and for
4 her landes. † And the king spake with Giezi the seruant of
the man of God, saying: Tel me al the merueleous thinges that
5 Eliseus hath done. † And when he had told the king how he
had rayfed a dead man, the woman appeared, whose sonne he
had reuiued, crying to the king for her house, and her landes.
And Giezi sayd: My lord king, this is the woman, and this is
6 her sonne, whom Eliseus rayfed. † And the king asked the
woman: who told him. And the king gaue her an eunuch,
saying: Restore her al thinges that are hers, and al the reue-
newes of the landes, from the day, that she leaft the land vntil
7 this present. †Eliseus also came to Damascus, and Benadad
the king of Syria was sicke: and they told him, saying: The
8 man of God cometh hither. † And the king sayd to Hazael:
Take with thee presentes, and goe to meete the man of God,
and consult the Lord by him, saying: Can I escape of this
9 myne infirmitie? † Hazael therfore went to meete him, ha-
uing with him presentes, and al good thinges of Damascus,
the lodes of fourtie camels. And when he stood before him,
he sayd: Thy sonne Benadad the king of Syria hath sent me
10 to thee, saying: Can I recouer of this mine infirmitie? † And
Eliseus sayd to him: Goe, tel him: :: Thou shalt be healed:
11 but our Lord hath shewed me that dying he shal die. † And
he stood with him, and was troubled so far that he blushed:
12 and the man of God wept. †To whom Hazael sayd: Why
doeth my lord weepe? But he sayd: Because I know what
euils thou wilt doe to the children of Israel. Their fensed ci-
ties thou wilt burne with fyre, and their yongmen thou wilt
kil with the sword, and their litle ones thou wilt dash in pee-
13 ces, and wemen with childe thou wilt diuide. † And Hazael
sayd: What am I thy seruant a dog, that I should doe this
great thing? And Eliseus sayd: Our Lord hath shewed me
14 that thou shalt be king of Syria. †Who, when he was departed

:: This was true in some sense, sicknes ending when death came.

from Eliſeus, came to his maiſter, who ſayd to him: What ſayd Eliſeus to thee? But he anſwered: He told me: Thou ſhalt recouer health. † And when the next day was come, he tooke 15
a couerlette, and powred water theron, and ſpred it vpon his face: who being dead, Hazael reigned for him. † In the fifth 16
yeare of Ioram the ſonne of Achab the king of Iſrael, and of Ioſaphat the king of Iuda, reigned Ioram the ſonne of Ioſaphat the king of Iuda. † He was two and thirtie yeares old 17
when he began to reigne, and he reigned eight yeares in Ieruſalem. † And he walked in the waies of the kinges of Iſ- 18
rael, as the houſe of Achab had walked: for :: the daughter of Achab was his wife: and he did that which is euil in the ſight of our Lord. † But our Lord would not deſtroy Iuda, 19
for Dauid his ſeruant, as he had promiſed him, to geue him a lampe to him, and to his children alwaies. † In his daies re- 20
uolted Edom, from being vnder Iuda, and made to it ſelf a king. † And Ioram came to Seira, and al the chariotes with 21
him: and he aroſe in the night, and ſtroke the Idumeans, that had beſet him, and the captaynes of the chariotes, and the people fled into their tabernacles. † Edom therfore reuolted 22
from being vnder Iuda, vntil this day. Then Lobna alſo reuolted at that time. † But the reſt of the wordes of Ioram, and 23
al that he did, are not theſe thinges written in the Booke of the wordes of the kinges of Iuda? † And Ioram ſlept with 24
his fathers, and was buried with them in the Citie of Dauid, and Ochozias his ſonne reigned for him. † In the twelfth 25
yeare of Ioram the ſonne of Achab the king of Iſrael, reigned Ochozias the ſonne of Ioram the king of Iuda. † Two and 26
twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ieruſalem: the name of his mother was Athalia the daughter of Amri the king of Iſrael.
† And he walked in the waies of the houſe of Achab: and 27
he did that which is euil before our Lord, as the houſe of Achab: for he was the ſonne in lawe of the houſe of Achab.
† He went alſo with Ioram the ſonne of Achab, to fight a- 28
gaynſt Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: † Who returned to be cured in 29
Iezrahel: becauſe the Syrians wounded him in Ramoth fighting agaynſt Hazael the king of Syria. Moreouer Ochozias the ſonne of Ioram the king of Iuda, went downe to viſite Ioram the ſonne of Achab into Iezrahel, becauſe he was ſicke there.

:: Athalia v. 26. is called the daughter of Amri. Vvherfore it ſemeth that either ſhe was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

CHAP.

CHAP. IX.

Iehu is anointed king of Iſrael, 7. to deſtroy the houſe of Achab and Iezabel. 14. He preſently killeth Ioram king of Iſrael, 27. Likwiſe Ochozias king of Iuda. 30. alſo Iezabel, who is eaten by dogges.

1 AND Eliſeus the prophete called one of the children of
the prophetes, and ſayd to him: Girde thy loynes, and
take this litle boxe of oyle in thy hand, and goe into Rameth
2 Galaad. † And when thou ſhalt come thither, thou ſhalt ſee
Iehu the ſonne of Ioſaphat the ſonne of Namſi: and going in
thou ſhalt rayſe him out of the middes of his brethren, and
3 ſhalt bring him into an inner chamber. † And holding the
litle boxe of oyle, thou ſhalt powre vpon his head, and ſhalt
ſay: Thus ſayth our Lord: I haue anoynted thee king ouer
Iſrael. And thou ſhalt open the doore, and flee, and ſhalt not
4 ſtay there. † The yongman therfore the childe of a prophete
5 went into Ramoth Galaad, † and entered in thither: and be-
hold the captaynes of the armie ſate, and he ſayd: I haue a
word to thee o prince: And Iehu ſayd: to whom of vs al? But
6 he ſayd: To thee o prince. † And he aroſe, and went into the
chamber: but he powred oyle vpon his head, and ſayd: Thus
ſayth our Lord the God of Iſrael: I haue anoynted thee king
7 ouer the people of the Lord of Iſrael, † and thou ſhalt ſtrike
the houſe of Achab thy maiſter, and I wil reuenge the bloud
of my ſeruantes the prophetes, and the bloud of al the ſer-
8 uantes of the Lord of the hand of Iezabel † And I wil de-
ſtroy al the houſe of Achab, and wil kil of Achab him that
piſſeth agaynſt a wal, and the ſhut vp, and the meaneſt in Iſ-
9 rael. † And I wil make the houſe of Achab, as the houſe of
Ieroboam the ſonne of Nabat, and as the houſe of Baaſa the
10 ſonne of Ahias. † Iezabel alſo the dogges ſhal eate in the
field of Iezrahel, neither ſhal there be anie to burie her. And
11 he opened the doore, and fled. † And Iehu went forth to his
maiſters ſeruantes. Who ſaid to him: Are al thinges wel? Why
came this madde man to thee? Who ſayd to them: You know
12 the man, and what he ſpake. † But they anſwered: It is falſe,
but rather doe thou tel vs. Who ſayd to them: Thus and thus
he ſpake to me: and he ſayd: Thus ſayth our Lord, I haue
13 anoynted thee king ouer Iſrael. † They therfore made haſt,
and euerie man taking his mantel layd it vnder his feete,
after the ſimilitude of a iudgement ſeate, & they ſounded the

trumpet, and ſayd: Iehu hath the kingdom. † Iehu ther- 14
fore the ſonne of Ioſaphat the ſonne of Namſi conſpired
againſt Ioram. Moreouer Ioram had beſieged Ramoth
Galaad, he, and al Iſrael againſt Hazael the king of Syria:
† and was returned to be cured in Iezrael of the woundes, 15
for the Syrians had wounded him, fighting againſt Hazael the
king of Syria. And Iehu ſayd: If it pleaſe you, let no man goe
forth fugitiue out of the citie, leſt he goe, and tel in Iezrahel.
† And he mounted, and went into Iezrahel: for Ioram was 16
ſicke there, and Ochozias the king of Iuda was come downe
to viſite Ioram. † The watchman therfore, that ſtood vpon 17
the toure of Iezrahel, ſaw the troupe of Iehu coming, & ſaid:
I ſee a troupe. And Ioram ſaid: Take a Chariote, and ſend to
meete them, and let him that goeth ſay: Are al thinges wel?
† He went therfore, that was gotten vp into the chariote, to 18
meete him, and ſayd: Thus ſaith the king: Are al thinges
peaceable? And Iehu ſayd: What haſt thou to doe with peace?
paſſe, and folow me. The watchman alſo told, ſaying: The
meſſenger came to them, & returneth not. † He ſent alſo the 19
ſecond chariote of horſes: and he came to them, and ſaid:
Thus ſayth the king: Is there peace? And Iehu ſayd: What
haſt thou to doe with peace? paſſe, and folow me. † And the 20
watchman told, ſaying: He is come as far as they, & returneth
not: and it is the pace as it were the pace of Iehu the ſonne of
Namſi, for he goeth amayne. † And Ioram ſayd: Make readie 21
the chariote. And they made readie his chariote, and Ioram
the king of Iſrael went forth, and Ochozias the king of Iuda,
ech in their chariotes, and they went forth to meete Iehu, and
found him in the field of Naboth the Iezrahelite. † And 22
when Ioram had ſeene Iehu, he ſayd: Is there peace Iehu? But
he anſwered: What peace? The fornications of Iezabel thy
mother, and her manie ſorceries are in their vigour. † And 23
Ioram turned his hand, and fleing ſayd to Ochozias: Treaſon
Ochozias. † Moreouer Iehu bent his bow with his hand, 24
and ſtroke Ioram betwen the shoulders: and the arrow went
out through his hart, and immediatly he fel in his chariote.
† And Iehu ſayd to captaine Badacer: Take him, throwe 25
him forth in the field of Naboth the Iezrahelite: for I re-
membre when I and thou ſitting in a chariote did folow
Achab this mans father, that our Lord lifted vp this burden
vpon him, ſaying: † If not for the bloud of Naboth, and for 26

:: VVhen Naboth was falſly accuſed & vniuſtly ſtoned

the

the bloud of his children, which I saw yesterday, sayth our Lord, I requite thee nor in this field sayth our Lord. Now therfore take him, and throw him into the field according to
27 the word of our Lord. † But Ochozias the king of Iuda seing this, fled by the way of the house of the garden: and Iehu pursewed him, and said: This man also strike ye in his chariote. And they stroke him in the going vp of Gauer, which is beside Ieblaam: who fled into Mageddo, and died
28 there. † And his seruantes layd him vpon his chariote, and caried him into Ierusalem: and they buried him there in his
29 sepulchre with his fathers in the Citie of Dauid. † In the eleuenth yeare of Ioram the sonne of Achab, reigned Ocho-
30 zias ouer Iuda, † and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with stibicke stone, and decked her head, and beheld through the
31 window † Iehu coming at the gate, and sayd: Can there be
32 peace to Zambri, that killed his maister? † And Iehu lifted vp his face to the window, and sayd: What is she? And two
33 or three eunuches bowed them selues to him. † But he sayd to them: Cast her downe headlong, & they threw her downe and the wal was sprinkled with the bloud, and the hoofes of
34 the horses trode her. † And when he was entered in, to eate, and to drinke, he sayd: Goe, and see that cursed woman, and
35 burie her: because she is a kinges daughter. † And when they went to burie her, they found nothing but the skul, and the
36 feete, and the extreme partes of the handes. † And returning they told him. And Iehu sayd: It is the word of our Lord, which he spake by his seruant Elias the Thesbite, saying: In the field of Iezrahel shal the dogges eate the flesh of Iezabel,
37 † and the flesh of Iezabel shal be as dung vpon the face of the earth in the field of Iezrahel, so that they which passe by shal say: Is this that same Iezabel?

to death, as if he had blaiphemed God, and cursed the king, for his pretended crimes, his sonnes were also slaine, and his landes and goodes confiscate: which appeareth by the kings present going to possesse the vinyard. 3. Reg. 21.

CHAP. X.

The Samaritanes fearing the force of Iehu, choose no other king, but offer him their seruice: 6. and by his commandment kil the late kings seuentie sonnes. 12. Fourtie two brothers of Ochazias late king of Iuda are slaine. 15. Iehu making league with Ionadab, vtterly destroyeth Achabs house. 18. by a stratagem killeth al the worshippers of Baal, 26. burneth his statua, & turneth his temple into a iakes: 28. but maintaineth Ieroboams golden calues. 32. The Assyrians afflict Israel. 34. Iehu dieth, and his sonne Ioachaz reigneth.

AND Achab had ſeuentie ſonnes in Samaria: Iehu therfore wrote letters, and ſent into Samaria to the chiefe 1
of the citie, and to the ancientes, and to them that brought
vp Achabs children, ſaying: † As ſowne as you shal receiue 2
theſe letters, ye that haue your maiſters ſonnes, and chariotes,
and horſes, and fenſed cities, and armour, † chooſe the better, 3
and him that shal pleaſe you of your maiſters ſonnes, and ſet
him vpon his fathers throne, and fight for the houſe of your
lord. † They were ſore afrayd, and ſayd: Behold two kinges 4
could not ſtand before him, and how ſhal we be able to reſiſt?
† The ouerſeers therfore of the houſe, and the rulers of the 5
citie, and the ancientes, and the tutors ſent to Iehu, ſaying:
We are thy ſeruantes, whatſoeuer thou shalt command we
wil doe, neither wil we make vs a king: Doe thou whatſoeuer
pleaſeth thee. † And he wrote letters to them agayne, the ſe- 6
cond tyme, ſaying: If you be mine, and obey me, take the
heades of your maiſters ſonnes, and come to me this verie
houre to morow into Iezrahel. Moreouer the kinges ſonnes,
ſeuentie men were brought vp with the chiefe of the citie.
† And when the letters were come to them, they tooke the 7
kinges ſonnes, and ſlew ſeuentie men, and put their heades in
baskets, and ſent them to him into Iezrahel. † And a meſſen- 8
ger came, & told him, ſaying: They haue brought the heades
of the kinges ſonnes. Who anſwered: Lay them in two heapes
by the entrance of the gate vntil morning. † And when it 9
was light, he went forth, and ſtanding ſayd to al the people:
You are iuſt: If I haue conſpired agaynſt my maiſter, and haue
ſlayne him, who hath ſtrooken al theſe? † See therfore now 10
there hath not fallen of the wordes of our Lord on the
ground, which our Lord ſpake vpon the houſe of Achab, and
our Lord hath done that which he ſpake in the hand of his
ſeruant Elias. † Iehu therfore ſmote al that were leaft of the 11
houſe of Achab in Iezrahel, and al his nobles, and familiars,
and prieſtes, til there remayned no reliques of him. † And he 12
aroſe, and came into Samaria: and when he was come to the
cabbin of the shepeheardes in the way, † he found the bre- 13
thren of Ochozias the king of Iuda, and he ſayd to them:
What are you? Who anſwered: We are the brethren of Ocho-
zias, and are come downe to ſalute the kinges ſonnes, and
the queenes ſonnes. † Who ſayd: Take them aliue. Whom 14
when they had taken aliue, they killed them in a ceſterne be-

ſide

side the cabbin, two and fourtie men, and he leaft not any of
15 them. † And when he was gone thence, he found :: Ionadab the ſonne of Rechab coming to meete him, and he bleſſed him. And he ſayd to him: Is thy hart right as my hart with thy hart? And Ionadab ſayd: It is. If it be ſo, quoth he, geue me thy hand. Who gaue him his hand. But he lifted him vp to
16 him into the chariote, † and ſayd to him: Come with me, and ſee my zele for our Lord. And being ſette in his chariote,
17 † he brought him into Samaria. And he ſtroke al that were leaft of Achab in Samaria, til there was not one, according
18 to the word of our Lord, which he ſpake by Elias. † Iehu therfore aſſembled al the people, and ſayd to them: Achab worshipped Baal a litle, but :: I wil worshipe him more.
19 † Now therfore cal to me al the prophetes of Baal, and al his ſeruantes, and al his prieſtes: let there be none but that he come, for I haue a great ſacrifice to Baal: He that ſhal be wanting shal not liue. Moreouer Iehu did this craftely, that
20 he might deſtroy the worshippers of Baal. † And he ſayd:
21 Sanctifie a ſolemne day to Baal. And he called † and ſent into al the borders of Iſrael, and al the ſeruantes of Baal came: there was leaft not one that came not. And they entered into the temple of Baal: and the houſe of Baal was filled, from one end to the other. † And he ſayd to them that were ouer
22 the garmentes: Bring forth garmentes for al the ſeruantes of
23 Baal. And they brought them forth garmentes. † And Iehu going in, and Ionadab the ſonne of Rechab into the temple of Baal, ſayd to the worshippers of Baal: Search, and ſee leſt perhaps there be any with you of the ſeruantes of the Lord,
24 but that there be the ſeruantes of Baal onlie. † They therfore went in to make victimes and holocauſtes: but Iehu had prepared him without foureſcore men, and ſayd to them: Whoſoeuer shal eſcape of theſe men, whom I wil bring into your
25 handes, his life shal be for the life of him. † And it came to paſſe, when the holocauſte was ended, Iehu commanded his ſouldiars and captaynes: Goe in, and ſtrike them, let none eſcape. And the ſouldiars and captaynes ſtroke them in the edge of the ſword, and caſt them forth: and they went into
26 the citie of the temple of Baal, † and brought forth the ſtatue
27 out of Baals temple, and burnt it, † and brake it in peeces. They deſtroyed alſo the temple of Baal, and made a iakes for
28 it vntil this day. † Iehu therfore deſtroyed Baal out of Iſrael:

† but

:: This Ionadab inſtituted a peculiar rule of religious abſtinence: which his poſterity dulyob ſerued. *Ierem.* 35.

:: Iehu ſinned in feaning, and cauſing others to ſacrifice to Baal, his zele wanting both diſcretion and equitie. *for euil muſt not be done that good may come therof. Rom.* 3.

† but yet from the sinnes of Ieroboam the sonne of Nabat, 29
who made Israel to sinne, he departed not, neither forsooke
he the golden calues, that were in Bethel, and Dan. † And 30
our Lord sayd to Iehu: :: Because thou hast diligently done
that which was right, and that pleased in mine eies, and hast
done al thinges that were in my hart, against the house of
Achab: thy children shal sitte vpon the throne of Israel to the
fourth generation. † Moreouer Iehu obserued not to walke 31
in the law of our Lord the God of Israel in al his hart: for he
departed not from the sinnes of Ieroboam, who had made
Israel to sinne. † In those daies our Lord began to be wearie 32
of Israel: and Hazael smote them in al the costes of Israel,
† from Iordan agaynst the East quarter, al the land of Galaad, 33
and Gad, and Ruben, and Manasses, from Aroer, which is
vpon the Torrent Arnon, and Galaad, and Basan. † But the 34
rest of the wordes of Iehu, & al that he did, and his strength,
are not these thinges written in the Booke of the wordes of
the dayes of the kinges of Israel? † And Iehu slept with his 35
fathers, and they buried him in Samaria: and Ioachaz his
sonne reigned for him. † And the dayes which Iehu reigned 36
ouer Israel, be eight and twentie yeares in Samaria.

:: Moral good workes done in state of mortal sinne not meriting eternal life, are often rewarded temporally. S. Aug. cont. Faust. l. c. 2.

CHAP. XI.

Athalia killing al the kinges progenie (except Ioas, who is saued by his aunt) vsurpeth the kingdome. 4. But the seuenth yeare Ioiada the high priest crowneth Ioas king. 13. causeth Athalia to be slaine, 17. and maketh couenant between God, the king, and the people.

BVT Athalia the mother of Ochozias seing her sonne 1
dead, arose, and :: slew al the kinges seede. † But Iosaba 2
king Iorams daughter, the sister of Ochozias, taking Ioas
the sonne of Ochozias, stole him out of the middes of the
kinges children, that were slaine, and his nurce out of the
bedchamber: and hid him from the face of Athalia, that
he should not be slaine. † And he was with her sixe yeares 3
secretly in the house of our Lord. Moreouer Athalia reigned
ouer the land. † And in the seuenth yeare :: Ioiada sent and 4
taking the centurions, and the souldiars brought them in to
him into the temple of our Lord, and made a couenant with
them: and adiuring them in the house of our Lord, shewed
them the kinges sonne: † and commanded them, saying: 5
This is the thing, which you must doe. † Let the third part 6
of you

:: Ambition cause of much cruelty.

:: Our Sauiour calleth this high priest, Zacharias; which signifieth *blessed of our Lord*, for the iustice which he did towards Athalia and Ioas. S. Hieron. li. 4. in Matth. c. 23.

of you goe in on the Sabbath, and keepe the watch of the kinges houſe. And let a third part be at the gate Sur: & let a third part be at the gate behind the dwelling of the shilde-bearers: and you shal keepe the watch of the houſe of Meſſa.

7 † But let two partes of you al that goe forth on the Sabbath, keepe the watch of the houſe of our Lord about the king.

8 † And you shal gard him round about, hauing weapons in your hands: & if anie man shal enter the precinct of the temple, let him be ſlaine: and you shal be with the king coming in

9 & going out. † And the centurions did according to al thinges, that Ioiada the prieſt had commanded them: & euerie one taking their men, that went in on the Sabbath, with them that

10 went out in the Sabbath, came to Ioiada the prieſt. † Who gaue them the ſpeares, & the weapons of king Dauid, which

11 were in the houſe of our Lord. † And they ſtood euerie one hauing their weapons in their hand, on the right ſide of the temple, vnto the leaft ſide of the altar, & of the temple, about

12 the king. † And he brought forth the kinges ſonne, and put vpon him the diademe, and the couenant: and they made him king, and anoynted him: and clapping with the hand, ſayd:

13 God ſaue the king. † And Athalia heard the voice of people running: and she going in to the multitudes into the temple

14 of our Lord, † ſaw the king ſtanding vpon the tribunal ſeate according to the maner, and the ſingers, and trumpettes nere him, and al the people of the land reioyſing, and ſounding the trumpettes: and she rent her garmentes, and cried: A conſpi-

15 racie, a conſpiracie. † But Ioiada commanded the centurions, that were ouer the armie, and ſayd to them: Lead her forth without the precinct of the temple, and whoſoeuer shal follow her, let him be ſtriken with the ſword. For the prieſt had

16 ſayd: Let her :: not be ſlaine in the temple of our Lord. † And they layd handes on her: and threw her by the way of the entrance of the horſes, beſide the palace, and she was ſlaine

17 there. † Ioiada therfore made a couenant betwen our Lord, and the king, and betwen the people, that it should be the people of our Lord; and betwen the king and the people.

18 † And al the people of the land entered into the temple of Baal, and deſtroyed his altars, and his images they brake in peces ſtoutly: Mathan alſo the prieſt of Baal they ſlew before the altar. And the prieſt ſette gardes in the houſe of our Lord.

19 † And he tooke the centurions, and the legions of Cerethi

:: Great reſpect is to be had of holie places. VVherof cometh the priuilege of Sanctuaries.

and Phelethi, and al the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shildebearers into the palace, and he sate vpon the throne of the kinges. † And al the people of 20
the land reioyſed, and the citie was quiet: but Athalia was slaine with the sword in the kinges house. † And Ioas was 21
seuen yeares old, when he began to reigne.

CHAP. XII.

Ioas willeth the prieſtes to repaire what needeth in the temple, receiuing al the money offered there. 6. Which they not performing, the high prieſt prouideth that al is amended, 16. the prieſtes receiuing only the money due to themſelues. 17. Hazael king of Syria taking Geth, and threatning Ieruſalem is pacified with money. 19. Ioas is traitarously ſlaine by his ſeruantes, and his ſonne Amaſias reigneth.

IN the seuenth yeare of Iehu reigned Ioas: and he reigned 1
fourtie yeares in Ieruſalem. The name of his mother was Sebia of Berſabee. † And Ioas did right before our Lord al 2
the daies, that Ioiada the prieſt taught him. † But yet the ex- 3
celses he tooke not away: for the people immolated & burnt incense in the excelses. † And Ioas sayd to the prieſtes: Al 4
the money of the sanctified thinges, which is brought into the temple of our Lord by the paſſengers, which is offered for
the :: price of a soule, and which of their owne accord, and of
their owne free hart they bring into the temple of our Lord:
† let the prieſtes take it according to their order, and mayn- 5
teine reparations of the house, if they shal see any thing that needeth reparation. † Therfore vntil the three and twenteth 6
yeare of king Ioas, the prieſtes did not make reparations of the temple. † And king Ioas called Ioiada the high prieſt and 7
the prieſtes, saying to them: Why make you not the reparations of the temple? Take you therfore money no more according to your order, but render it to the reparation of the temple. † And the prieſtes were prohibited to take money 8
anie more of the people, and to make the reparations of the temple. † And Ioiada the high prieſt tooke * a treasurie, and 9 *
opened a hole in the toppe, and sette it by the altar at the
right hand of them that goe into the house of our Lord, and
the prieſtes that kept the doores, did cast into it al the money,
that was brought to the temple of our Lord. † And when 10
they saw that there was very much money in the treasurie, the

:: That is, the ordinarie oblation for ech particular person. *Exod.* 30.

or box

kinges

kinges ſcribe, and the high prieſt went vp, and powred it out, and counted the money, that was found in the houſe of our
11 Lord: † and they gaue it according to number and meaſure into their hand, which did ouerſee the maſons of the houſe of our Lord: who beſtowed it on carpenters, and on maſons,
12 ſuch as wrought in the houſe of our Lord, † and made reparations: and on them that hewed ſtones, and that they ſhould bye trees, and ſtones, that were hewed, ſo that the reparation of the houſe of our Lord was accomplished in al thinges,
13 which had neede of coſt to vphold the houſe. † But yet there were not made of the ſame money the watter portes of the temple of our Lord, and the fleshhookes, and cenſars, and trumpets, and euerie veſſel of gold and ſiluer, of the money,
14 that was brought into the temple of our Lord. † For it was geuen them that did the worke, that the temple of our Lord
15 might be repayred: † and there was no account made with thoſe men, that receiued the money to diſtribute it to the
16 craftes men, but vpon their fidelitie they beſtowed it. † But the money for offence, & the money for ſinnes, they brought not into the temple of our Lord, becauſe it was the prieſtes.
17 † Then Hazael the king of Syria went vp, and fought againſt Geth, and tooke it: and directed his face to goe vp to Ieruſa-
18 lem. † For which cauſe Ioas the king of Iuda tooke al the ſanctified thinges, which Ioſaphat, and Ioram, and Ochozias his fathers the kinges of Iuda had :: conſecrated, and which him ſelf had offered: and al the ſiluer, that could be found in the treaſures of the temple of our Lord, and in the kinges palace: and ſent it to Hazael the king of Syria, and he retyred
19 from Ieruſalem. † But the reſt of the wordes of Ioas, and al that he did, are not theſe thinges writen in the Booke of the
20 wordes of the daies of the kinges of Iuda? † And his ſeruantes aroſe, and conſpired among them ſelues, and ſtroke Ioas in
21 the houſe of Mello in the deſcent of Sella. † For Ioſacar the ſonne of Semaath, and Iozabad the ſonne of Somer his ſeruantes, ſtroke him, and he died: and they buried him with his fathers in :: the citie of Dauid, and Amaſias his ſonne reigned for him.

:: Dedicated to holie vſe.

:: He was buried in the citie but not in the ſepulcher of the kinges. 2 *Paral.* 24. for his impietie in the latter part of his life.

CHAP. XIII.

Joachaz King of Iſrael is afflicted by the Syrians, 4. and deliuered. 6. Yet deſtroyeth not idolatrie. 8. dieth, and his ſonne Ioas followeth his euil ſteppes. 14. Eliſeus being ſicke willeth the king to ſhoote, 18. and to ſtrike the

earth, Who striking thrise, is told that he shal thrise strike the Syrians. 20. Eliseus dieth, and a dead man is reuiued touching his bones. 22. Ioas recouereth that which the Syrians had taken from Israel.

IN the three and twenteth yeare of Ioas the sonne of Ochozias the king of Iuda, reigned Ioachaz the sonne of Iehu ouer Israel in Samaria, seuentene yeares. † And he did euil before our Lord, and folowed the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne, and declined not from them. † And the furie of our Lord was wrath agaynst Israel, and he deliuered them into the hand of Hazael the king of Syria, and into the hand of Benadad the sonne of Hazael, alwaies. † But Ioachaz besought the face of our Lord, and our Lord heard him: for he saw the distresse of Israel, that the king of Syria had broken them: † and our Lord gaue a sauiour to Israel, and they were deliuered out of the hand of the king of Syria: and the children of Israel dwelt in their tabernacles as yesterday and the day before. † But yet they departed not from the sinnes of Ieroboam who made Israel to sinne, but they walked in them: for the grone also remayned in Samaria. † And there were leaft to Ioachaz of the people but fiftie horsemen, and ten chariotes, and ten thousand footmen: for the king of Syria had slaine them, and had brought them as dust by threshing in the barne floore. † But the rest of the wordes of Ioachaz, and al that he did, and his strength, are not these thinges writen in the Booke of the wordes of the daies of the kinges of Israel? † And Ioachaz slept with his fathers, & they buried him in Samaria: and Ioas his sonne reigned for him. † In the seuen and thirteth yeare of Ioas the king of Iuda reigned Ioas the sonne of Ioachaz ouer Israel in Samaria sixtene yeares, † and he did that which is euil in the sight of our Lord, he declined not from al the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne, but he walked in them. † But the rest of the wordes of Ioas, and al that he did, and his strength, how he fought agaynst Amasias the king of Iuda, are not these thinges writen in the Booke of the wordes of the dayes of the kinges of Israel? † And Ioas slept with his fathers: but Ieroboam sate vpon his throne. Moreouer Ioas, was buried in Samaria with the kinges of Israel. † And Eliseus was sicke of an infirmitie, wherof also he died: and Ioas the king of Israel went downe

to him,

to him, and wept before him, and sayd: My father, my father,
15 the chariote of Israel and the garder therof. † And Eliseus
sayd to him: fetch a bow and arrowes. And when he had
16 brought him a bow, and arrowes, † he sayd to the king of
Israel: Put thy hand vpon the bow. And when he had put
17 his hand, Eliseus put his handes ouer the kinges handes, † and
sayd: Open the east window. And when he had opened it,
Eliseus sayd: Shote an arrow. And he shot. And Eliseus sayd:
The arrow of the saluation of our Lord, and the arrow of
saluation agaynst Syria: and thou shalt strike Syria in Aphec,
18 til thou consume it. † And he sayd: Take vp the arrowes.
Who when he had taken them agayne, he sayd to him: Strike
the earth with a iauelin. And when he had striken three ti-
19 mes, and stood stil, † the man of God was angrie with him,
& sayd: :: If thou hadst striken fiue or six or seuen times, thou
hadst striken Syria euen to destruction: but now three times
20 shalt thou strike it. † Eliseus therfore died, and they buried
him. And the rouers of Moab came into the land the same
21 yeare. † And certayne persons burying a man, saw the ro-
uers, and threw the bodie in the sepulchre of Eliseus. Which
when it had touched the bones of Eliseus, the man reuiued,
22 and stood vpon his feete. † Hazael therfore the king of Syria
23 afflicted Israel al the daies of Ioachaz: † and our Lord had
mercie on them, and returned to them for his couenant,
which he had with Abraham, and Isaac, and Iacob: and he
would not destroy them, nor vtterly cast them away, vntil
24 this present time. † And Hazael the king of Syria died, and
25 Benadad his sonne reigned for him. † Moreouer Ioas the
sonne of Ioachaz, tooke the cities out of the hand of Bena-
dad the sonne of Hazael, which he had taken out of the hand
of Ioachaz his father by the right of warre, three times did
Ioas strike him, and he deliuered the cities to Israel.

:: It was reuealed to the prophet that so often as the king should strike the earth, so often he should haue victories against the Syrians, but not how often he would strike on the earth.

CHAP. XIIII.

Amasias king of Iuda killeth those that had slaine his father; 7. and striketh Edom. 8. Prouoking Ioas king of Israel to warre, receiueth a contemtible answer: 11. prouoking againe is beaten in battle, and Ierusalem is ransacked. 15. Ioas dieth and his sonne Ieroboam followeth the bad steppes of the first Ieroboam; yet recouereth manie places lost before. and dying his sonne Zacharias reigneth.

IN the second yeare of Ioas the sonne of Ioachaz the king of Israel reigned Amasias the sonne of Ioas the king of Iuda. † Fiue and twentie yeares old was he when he began to reigne: and nine and twentie yeares he reigned in Ierusalem, the name of his mother was Ioadan of Ierusalem. † And he did right before our Lord, but yet not as Dauid his father. He did according to al thinges, which Ioas his father did: † but this onlie that he tooke not away the excelses: for yet the people immolated, and burnt incense in the excelses. † And when he obtayned the kingdom, he smote his seruantes, which had slaine the king his father: † but their children that killed him, he did not put to death, according to that which is written in the booke of the law of Moyses, as our Lord commanded, saying: The fathers shal not die for the children, neither shal the children die for the fathers: but euerie one shal die in his owne sinne. † He smote Edom in the Vail of Salt pittes ten thousand, and tooke the rocke in battel, and called the name therof, Iectehel vntil this present daye. † Then Amasias sent messengers to Ioas the sonne of Ioachaz, the sonne of Iehu the king of Israel, saying: Come, let vs see one an other. † And Ioas the king of Israel sent agayne to Amasias the king of Iuda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Geue thy daughter to my sonne to wife. And the beastes of the forest, that are in Libanus, passed and trode the thistle. † Thou striking hast preuayled ouer Edom, and thy hart hath puffed thee vp: be content with the glorie, and sit in thy house: Why prouokest thou euil, that thou mayst fal and Iuda with thee. † And Amasias agreed not. And Ioas the king of Israel went vp, and they saw eche other, he and Amasias the king of Iuda in Bethsames a towne of Iuda. † And Iuda was strooken before Israel, and euerie man fled into their tabernacles. † But Ioas the king of Israel did take Amasias the king of Iuda the sonne of Ioas, the sonne of Ochozias, in Bethsames, and brought him into Ierusalem: and he brake downe the wal of Ierusalem, from the gate of Ephraim vnto the gate of the corner, fowre hundred cubites. † And he tooke al the gold, and siluer, and al the vessel, that were found in the house of our Lord, and in the kinges treasures, and hostages, and returned into Samaria. † But the rest of the wordes of Ioas which he did, and his strength, wherwith he fought against

1 2 3 4 5 6 Deu 7 8 9 10 11 12 13 14 15

a Amongst kinges being at variance, *Seing one an other* importeth, as much as to fight a battle.

Amasias

Amaſias the king of Iuda, are not theſe thinges writen in the
16 Booke of the wordes of the daies of the kinges of Iſrael? † And
Ioas ſlept with his fathers, and was buried in Samaria with the
17 kinges of Iſrael: & Ieroboam his ſonne reigned for him. † And
Amaſias the ſonne of Ioas the king of Iuda liued, after that
Ioas the ſonne of Ioachaz the king of Iſrael was dead, fifetene
18 yeares. † But the reſt of the wordes of Amaſias, are not
theſe thinges writen in the Booke of the wordes of the daies
19 of the kinges of Iuda? † And there was a conſpiracie made
againſt him in Ieruſalem: but he fled into Lachis. And they
20 ſent after him into Lachis, and killed him there. † And they
caried him away vpon horſes, and he was buried in Ieruſalem
21 with his fathers in the Citie of Dauid. † And al the people of
Iuda tooke Azarias ſixtene yeares old, and made him king for
22 his father Amaſias. † He built Ælath, and reſtored it to Iuda,
23 after that the king ſlept with his fathers. † In the fifteenth
yeare of Amaſias the ſonne of Ioas the king of Iuda, reigned
Ieroboam the ſonne of Ioas the king of Iſrael in Samaria, one
24 and fourtie yeares: † and he did that which is euil before
our Lord. He departed not from al the ſinnes of Ieroboam
25 the ſonne of Nabat, who made Iſrael to ſinne. † He reſtored
the borders of Iſrael from the entrance of Emath, vnto the Sea
of the wilderneſſe, according to the word of our Lord the
God of Iſrael, which he ſpake by his ſeruãt Ionas the ſonne of
Ion. 1. Amathi, the prophete, who was of Geth, which is in Opher.
26 † For our Lord ſaw the affliction of Iſrael exceding bitter,
and that they were conſumed vnto the impriſoned & meaneſt
27 perſons, and that there was none to helpe Iſrael. † Neither
did our Lord determine that he would deſtroy the name of
Iſrael from vnder heauen, but he ſaued them in the hand of
28 Ieroboam the ſonne of Ioas. † But the reſt of the wordes of
Ieroboam, and al that he did, and his ſtrength, wherwith he
fought, and how he reſtored Damaſcus, and Emath to Iuda in
Iſrael, are not theſe thinges writen in the Booke of the wor-
29 des of the daies of the kinges of Iſrael? † And Ieroboam ſlept
with his fathers the kinges of Iſrael, and Zacharias his ſonne,
reigned for him.

CHAP. XV.

AZarias beginneth to reigne, 4. afterward (for offering incenſe on the altar. 2. Paralip. 26.) is ſtrooken with leproſie, caſt out of the temple, and from conuerſation with the people, his ſonne Ioathan ruling the kingdom. 8. Sellum killeth

killeth Zacharias king of Israel and reigneth in his place. 14. After one moneth Manahem killeth Sellum & reigneth also wickedly. 19. Maketh league with the Syrians. 22. dieth and his sonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assyrians spoyle the countrie, and carie away manie captiues. 30. Osee killeth Phacee and reigneth. 32. In the meane time Ioathan regning in Iuda is infested with enemies. 38. dieth, and his sonne Achaz reigneth.

IN the seuen and twenteth yeare of Ieroboam the king of Israel reigned :: Azarias the sonne of Amasias the king of Iuda. † He was sixtene yeares old, when he began to reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem, † And he did that which was liked before our Lord, according to al thinges that his father Amasias did. † But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in the excelses. † And our Lord stroke the king, and he was :: a leper vntil the day of his death, and he dwelt in a free house a part: but Ioathan the kinges sonne gouerned the palace, and iudged the people of the land. † But the rest of the wordes of Azarias, and al that he did, are not these thinges writen in the Booke of the wordes of the daies of the kinges of Iuda? † And Azarias slept with his fathers: and they buried him with his ancetors :: in the citie of Dauid, and Ioathan his sonne reigned for him. † In the eight and thirteth yeare of Azarias the king of Iuda, reigned Zacharias the sonne of Ieroboam ouer Israel in Samaria sixe monethes: † and he did that which is euil before our Lord, as his fathers had done: he departed not from the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne. † And Sellum the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. † But the rest of the wordes of Zacharias, are not these writen in the Booke of the wordes of the dayes of the kinges of Israel? † This is the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. † Sellum the sone of Iabes reigned the nine and thirteth yeare of Azarias the king of Iuda: and reigned one moneth in Samaria. † And Manahem the sonne of Gadi went vp from Thersa: and he came into Samaria, and smote Sellum the sonne of Iabes in Samaria, and slew

:: Otherwise called Ozias. 2. *Paral.* 26. *Mat.* 1.

:: This punishment was inflicted vpon him, for his presumption to offer incēse on the altar. 2. *Paralp.* 26.

:: He was buried honorably *in the citie of Dauid*, that is, nere to the walles, but in the filde, because he was a leper euen to his death. 2. *Paral.* 26.

15 and ſlew him, & reigned for him.† But the reſt of the wordes
of Sellum, & his conſpiracie, wherwith he wrought treaſon,
are not theſe thinges written in the Booke of the wordes of
16 the dayes of the kinges of Iſrael? † Then Manahem ſtroke
Thapſi and al that were in it and the borders therof from
Therſa, for they would not open vnto him: and he ſlew al
17 wemen therof that were withchilde, and ripped them. † In
the nine and thirteth yeare of Azarias the king of Iuda, reig-
ned Manahem the ſonne of Gadi ouer Iſrael ten yeares in Sa-
18 maria. † And he did that which was euil before our Lord: he
departed not from the ſinnes of Ieroboam the ſonne of Na-
19 bat, who made Iſrael to ſinne al his dayes.† Phul alſo the king
of the Aſſyrians came into the land, and Manahem gaue to
Phul a thouſand talentes of ſiluer, that he ſhould ayde him, &
20 eſtabliſh his kingdom. † And Manahem put a taxe of ſiluer
vpon Iſrael, on them that were mightie and riche to geue the
king of the Aſſyrians, fiftie ſicles of ſiluer euerie man: and the
king of the Aſſyrians returned, and taried not in the land.
21 † But the reſt of the wordes of Manahem, and al that he did,
are not theſe thinges writen in the Booke of the wordes of
22 the daies of the kinges of Iſrael? † And Manahem ſlept with
23 his fathers: and Phaceia his ſonne reigned for him. † In the
fifteth yeare of Azarias the king of Inda reigned Phaceia the
24 ſonne of Manahem ouer Iſrael in Samria two yeares: † and
he did that which was euil before our Lord: he departed not
from the ſinnes of Ieroboam the ſonne of Nabat, who made
25 Iſrael to ſinne. † And Phacee the ſonne of Romelia, his cap-
taine conſpired againſt him, and ſtroke him in Samaria, in
the towre of the kinges houſe beſide, Argob and beſide Arie,
and with him fiftie men of the children of the Galaadites,
26 and he ſlewe him, and reigned for him. † But the reſt of the
wordes of Phaceia & al that he did, are not theſe things writ-
ten in the Booke of the wordes of the daies of the kings
27 of Iſrael. † In the two and fifteth yeares of Azarias the king
of Iuda reigned Phacee the ſonne Romelia ouer Iſrael in Sa-
28 maria twentie yeares. † And he did that which was euil be-
fore our Lord: he departed not from the ſinnes of Ieroboam
29 the ſonne of Nabat, who made Iſrael to ſinne. † In the daies
of Phacee the king of Iſrael came Theglathphalaſar the king
of Aſſur, & :: tooke Aion, and Abel the houſe of Maachat and
Ianoe, and Cedes, and Aſor, and Galaad, and Galilee, and al

:: Some men of Ruben, Gad, Manaſſes, and Nepthali, were caried captiues into Aſſyria.

the land of Nepthali: and transported them vnto the Assyrians. † And Osee the sonne of Ela conspired, and lay in wayte against Phacee the sonne of Romelia, and stroke him, and slew him: and he reigned for him the twentith yeare of Ioatham the sonne of ::Ozias. † But the rest of the wordes of Phacee, and al that he did, are not these things written in the Booke of the wordes of the dayes of the kings of Israel? † In the second yeare of Phacee the sonne of Romelia the king of Israel, reigned Ioatham the sonne of Ozias the king of Iuda. † Fiue and twentie yeares old was he when he began to reigne, and sixtene yeares he reigned in Ierusalem: the name of his mother was Ierusa, the daughter of Sadoc. † And he did that which was liked before our Lord: according to al things, which Ozias his father had done, did he worke. † Howbeit the excelses he tooke not away: as yet the people immolated, and burnt incense in the excelses, he built the higheſt gate of the house of our Lord. † But the rest of the wordes of Ioatham, and al that he did, are not these things written in the Booke of the words of the dayes of the kings of Iuda? † In those dayes our Lord began to send into Iuda Rasin the king of Syria, and Phacee the sonne of Romelia. † And Ioatham slept with his fathers, and was buried with them in the citie of Dauid his father, and Achaz his sonne reigned for him.

::Otherwise called Azarias. V. 1.

30 31 32 33 34 35 36 37 39

CHAP. XVI.

Achaz king of Iuda besides other idolatrie, sacrificeth his owne sonne to idoles. 5. The kinges of Israel and Syria besiegeing Ierusalem, the Assyrians are hyred to releue it. 10. Achaz causeth Vrias to make an altar like to one in Damascus, 14. in place of Gods altar: 17. remoueth diuers other things perteyning to diuine seruice, 19. dieth, and his sonne Ezechias reigneth.

IN the seuenteth yeare of Phacee the sonne of Romelia reigned Achaz the sonne of Ioatham king of Iuda. † Twentie yeares old was Achaz when he began to reigne, and he reigned sixtene yeares in Ierusalem: he did not that which was pleasing in the sight of our Lord his God, as Dauid his father. † But he walked in the way of the kings of Israel: moreouer also he consecrated his sonne, making him passe through fire according to the idols of the Gentils: which our Lord destroyed before the children of Israel. † He immolated also

1 2 3 4

also victimes, and burnt incense in the excelses, and on the
5 hilles, and vnder euery tree full of greene leaues. † Then
went vp Rasin the king of Syria, and Phacee the sonne of
Romelia the king of Israel into Ierusalem to fight: & when
they besieged Achaz, they were not able to ouercome him.
6 † At that time Rasin the king of Syria restored Aila to Syria,
and threw out the Iewes out of Aila: and the Idumeians came
7 into Aila, and dwelt there vnto this day. † And Achaz sent
messengers to Theglathphalasar the king of the Assyrians,
saying: I am thy seruant, and thy sonne: come vp, and saue
me out of the hand of the king of Syria, and from the hand
of the king of Israel, which are risen together against me.
8 † And when he had gathered together the siluer and gold,
that could be founde in the house of our Lord, and in the
kings treasures, he sent giftes to the king of the Assyrians.
9 † Who also agreed to his wil: for the king of the Assyrians
went vp into Damascus, and wasted it: and he transferred
10 the inhabitants therof to Cyrene, but Rasin he slew. † And
king Achaz went forth to meete Theglathphalasar the king
of the Assyrians into Damascus, and when he had seene the
altar of Damascus, king Achaz sent to Vrias the priest a pa-
terne of it, and a similitude according to al the worke therof.
11 † And Vrias the priest built an altar, according to al things,
which king Achaz had commanded, from Damascus, so did
the priest Vrias, whilest king Achaz came from Damascus.
12 † And when the king was come from Damascus, he saw the
altar and worshipped it: and went vp and immolated holo-
13 causts, and his sacrifice, † and offered libamentes, and
powred the bloud of the pacifiques, which he had offered
14 vpon the altar. † Moreouer the altar of brasse that was be-
fore our lord, he remoued from the face of the temple, and
from the place of the altar, and from the place of the temple
of our Lord: and he sett it at the side of the altar toward the
15 North. † King Achaz also comanded Vrias the priest, saying:
Vpon the greater altar offer the morning holocaust, and the
euening sacrifice, and the kings holocaust, and his sacrifice,
and the holocaust of the whole people of the land, and their
sacrifices, and their libamentes: and al the bloud of the
holocaust, and al the bloud of the victime thou shalt powre
out vpon it: but the altar of brasse shalbe prepared readie at
16 my pleasure † Vrias therfore the priest did according to al

things, which king Achaz had commanded him. † And king 17
Achaz tooke the engrauen feete, and the lauatorie that was
vpon them: and he tooke downe the * sea from the oxen of
brasse, that held it vp, and put it vpon the pauement paued
with stone. † The * Musach also of the Sabbath, which he 18
had built in the temple: and the entrie of the king outward
he turned into the temple of our Lord because of the king of
the Assyrians. † But the rest of the wordes of Achaz, which 19
he did, are not these writen in the Booke of the wordes of the
dayes of the kinges of Iuda? † And Achaz slept with his fa- 20
thers, and was buried with them in the citie of Dauid, and
Ezechias his sonne reigned for him.

* the great sel.
* the place vvhe the k offer

CHAP. XVII.

Salmanazar king of Assyrians maketh Osee king of Israel tributarie, and perceuing his endeuour to be deliuered therof, imprisoneth him; after three yeares siege taketh Samaria, and carieth the people captiue into Assiria. 7. All which God permitteth for diuers great sinnes here recited. 25. The new inhabitantes of the countrie not knowing God, are deuoured by lions. Wherupon a true priest is sent to instruct them. 29. but they leaning the rites of true religion do mixt the same with idolatrie.

IN the twelfth yeare of Achaz king of Iuda, reigned Osee 1
the sonne of Ela in Samaria ouer Israel nine yeares. † And 2
he did euil before our Lord: but not as the kinges of Israel,
that had bene before him. † Against him came vp Salmanasar 3
king of the Assyrians, and Osee was made seruant to him, and
payd him tributes. † And when the king of the Assyrians had 4
found, that Osee endeuoring to rebel had sent messengers to
Sua the king of Ægypt, that he might not pay tributes to the
king of the Assyrians, as euery yeare he was accustomed, he
besieged him, and cast him blound into prison. † And he ran- 5
ged through al the land: and going vp to Samaria, he besieged
it three yeares. † And in the ninth yeare of Osee, the king 6
of Assyrians tooke Samaria, and transferred Israel vnto the
Assyrians: and he put them in Hala, and in Habor beside the
riuer of Gozan, in the cities of the Medes. † For it came to 7
passe, when the children of Israel had sinned to our Lord their
God, which brought them out of the land of Ægypt, and out
of the hand of Pharao the king of Ægypt, they worshipped
strange goddes. † And they walked according to the rite of
the Gentiles, which our Lord had consumed in the sight of
the

the children of Iſrael, and of the kings of Iſrael: becauſe they
9 had done in like maner. † And the children of Iſrael offended
our Lord their God with wordes not right: & built them ex-
celſes in al their cities from the Towre of watchmen vnto the
10 fenſed citie. † And they made them ſtatues & groues on euerie
11 high hil, and vnder euerie thicke woddie tree: † and burnt
there incenſe vpon the altars after the maner of the Gentiles,
which our Lord remoued from their face: and they did wic-
12 ked things, prouoking our Lord. † And they worſhipped
the filthes, wherof our Lord commanded them, that thou
13 ſhould not doe this thing. † And our Lord teſtified in Iſrael
and in Iuda by the hand of al the Prophetes and Seers, ſaying:
Returne from your moſt wicked wayes, and keepe my pre-
cepts, and ceremonies according to al the law, which I com-
manded your fathers: and as I haue ſent to you in the hand
14 of my ſeruantes the Prophetes. † Who heard not, but harde-
ned their necke according to the necke of their fathers, who
15 would not obey our Lord their God. † And they caſt away
his ordinances, and the couenant that he made with their fa-
thers, and the teſtifications, wherwith he conteſted them: and
they folowed vanities, and did vaynly: and they folowed the
Gentiles, that were round about them, concerning which
our Lord had commanded them, that they ſhould not doe as
16 they did. † And they forſooke al the preceptes of our Lord
their God: and made to them ſelues two molten calues, and
groues, and adored al the hoſte of heauen: and they ſerued
17 Baal, † and conſecrated their ſonnes, and their daughters
through fyre: and they gaue themſelues to deuinations, and
ſoothſayings: and they deliuered vp themſelues to doe euil
18 before our Lord, :: that they might prouoke him. † And our
Lord was wrath with Iſrael vehemently, and tooke them
away from his ſight, and there remayned but the tribe of Iuda
19 onlie. † But neither Iuda it ſelf kept the commandementes
of our Lord their God: but walked in the errours of Iſrael,
20 which it had wrought. † And our Lord reiected al the ſeede
of Iſrael, and afflicted them, & deliuered them into the hand
21 of the ſpoylers, til he threwe them away from his face: † euen
now from that time, when Iſrael was rent from the houſe of
Dauid, and made Ieroboam the ſonne of Nabat their king:
for Ieroboam ſeperated Iſrael from our Lord, and made them
22 ſinne a great ſinne. † And the children of Iſrael walked in

:: That is, conſequently they did prouoke him. 4. 3. Reg. 14. v. 9.

al the ſinnes of Ieroboam, which he had done: and they departed not from them, † vntil our Lord tooke away Iſrael 23
from his face, as he had ſpoken in the hand of al his ſeruantes the Prophetes: and Iſrael was tranſported out of their land vnto the Aſſyrians, vntil this day. † And the king of the Aſſy- 24
rians brought from Babylon, and from Cutha, and from Auah, and from Emath, and from Sepharuaim: and placed them in the cities of Samaria for the children of Iſrael: who poſſeſſed Samaria, and dwelt in the cities therof. † And 25
when they began to dwel there, they feared not our Lord: and our Lord ſent lions vpon them, which killed them. † And it 26
was told the king of the Aſſyrians, and ſayd: The nations, which thou haſt transferred, and made to dwel in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath ſent lions vpon them: and behold they kil them, for that they know not the rite of the God of the land. † And the king of the Aſſyrians commanded, ſaying: 27
Bring thither one of the prieſtes, which you brought thence captiue, and let him goe, and dwel with them: and let him teach them the ordinances of the God of the land † Therfore 28
when one of thoſe prieſts, which were led captiue from Samaria, was come, he dwelt in Bethel, and taught them how they ſhould worship our Lord. † And euerie Nation framed 29
their owne god, and put them in the highe temples, which the Samaritanes had made, Nation and Nation in their cities, where they dwelt. † For the men of Babylon made 30
Socothbenoth: and the Cutheites made Nergel: and the men of Emath made Aſima. † Moreouer the Heueites made Ne- 31
bahaz & Tharthac. And they that were of Sepharuaim burnt their children in fyre, to Adramelech, and Anamelech the goddes of Sepharuaim. † and neuetheles they :: worſhipped 32
our Lord. And they made to themſelues of the vileſt perſones prieſtes of the excelſes, and they placed them in the highe temples. † And when they worſhipped our Lord, they ſerued 33
alſo their owne goddes according to the cuſtome of the Nations out of the which they were tranſported to Samaria: † vntil this preſent day they folow the old maner: they feare 34
not our Lord, neither keepe they his ceremonies, and iudgements, and law, and the commandemet, which our Lord commanded the children of Iacob, whom he ſurnamed Iſrael: † and he had made a couenant with them, & had commanded 35
them,

:: Not truly worſhipped but made ſhew to worſhippe. For true worſhip of God admitteth not worſhip of anie falſe god. v. 34.

them, saying: Feare not strange goddes, and adore them not,
[36 neither worship them, and immolate not to them. † But the
Lord your God, which brought you out of the Land of Ægypt
in great strength, and a stretched out arme, him feare ye, and
37 him adore, and to him doe ye immolate. † The ceremonies
also, and iudgementes, and law, and the commandment, that
he wrote you, kepe ye, that you may doe them alwaies: and
38 feare not strange goddes. † And the couenant, that he made
39 with you, forget not: neither doe ye worship strange goddes,
† but feare our Lord your God, and he wil deliuer you out of
40 the hand of al your enemies. † But they heard not, but did
41 according to their old custome. † These Nations therfore
were fearing of our Lord but neuertheless seruing their idols
also: for both their children and nephewes, as their fathers did,
soe doe they vntil this present day.

CHAP. XVIII.

Ezechias destroyeth al places of idolatrie in Iuda, breaking also the brasen serpent, made by Moyses, because the people offered incense to it. 9. The captiuitie of the ten tribes is repeted. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They neuertheless send forces against Ierusalem, reproch the king, blaspheme God, and terrifie the people.

1 IN the third yeare of Osee the sonne of Ela king of Israel, The second part.
2 reigned Ezechias the sonne of Achaz king of Iuda. † Fiue Actes of other kinges til the captiuitie of Iuda.
and twentie yeares old was he when he began to reigne: and
he reigned nine and twentie yeares in Ierusalem: the name
3 of his mother was Abi the daughter of Zacharias. † And
he did that which was good before our Lord, according
4 to al thinges which Dauid his father had done. † He de-
stroyed the excelses, and brake the statuees in peeces, and
cut downe the groues, and brake the brasen serpent, which
Moyses had made: for vntil that time the children of Israel
:: burnt incense to it: and he called the name therof * No- :: This image of a serpent not only when it wrought miraculous health, but also long after was worthely reserued in memorie of the benefite: but when the
peece raſſe.
5 hestan. † He trusted in our Lord the God of Israel: therfore
after him there was not the like to him in al the kings
of Iuda, yea neither among them that were before him:
6 † and he cleaued to our Lord, and departed not from his
steppes, and he did his commandmentes, which our Lord
7 commanded Moyses. † Wherfore our Lord also was with
him, and in al things, to the which he proceded, he behaued
himselfe wisely. He rebelled also agaynst the king of the
Assyrians

people offered ſacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to ſhew that there was no deitie in it: called it *Nohestan*, that is, a peece of braſſe. And ſo in the Catholique Church when anie holie Relique or Image is abuſed, it is taken away, or the errour otherwiſe corrected. *See. S. Aug. li. 10. c. 8. ciuit. Ser. 4. de verb. Apoſt. & 101. de temp.*

Aſſyrians, and ſerued him not. † He ſtroke the Philiſthians as farre as Gaza, & al the borders, from the Towre of watchmen vnto the fenſed citie. † In the fourth yeare of king Ezechias, which was the ſeuenth yeare of Oſee the ſonne of Ela the king of Iſrael, came vp Salmanaſar the king of the Aſſyrians into Samaria, and aſſaulted it, † and tooke it. For after three yeares, in the ſixt yeare of Ezechias, that is, the ninth yeare of Oſee the king of Iſrael, Samaria was taken: † and the king of the Aſſyrians tranſported Iſrael vnto the Aſſyrians, and placed them in Hala, and in Habor riuers of Gozan in the cities of the Medes: † becauſe they heard not the voice of our Lord their God, but tranſgreſſed his couenant: al things, that Moyſes the ſeruant of our Lord commanded, they heard not, neither did they it. † In the fourteenth yeare of king Ezechias, came vp Sennacherib the king of Aſſyrians to al the fenſed cities of Iuda: and tooke them. † Then ſent Ezechias the king of Iuda meſſengers to the king of the Aſſyrians into Lachis, ſaying: I haue ſinned, retyre from me: and al that thou ſhalt put vpon me, I will beare. Therfore the king of the Aſſyrians put a taxe vpon Ezechias the king of Iuda, three hundred talents of ſiluer, and thirtie talents of gold. † And Ezechias gaue al the ſiluer that was found in the houſe of our Lord, and in the kinges treaſures. † At that time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had faſtened on them, and gaue them to the king of the Aſſyrians. † But the king of the Aſſyrias ſent Tharthan, and Rabſaris, and Rabſaces from Lachis to king Ezechias with a ſtrong powre to Ieruſalem: who when they were come vp they came to Ieruſalem, and ſtoode beſide the conduite of the vpper poole, which is in the way of the fullers field. † And they called the king: and there went out to them Eliacim the ſonne of Helcias gouernour of the houſe and Sobna the Scribe and Ioahe the ſonne of Aſaph, the * regiſter. † And Rabſaces ſayd to them: Speake to Ezechias: Thus ſayth the great king, the king of Aſſyrians: What is this confidence, that thou doeſt ſtay vpon? † Perhaps thou haſt taken counſel, to prepare thy ſelfe to battle. Wherin haſt thou confidence, that thou dareſt to rebel? † Doſt thou hope in Ægypt a ſtaffe of reede and broken, vpon which if a man leane, broken into ſplinters it wil enter into his hand, and pearce it? ſo is Pharao the king of Ægypt

8 9 10 11 12 13 14 15 16 17 18 19 20 21

* or cor.

22 of Ægypt, to al that haue confidence in him. † But if you
wil say to me: We haue confidence in our Lord God: is not
this he, whose excelses and altars Ezechias hath taken away:
and he commanded Iuda and Ierusalem: Before this altar
23 shal you adore in Ierusalem? † Now therfore passe to my
lord the king of the Assyrians, and I wil geue you two thou-
sand horses, and see whether you be able to haue ryders for
24 them. † And how can you resiste before one prince of the
least seruantes of my lord? Hast thou confidence in Ægypt
25 for the chariotes and horsemen? † Why am I come vp with-
out the wil of the Lord to destroy it? The Lord sayd to me:
26 Goe vp to this land, :: and destroy it. † And Eliacim the sonne
of Helcias, and Sobna, and Ioahe sayd to Rabsaces: We
pray thee that thou speake to vs thy seruantes in Syryake:
for we vnderstand this tongue: and speake not to vs in the
Iewes language, the people hearing it, which is vpon the
27 wal. † And Rabsaces answered them, saying: What did my
lord send me to thee, that I should speake these wordes, and
not rather to the men that sit vpon the wal, that they may
eate their owne dung, and drinke their vrine with you?
28 † Rabsaces therfore stood, and cryed out with a lowd voyce
in the Iewes language, and sayd: Heare ye the wordes of the
29 great king, the king of the Assyrians. † Thus sayth the king:
Let not Ezechias seduce you: for he shal not be able to deli-
30 uer you out my hand. † Neither let him geue you confidence
vpon the Lord, saying: Our Lord deliuering wil deliuer vs,
and this citie shal not be geuen into the hand of the king of
31 the Assyrians. † Doe not heare Ezechias. For thus sayth the
king of the Assyrians: Doe with me that which is profitable
for you, and come forth to me: and euery man shal eate of
his vineyard, and of his figge tree: and you shal drinke wa-
32 ters of your owne cesternes, † til I come, and transporte you
into a land, that is like to your land, into a fruiteful land,
and plentiful of wyne, a land of bread and of vineyardes, a
land of oliuetes, and of oyle and honie, and you shal liue, and
shal not die. Heare not Ezechias, who deceiueth you, saying:
33 Our Lord wil deliuer vs. †:: Did the goddes of Nations deliuer
34 their land from the hand of the king of Assyrians? † Where
is the God of Emath & Arphad? Where is the God of Sephar-
uaim, of Ana, and Aua? did they deliuer Samaria out of my
35 hand? † What are they among al the goddes of nations, which

:: He fasly add-deth of his owne that *he should destroy it.* For Isaias prophecied the contrarie, that the Assyrians campe should be destroyed. *Isaie.* 37. and so it came to passe. *ch.* 19. *v.* 35. 2. *Pharal* 32.

:: Paganes and Heretikes are foolish & impudent to compare their false goddes and phancies with God almightie and Catholique Religion.

haue deliuered their countrey out of my hand, that the Lord can deliuer Ieruſalem out of my hand? † The people therfore held their peace, and did not anſwer him any thing: for they had receiued the kings commandement that they ſhould not anſwer him. † And Eliacim the ſonne of Helcias, gouernour of the houſe, and Sobna the ſcribe, and Ioahe the ſonne of Aſaph regiſter came to Ezechias, their garments rent, and told him the wordes of Rabſaces.

36 37

CHAP. XIX.

EZechias in affliction requeſteth the prayers of Iſaias the prophet. 6. Who aſſureth him of Gods helpe. 8. The king of the Aſſyrians ſtil threatneth and blaſphemeth. 15. EZechias praieth, 20. and God hearing the prayers of the one, and blaſphemies of the other, 28. promiſeth to protect Ieruſalem. 35. An Angel in one night killeth an hundred fourſcore and fiue thouſand of the Aſſyrians campe, their king returneth to Niniue, is there ſlaine by two of his owne ſonnes, and an other ſonne reigneth in his place.

VVHICH thinges when Ezechias the king had heard, he rent his garmentes, and was couered with ſackcloth, and entered into the houſe of our Lord. † And he ſent Eliacim the gouernour of the houſe, and Sobna the ſcribe, and the ancientes of the prieſtes couered with ſackclothes, to Iſaias the prophete the ſonne of Amos. † Who ſayd to him: Thus ſaith Ezechias: This day is a day of tribulation, and rebuke, and of blaſphemie: the children are come to the birth, and the woman in trauel hath not ſtrength. † If perhaps our Lord thy God wil heare al the wordes of Rabſaces, whom the king of the Aſſyrians his maiſter hath ſent to vpbrayd the liuing God, and reproue with wordes, which our Lord thy God hath heard: and make thou prayer for the remnantes that are found. † The ſeruantes therfore of king Ezechias came to Iſaie. † And Iſaie ſayd to them: Thus shal you ſay to your maiſter: Thus ſayth our Lord: Feare not for the wordes, which thou haſt heard, with which the ſeruantes of the king of the Aſſyrians haue blaſphemed me. † Behold I wil ſend into him a ſpirit, and he shal here a meſſage, and ſhal returne into his country, and I wil ouerthrow him with the ſword in his country. † Rabſaces therfore returned, and found the king of Aſſyrians expugning Lobna: for he heard that he was departed from Lachis. † And when he had heard of Tharaca the king of Æthiopia, ſaying:

1 2 3 4 5 6 7 8 9

Behold,

Behold, he is come forth to fight agaynſt thee: and went
10 agaynſt him, he ſent meſſengers to Ezechias, ſaying: † Say
this to Ezechias the king of Iuda: Let not thy God ſeduce
thee, in whom thou haſt confidence: neither ſay thou: Ieru-
ſalem ſhal not be deliuered into the handes of the king of the
11 Aſſyrians. † For thou thy ſelf haſt heard what the kinges of
the Aſſyrians haue done to al the countries, how they haue
12 ſpoyled them: canſt thou therfore onlie be deliuered? † Why
haue the goddes of the Nations deliuered al thoſe, whom my
fathers haue deſtroyed, to witte, Gozan, & Haran, and Reſeph,
and the children of Eden, which were in Thelaſſar? † Where
13 is the king of Emath, and the king of Arphad, and the king of
14 the citie of Sepharuaim, of Ana and Aua? † Therfore when
Ezechias had receiued the letters of the hand of meſſengers, &
had read them, he went vp into the houſe of our Lord, & layd
15 them open :: before our Lord, † & prayd in his ſight, ſaying:
Lord God of Iſrael, which ſitteſt vpon the cherubins, thou art
the only God of al the kinges of the earth: thou madeſt heauen
16 and earth: † Incline thine eare, and heare: open Lord thine
eies, and ſee: and heare al the wordes of Sennacherib, who
17 hath ſent to vpbrayd vnto vs the liuing God. † In verie deede
Lord, the kinges of the Aſſyrians haue deſtroyed Nations,
18 and the countries of al. † And they haue caſt their goddes
into fire: for they were not goddes, but the workes of mens
19 handes of wood and ſtone, and they deſtroyed them. † Now
therfore O Lord our God, ſaue vs from his hand, that al the
kingdomes of the earth may know, that thou art the Lord
20 the onlie God. † And Iſaie the ſonne of Amos ſent to Eze-
chias, ſaying: Thus ſaith our Lord the God of Iſrael: That
which thou haſt beſought me concerning Sennacherib the
21 king of the Aſſyrians, I haue heard. † This is the word, that
our Lord hath ſpoken of him: The :: virgine daughter of Sion
hath diſpiſed thee, and ſcorned thee: Behinde thy backe hath
22 the daughter of Ieruſalem wagged her head. † Whom haſt
thou vpbrayded, and whom haſt thou blaſphemed? againſt
whom haſt thou exalted thy voice, and lifted vp thine eies
23 in high? againſt the holie one of Iſrael. † By the hand of thy
ſeruantes thou haſt vpbrayded our Lord, and haſt ſayd: In the
multitude of my chariotes haue I climed the height of moun-
taynes, in the toppe of Libanus, and haue cut downe high
cedars therof, and the choſen firretrees of it. And I haue

:: Before the Arke & Propiatorie being the ſpecial place of prayer.

:: Though manie in the kingdom of Iuda fel to idolatrie, yet in reſpect of the reſt publikly profeſſing true faith and religion the Church is ſtil called a virgin and deſpiceth idolaters blaſphemers, and falſe goddes.

:: A pleaſant hill in the forreſt.

entered into the borders therof, & the forreſt of the :: carmel therof † haue I cut downe. And I haue drunke ſtrange waters, and haue dried vp with the ſteppes of my feete al the waters incloſed. † Why, haſt thou not heard what I haue done from the begining? From ancient daies I haue made that thing, and now I haue brought it to effect: and fenſed cities ſhal be into ruine of litle hilles bickering together. † And they that ſitte in them, weake of hand, they haue trembled and are confounded, they became as the graſſe of the field, and the greene herbe of the roofes of houſes, which withered before it came to ripeneſſe. † Thy habitation, and thy going out, and thy coming in, and thy waye I haue knowen before, & thy furie againſt me. † Thou haſt bene madde againſt me, & thy pride hath aſcended into myn eares: I therfore wil put a ring in thy noſtrels, and a bitte in thy lippes, and wil bring thee back into the way, by the which thou cameſt. † And to thee Ezechias this ſhal be a ſigne: Eate this yeare what thou ſhalt finde: & in the ſecond yeare, the things that growe of themſelues: moreouer in the third yeare ſawe ye and reape: plant ye vineyardes, and eate the fruite of them. † And whatſoeuer ſhal be leaft of the houſe of Iuda, ſhal take roote downeward, and beare fruit vpward. † For out of Ieruſalem there ſhal remmantes goe forth, and that which is to be ſaued from the mounte of Sion: the zeale of the Lord of hoſtes ſhal doe this. † Wherfore thus ſayth our Lord of the king of the Aſſyrians: He ſhal not enter into this citie, nor ſhoote arrowe into it, neither ſhal ſhield occupie it, nor munition compaſſe it. † By the way, that he came, he ſhal returne: and into this citie he ſhal not enter, ſayth our Lord. † And I wil protect this citie. and wil ſaue it for my ſelf, and for Dauid my ſeruant. † It came to paſſe therfore in that night, an Angel of our Lord came, and ſtroke in the campe of the Aſſyrians an hundred eightie fiue thouſand. And when he was riſen early, he ſawe al the bodies of the dead, † and Sennacherib the king of the Aſſyrians departing went away, and taried in Niniue. † And when he adored in the temple of Neſroch his god, Adramelech and Saraſar his ſonnes ſtroke him with the ſword, and they fled into the land of the Armenians, and Aſarhaddon his ſonne reigned for him.

24 25 26 27 28 29 30 31 32 33 34 35 36 37

CHAP.

CHAP. XX.

Ezechias being ſick is told by Iſaias that he ſhal die: but praying to God obtayneth fiftenne yeares longer life, 8. and in confirmation therof receiueth a ſigne in Achaz dial, returning back tenne lines. 12. To the Aſſyrians bringing him preſents, he sheweth al his treaſures. 16. Which Iſaias reproouing propheciеth the captiuitie of Iuda. 20. Ezechias dieth, and his ſonne Manaſſes reigneth.

1 IN thoſe dayes Ezechias was ſick euen to death: and Iſaie
the ſonne of Amos the prophete, came and ſayd to him:
Thus ſayth our Lord God: Take order with thy houſe, for
2 thou ſhalt die, and ſhalt not liue. † Who turned his face to the
3 wal, and prayed our Lord, ſaying: † I beſech thee Lord, remember I pray thee how I haue walked before thee in truth,
and in a perfect hart, and haue done that which is liked be-
4 fore thee. Ezechias therfore wept with great weeping. † And
before Iſaie was gone out of the middes of the court, the
5 word of our Lord came to him, ſaying: † Returne, and tel
Ezechias the prince of my people: Thus ſayth our Lord the
God of Dauid thy father: I haue heard thy prayer, and ſeene
thy teares: and behold I haue healed thee, the third day thou
6 ſhalt goe vp to the temple of the Lord. † And I wil adde to
thy daies fiftene yeares: yea & out of the hand of the king of
Aſſyrians I wil deliuer thee, and this citie, & I wil protect this
7 citie for my ſake, and for Dauid my ſeruant. † And Iſaie ſaid:
Fetch me a bunch of figges. Which when they had brought,
8 and had layd it vpon his ſore, he was cured. † And Ezechias
had ſayd to Iſaie: What ſigne ſhal there be, that our Lord wil
heale me, and that I ſhal goe vp the third day to the temple
9 of our Lord? † To whom Iſaie ſayd: This ſhal be the ſigne
from our Lord, that our lord wil doe the word, which he hath
ſpoken: Wilt thou that the ſhadow goe forward ten lines, or
10 that it goe backe ſoe many degrees. † And Ezechias ſayd:
It is an eaſie matter for the shadow to goe forward ten lines,
neither wil I that this be done, but that it returne back ten
11 degrees. † Iſaie therfore the prophet inuocated our Lord, :: If theſe tenne
and brought backe the ſhadow by :: the lines, by the which lines importe
it was now gone downe in the dial of Achaz, backward ten ſo manie houres, then the
12 degrees. † In that time Berodach Baladan, the ſonne of dial going
Baladan, the king of the Babilonians ſent letters and giftes to forwardes a-
Ezechias: for he had heard that Ezechias had bene ſicke. gaine, by like

degrees, this day was increa sed by twentie houres, and soe was longer then that in which Iosue procured stay of the sunne the space of one day, to witte of twelue houres. *Iosue.* 10. as S. Dyonise thinketh. *Epist: ad Policarp: See Glossa ord: in Iosue.*

† And Ezechias reioyſed in their coming, and he shewed 13
them the houſe of aromatical ſpices, and gold and ſiluer, and diuerſe precious, odours, oyntementes alſo, and the houſe of his veſſels, and al that he had in his treaſures. There was not any thing which Ezechias shewed them not in his houſe, and in al his powre. † And Iſaie the prophete came 14
to king Ezechias, and ſayd to him: What ſayd theſe men? or from whence came they to thee? To whom Ezechias ſaid: From a far cõunttie they came to me out of Babylon.
† But he anſwered: What ſaw they in thy houſe? Ezechias 15
ſayd: They ſaw al things whatſoeuer are in my houſe: there is nothing that I haue not shewed them in my treaſures. † Iſaie 16
therfore ſaid to Ezechias, heare the word of our Lord: † Be- 17
hold the daies shal come, & al things shal be taken away, that are in thy houſe, and that thy fathers haue layd vp vntil this day, into Babylon: there shal not anie thing remayne, ſayth our Lord. † Yea of the children alſo that come forth of thee, 18
whom thou shalt beget shalbe taken away, and they shal be eunuches in the palace of the king of Babylon. †Ezechias ſaid 19
to Iſaie: The word of our Lord which thou haſt ſpoken is good: be there peace and truth in my daies. † But the reſt 20
of the wordes of Ezechias, and al his ſtrength, and how he made a poole, and a conduite, and brought waters in to the citie, are not theſe things writen in the Booke of the wordes of the daies of the kinges of Iuda? † And Ezechias ſlept with 21
his fathers, and Manaſſes his ſonne reigned for him.

CHAP. XXI.

For the enormious impietie of Manaſſes, 10. God threatneth deſtruction of the kingdom. 16. He ſpilleth innocent bloud, 18. dieth, and his ſonne Amon reigneth alſo wickedly: 23. is ſlaine by his ſeruantes, and his ſonne Ioſias reigneth.

TWELVE yeares old was Manaſſes, when he began to 1
reigne, & he reigned fiue and fiftie yeares in Ieruſalem: the name of his mother was haphſiba. † And he did euil in 2
the ſight of our Lord, acording to the idols of the Nations, which our Lord deſtroyed from the face of the children of Iſrael. † And he was turned, and built the excelſes, which 3
Ezechias his father had deſtroyed: and he ſette vp altars to Baal, and made groues, as Achab the king of Iſrael had dõne: and he adored al the hoſt of heauen, and worshipped it.

† And

4 † And he built altars in the house of our Lord, of the which
5 our Lord sayd: In Ierusalem I wil put my name. † And he
built altars to al the host of heauen in the two courtes of the
6 temple of our Lord. † And he made his sonne passe through
fyre: and he vsed soothsaying, and obserued diuinations, and
made pithones, and multiplied inchanters, to doe euil before
7 our Lord, and to prouoke him. † He sette also the idol of the
groue, which he had made in the temple of our Lord: con-
cerning the which our Lord spake to Dauid, and to Salomon
his sonne: In this temple, and in Ierusalem, which I haue
chosen out of al the tribes of Israel, I wil put my name for
8 euer. † And I wil noe more make the foote of Israel to be
moued out of the land, which I gaue to their fathers: yet so
if in worke they shal keepe al things, that I haue commanded
them, al the law which my seruantes Moyses commanded
9 them. † But they heard not: but were seduced by Manasses,
to doe euil :: aboue the Nations, which our Lord destroyed
10 before the face of the children of Israel. † And our Lord
spake in the hand of his seruantes the prophetes, saying:
11 † Because Manasses the king of Iuda hath done these most
wicked abominations, passing al thinges that the Amor-
rheites did before him, and hath made Iuda also to sinne in
11 his filthes: † therfore thus sayth our Lord the God of Israel:
Behold I wil bring in euils vpon Ierusalem and Iuda: that
13 whosoeuer shal heare it, both his eares shal ringle. † And
I wil stretch out vpon Ierusalem the corde of Samaria, and
the weight of the house of Achab: and I wil wipe out Ieru-
salem, as tables are wont to be wiped out, and wyping out I wil
turne it, and draw often the pencil vpon the face therof.
14 † :: But I wil leaue remnantes of mine inheritance, and wil
deliuer them into the handes of their enemies: and they shalbe
15 vnto waste, and vnto spoile to al their aduersaries: † because
they haue done euil before me, and haue continewed pro-
uoking me, from the day that their fathers came out of Æ-
16 gypt, vntil this day. † Moreouer Manasses shed also inno-
cent bloud exceding much til he filled Ierusalem euen to the
mouth: beside his sinnes, wherin he made Iuda to sinne, to
17 doe euil before our Lord. † But the rest of the wordes of
Manasses, and al that he did, and his sinne, which he sinned,
are not these thinges written in the Booke of the wordes of
18 the dayes of the kinges of Iuda? † And Manasses slept with
his

:: the Iewes sinned more grieuously reuolting from the Law of God and contemning the admonitions of holie prophetes, then the nations that had neither law nor prophetes to instruct them.

:: God stil preserued some in true religion, though they also suffered tribulations with the wicked for the general sinnes of the king and people. *Pſal.* 88. 7. 33. Yea this king Manasses in captiuitie became vertuous and recouered his kingdom. 2. *Paralip.* 33.

his fathers, and was buried in the garden of his houſe, in the garden of Oza: and Amon his ſonne reigned for him.
† Two and twentie yeares old was Amon when he began 19
to reigne: two yeares alſo he reigned in Ieruſalem: the
name of his mother was Meſſalemeth the daughter of Ie-
teba. † And he did euil in the ſight of our Lord, as Manaſſes 20
his father had done. † And he walked in al the way, by the 21
which his father had walked: and he ſerued the filthes, which
his father had ſerued, and he adored them, † and forſooke 22
our Lord the God of his fathers, and walked not in the
way of our Lord. † And his ſeruantes lay in wayte agaynſt 23
him, and ſlewe the king in his houſe. † But the people of 24
the land ſtroke al them, that had conſpired agaynſt king
Amon: and made Ioſias his ſonne their king for him. † But 25
the reſt of the wordes of Amon which he did, are not theſe
writen in the Booke of the wordes of the dayes of the kinges
of Iuda? † And they buried him in his ſepulchre, in the 26
garden of Oza: and Ioſias his ſonne reigned for him.

CHAP. XXII.

Ioſias repayreth the temple, and Diuine ſeruice. 8. The booke of law is found 11. Wherupon they conſult our Lord, 15. and are foretold that much euil shal fal vpon them, 18. but the good king shal dye in peace.

EIGHT yeares old was Ioſias when he began to reigne, he reigned one and thirtie yeares in Ieruſalem: the name of his mother was Idida, the daughter of Hadaia of Beſecath.
† And he did that which was liked before our Lord, and 2
walked in al the waies of Dauid his father: he declined not
to the right hand, or to the lefte. † And in the eighteenth yeare 3
of king Ioſias, the king ſent Saphan the ſonne of Aſlia,
the ſonne of Meſſulam, the ſcribe of the temple of our Lord,
ſaying to him: † Goe to Helcias the high prieſt, that the 4
money may be gathered into a ſumme, which hath beene
brought into the temple of our Lord, which the porters of
the temple haue gathered of the people, † and let it be geuen 5
to the workemen by the ouerſeers of the houſe of our Lord:
who alſo ſhal deſtribute it to them that worke in the temple
of our Lord, to make the reparations of the temple: † that 6
is, to the carpenters and maſons, and to them that mend bro-
ken places: and that timber may be bought, and ſtones out of
the quarries to repayre the temple of our Lord. † Yet let not 7
the

the money which they receiue be accounted to them, but let
8 them haue it in their powre, and vpon their fidelitie. † And
Helcias the highe prieſt ſayd to Saphan the ſcribe: I haue
found the Booke of the law in the houſe of our Lord: and
Helcias gaue the volume to Saphan, who alſo did reade it.
9 † Saphan alſo the ſcribe came to the king, and reported vnto
him that which he had commanded, and ſayd: Thy ſeruantes
haue gathered into a ſumme the money, which is found in the
houſe of our Lord: and they haue geuen it to be deſtributed
to the workemen, by the ouerſeers of the workes of the
10 temple of our Lord. † Saphan alſo the ſcribe told the king,
ſaying: Helcias the prieſt hath geuen me a Booke. Which
11 when Saphan had read before the king, † and the king had
heard the wordes of the law of our Lord, he rent his gar-
12 mentes. † And he willed Helcias the prieſt, and Ahicam
the ſonne of Saphan, and Achobor the ſonne of Micha,
and Saphan the Scribe, and Aſaia the kinges ſeruant, ſaying:
13 † Goe and conſult our Lord for me, and for the people, and
for al Iuda, concerning the wordes of this volume, which is
found: for the great wrath of our Lord is kindled againſt vs:
becauſe our fathers haue not heard the wordes of this Booke,
14 to doe al that is writen for vs. † Helcias therfore the prieſt,
and Ahicam, and Achabor, and Saphan, and Aſaia went to
Holda a propheteſſe the wife of Sellum the ſonne of Thecua,
the ſonne of Araas keeper of the garmentes, who dwelt in
15 Ieruſalem in the :: ſecond: and they ſpake to her. † And ſhe
anſwered them: Thus ſayth our Lord the God of Iſrael: Tel
16 the man, that ſent you to me: † Thus ſayth our Lord: Be-
hold, I wil bring euils vpon this place, and vpon the inha-
bitantes therof, al the wordes of the law which the king of
17 Iuda hath read: † becauſe they haue forſaken me, and haue
ſacrificed to ſtrange goddes, prouoking me in al the workes
of their handes: and my indignation ſhal be kindled in this
18 place, and ſhal not be quenched. † But to the king of Iuda,
that ſent you to conſult our lord, thus you ſhal ſay: Thus
ſayth our Lord the God of Iſrael: For that thou haſt heard
19 the wordes of the volume, † and thy hart is ſtriken with
feare, and thou art humbled before the Lord, hearing the
wordes againſt this place, and the inhabitantes therof, to
witte that they ſhould become a wonder and a curſe: and
haſt rent thy garmentes, and wept before me, and I haue

:: VVithin the ſecond wall the citie hauing three wals. 3. Reg. 7.

heard it, ſayth our Lord: † therfore I wil gather thee to thy 20
fathers, and thou shalt be gathered to thy ſepulchre in peace,
that thy eies may not ſee al the euils, which I wil bring in
vpon this place.

CHAP. XXIII.

Ioſias reading the law before the people, they al promiſe to ſerue God. 4. Al thinges belonging to Idolatrie are caſt forth of the temple, 8. and other places of Iuda. 15. He alſo deſtroyeth the altar in Bethel (not remouing the bones of a prophet) 19. and other altares in Samaria: killeth the falſe prieſtes. 21. And maketh a notorious great Paſch. 26. Yet God threatneth the captiuitie of Iuda for their ſinnes. 29. Ioſias is ſlaine in battle by the king of Ægypt: and his ſonne Ioachaz reigneth. Who after three monethes is depoſed by the king of Ægypt, and his brother Eliacim, henceforth called Ioakim, made king.

AND they reported to the king that which ſhe had ſayd. 1
Who ſent: and al the ancientes of Iuda and Ieruſalem
were aſſembled to him. † And the king went vp to the temple 2
of our Lord, and al the men of Iuda, and al that dwelt in Ieru-
ſalem with him prieſtes and prophetes, and al the people from
litle to great: and in hearing of al he read al the wordes of the
Booke of the couenant, which was found in the houſe of our
Lord. † And the king ſtood vpon the ſteppe: and made a coue- 3
nant with our Lord, to walke after our Lord, & kepe his pre-
ceptes, and teſtimonies and ceremonies, with al their hart, and
with al their ſoule, and to performe the wordes of this coue-
nant, which were writen in that booke: & the people agreed
to the couenant: † And the king willed Helcias the high 4
prieſt, & the prieſtes of the ſecond order, & al the porters, that
they ſhould caſt out of the temple of our Lord al the veſſels,
that had bene made to Baal, and in the groue, and to al the hoſt
of heauen: & he burnt them without Ieruſalem in the Valley
cedron, and caried the duſt of them into Bethel. † And he 5
deſtroyed the Sothſayers, which the kinges of Iuda had ap-
pointed to ſacrifice in the excelſes in the cities of Iuda, and
round about Ieruſalem: and them that burnt incenſe to Baal,
and to the Sunne, and to the Moone, and to the twelue ſignes,
and to al the hoſt of heauen. † And he cauſed the groue to 6
be caried forth out of the houſe of our Lord without Ieru-
ſalem in the Valley cedron, & he burnt it there, and brought
it into duſt, and threw it vpon the ſepulchres of the common
people. † He deſtroyed alſo the litle houſes of the effeminates, 7

which

which were in the house of our Lord, for the which the
8 wemen woue as it were litle houses of the groue. † And he gathered together al the priestes of the cities of Iuda: and he contaminated the excelses, where the priestes did sacrifice from Gabaa vnto Bersabee: and he destroyed the altars of the gates in the entrance of the doore of Iosue chief of the citie, which was on the left hand of the gate of the citie.
9 † Howbeit the priestes :: of the excelses went not vp to the altar of our Lord in Ierusalem: but only they did eate azimes
10 in the middes of their brethren. † He contaminated also Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyre
11 to Moloch. † He tooke away also the horses, which the kinges of Iuda had geuen to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariotes
12 of the Sunne he burnt with fire. † The altars also that were vpon the roofes of the vpper chamber of Achaz, which the kinges of Iuda had made, and the altars which Manasses had made in the two courtes of the temple of our Lord, the king destroyed: and he ranne from thence, and sprinkled the
13 ashes of them into the Torrent cedron. † The excelses also that were in Ierusalem on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children
14 of Ammon, the king destroyed. † And he brake in peces the statues, and cut downe the groues: and he filled their places
15 with the bones of dead men. † Moreouer the altar also, that was in Bethel, and the excelse, which Ieroboam the sonne of Nabat had made, who made Israel to sinne: and that altar, and excelse he destroyed, and burnt, and brake into
16 powder, and the groue also he burnt. † And Iosias turning, saw there sepulchres, that were in the mount: and he sent and tooke the bones out of the sepulchres, and burnt them vpon the altar, and polluted it according to the word of our Lord, which the man of God spake, who had foretold these
17 thinges. † And he sayd: What title is that, which I see? And the citizens of that citie answered: It is the sepulchre of the man of God, which came from Iuda, and foretold these thinges
18 which thou hast done vpon the altar of Bethel. † And he sayd:

:: Because they had offered sacrifice to false goddes and in vnlawful places they were suspended from offering anie more sacrifice at al.

Let him alone, let no man moue his bones. And his bones remayned vntouched with the bones of the prophet, that came out of Samaria. † Moreouer al the temples of the ex- 19
celses, which were in the cities of Samaria, which the kinges of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the workes, which he had done in Bethel. † And he slew al the priestes of the excelses, 20
that were there vpon the altars: and he burnt mens bones vpon them: & turned into Ierusalem. † And he commanded 21
al the people, saying: Make a Phase to our Lord your God, according as it is writen in the booke of this couenant. † For 22
:: there was not such a Phase made from the daies of the Iudges, which iudged Israel, and of al the daies of the kinges of Israel, and of the kinges of Iuda, † as in the eighteenth 23
yeare of king Iosias this Phase was made to our Lord in Ierusalem. † Yea and the Pythones, and Southsayers, and the 24
images of idols, and the filthes, and the abominations, that had bene in the land of Iuda and Ierusalem, Iosias tooke away: that he might establish the wordes of the law, that were writen in the Booke, which Helcias the priest found in the temple of our Lord. † There was no king before him like to 25
him, that returned to our Lord in al his hart, & in al his soule, and in al his powre according to al the law of Moyses: neither after him did there arise the like to him. † But yet our Lord 26
was not auerted from the wrath of his great furie, wherwith his furie was wrath agaynst Iuda: for the prouocations, wherwith :: Manasses had prouoked him. † Our Lord therfore 27
sayd Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chose Ierusalem, and the house, wherof I sayd: My name shal be there. † But the rest of the wordes of Iosias, and al that he did, are 28
not these thinges writen in the Booke of the wordes of the daies of the kinges of Iuda? † In his dayes came vp Pharao 29
Nechao the king of Ægypt, agaynst the king of Assyrians to the riuer Euphrates: and Iosias the king went to meete him: and was slaine in Mageddo, when he had seene him. † And 30
his seruantes caried him dead from Mageddo: & they brought him into Ierusalem, and buried him in his sepulchre. And the people of the land tooke Ioachaz the sonne of Iosias: and they anoynted him, and made him king for his father. † Three and 31
twentie yeares old was Ioachaz when he began to reigne, and he reigned

:: Iosephus writeth that this godlie king gaue thirtie thousand lambes and kiddes to the poore people for their Pasch & three thousand oxen for Holocaustes. The priestes also & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

:: Albeit Manasses repented, and was restored to Gods fauour, & to his kingdome. 2. *Paral.* 3. Yet his sinnes were temporally punished, both in himself, and his posteritie.

he reigned three monethes in Ieruſalem: the name of his
32 mother was Amital, the daughter of Ieremie of Lobna. † And
he did euil before our Lord, according to al thinges which
33 his fathers had done. † And Pharao Nechao bound him in
Rebla, which is in the land Emath, that he ſhould not reigne
in Ieruſalem: and he ſette a penaltie vpon the land, an hun-
34 dred talentes of ſiluer, and a talent of gold. † And Pharao
Nechao made Eliacim king the ſonne of Ioſias, for Ioſias his
father: and turned his name Ioakim. Moreouer he tooke
Ioachaz and brought him into Ægypt, and he died there.
35 † And Ioakim gaue the ſiluer and the gold to Pharao, when
he had taxed the land vpon euerie man, that it might be payd
according to the precept of Pharao: and he exacted of euerie
man according to his abilitie, as wel ſiluer as gold of the peo-
36 ple of the land: to geue vnto Pharao Nechao. † Fiue and
twentie yeares old was Ioakim, when he began to reigne:
and he reigned eleuen yeares in Ieruſalem: the name of his
37 mother was zebida the daughter of Phadaia of Ruma. † And
he did euil before our Lord according to al thinges, which his
fathers had done.

CHAP. XXIIII.

Ioakim ſerueth the king of Babylon three yeares. 2. Manie rouers infeſt his countrie. 5. He dieth, and his ſonne Ioachim reigneth 10. The king of Babylon carieth king Ioachim, and al the chief perſones, and treaſures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, king of Iuda. 20. Who reuoleth from the king of Babylon.

1 IN his daies came vp Nabuchodonoſor the king of Baby-
lon, and Ioakim was made his ſeruant three yeares: and
2 he rebelled agaynſt him againe. † And our Lord ſent in vpon
him the rouers of the Chaldees, and the rouers of Syria, and
the rouers of Moab, & the rouers of the children of Ammon:
and he ſent them into Iuda, to deſtroy it, according to the
word of our Lord, which he had ſpoken by his ſeruantes the
3 prophetes. † And this by the word of our Lord was done
againſt Iuda, to take it away before him for al the ſinnes of
4 Manaſſes which he did, † and for the innocent bloud, that
he had ſhed, & filled Ieruſalem with the bloud of innocentes:
5 & for this thing God would not be made propitious. † But the
reſt of the wordes of Ioakim, and al that he did, are not theſe
thinges writen in the Booke of the wordes of the daies of

the kinges of Iuda? And Ioakim :: ſlept with his fathers: † and Ioachin his ſonne reigned for him. † And the king of Ægypt added no more to come out of his countrie: for the king of Babylon had taken al that had beene the kinges of Ægypt, from the riuer of Ægypt, vnto the riuer Euphrates. † Eightene yeares old was Ioachin when he began to reigne, and he reigned three monethes in Ieruſalem: the name of his mother was Noheſta the daughter of Elnathan of Ieruſalem. † And he did euil before our Lord, according to al thinges which his father had done. † At that time came vp the ſeruantes of Nabuchodonoſor the king of Babylon into Ieruſalem, and the citie was compaſſed with fortes. † And Nabuchodonoſor the king of Babylon came to the citie with his ſeruantes to aſſault it. † And Ioachin the king of Iuda went forth to the king of Babylon, he and his mother, and his ſeruantes, and his nobles, and his eunuches: and the king of Babylon receiued him the eight yeare of his reigne. † And he brought forth from thence al the treaſures of the houſe of our Lord, and the treaſures of the kinges houſe: and he cut in peces al the golden veſſel, which Salomon the king of Iſrael had made in the temple of our Lord, according to the word of our Lord. † And he tranſported al Ieruſalem, and al the princes, and al the ſtrong men of the armie, ten thouſand into captiuitie: and euerie artificer and incloſer: and nothing was left, ſauing the poore ſorte of the people of the land. † He tranſported alſo Ioachin into Babylon, and the kinges mother, and the kinges wiues, and his eunuches: and the iudges of the land he led into captiuitie from Ieruſalem into Babylon. † And al the ſtrong men, ſeuen thouſand, and the artificers, and incloſers a thouſand, al valiant men and warries: and the king of Babylon led them captiues into Babylon. † And he appointed Matthanias his vncle for him: and called his name Sedecias. † One and twentie yeares old was Sedecias when he began to reigne, and he reigned eleuen yeares in Ieruſalem: the name of his mother was Amital, the daughter of Ieremie of Lobna, † And he did euil before our Lord, according to al thinges which Ioakim had done. † For our Lord was wrath againſt Ieruſalem and againſt Iuda, til he caſt them away from his face: and Sedecias :: reuolted from the king of Babylon.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

:: Not dying in peace, for he was ſlaine by Nabuchodonoſor, *Ioſephus li. 10. c. 8. Ant.* And his bodie was caſt out of the citie, according as Ieremie prophecied *c 22. with the burial of an aſſe shal he be buried. &c.*

:: In this he greuoſly offended hauing ſworne to ſerue him And therfore Ezechiel *c. 17.* foretelleth the miſerie that wil fal vpon him. *shal he that brake couenant eſcape? &c.*

CHAP.

CHAP. XXV.

Nabuchodonoſor king of Babylon beſeiging Ieruſalem two yeares, the ſouldiars preſſed with famine flee away. King Sedecias alſo fleeth, 5. is taken and brought before Nabuchodonoſor. 7. Al his ſonnes are ſlaine in his ſight: his eyes are put out, and he is caried into Babylon: the Temple, the kinges palace, and other houſes burned; the walles deſtroyed, the people caried captiue 12. except poore husbandmen. 13. Al veſſel of braſſe, ſiluer, and gold broken and tranſported. 18. Saraias high prieſt, and other principal men are ſlaine. 22. Godolias made gouernour, 25. is ſlaine by Iſmael. 27. Ioachin is deliuered from priſon, and exalted by a new king of Babylon.

1 AND it came to paſſe in the ninthe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonoſor the king of Babylon, himſelfe and al his armie vnto Ieruſalem, and they beſette it: and built rampires
2 rond about it. † And the citie was ſhut vp & trenched about
3 vntil the eleuenth yeare of king Sedecias, † the ninth day of the moneth: and there was a ſore famine in the citie, neither
4 was there bread for the people of the land. † And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betwen the duble wal toward the kinges garden (moreouer the Chaldees beſieged the citie round about) Sedecias therfore fled by the way, that
5 leadeth to the champayne of the wildernes. † And the armie of the Chaldees purſewed the king, and ouertooke him in the plaine of Iericho: and al the warriers, that were with him,
6 were diſperſed, and forſooke him. † They therfore hauing taken the king, brought him to the king of Babylon into
7 Reblatha, who ſpake iudgement with him. † And he ſlewe the ſonnes of Sedecias before his face, and he :: put out his eies, and bound him with cheynes, and :: brought him into
8 Babylon. † The fifth moneth, the ſeuenth day of the moneth, that is, the nineteenth yeare of the king of Babylon, came Nabuzardan the General of the armie, the ſeruant of the king of
9 Babylon into Ieruſalem. † And he burnt the houſe, of our Lord, the kings houſe, and the houſes of Ieruſalem, & euerie
10 houſe he burnt with fyre. † And al the armie of the Chaldees, which was with the General of the ſouldiars, deſtroyed the
11 walles of Ieruſalem round about. † And Nabuzardan the General of the armie, tranſported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the king of

::Certaine falſe prophetes perſwaded the king and the people not to beleue the prophetes, which forwarned them of theſe calamites, becauſe (ſayd they) they contradicte one another, Ieremie ſaying (*ch.* 32. *&* 34.) *the eyes of Sedecias ſhould ſee the eyes of Nabuchodonoſor, and ſhould be led into Babylon:* and Ezechiel ſaying (*c.* 12. *v.* 13.) *that he ſhould not ſee Babylon.*

::Both ſaying moſt truly: for he was caried thither after his eyes were put out. *Ioſephus. li.* 10. *Antiq. c.* 10.

king of Babylon, and the reſt of the comon people. † And of the poore of the land he leift dreſſers of vineyardes and huſbandmen. † And the braſen pillers, that were in the temple of our Lord, and the feete, and the ſea of braſſe, which was in the houſe of our Lord, the Chaldees brake, and tranſported al the braſſe into Babylon. † The pottes alſo of braſſe, and maſars, and forkes with three teeth, and cuppes, and litle mortars, and al the veſſel of braſſe, in the which they miniſtred, they tooke away. † Moreouer alſo the cenſars, and phials: thoſe that were of gold: and that were of ſiluer the General of the warfare tooke, † that is, two pillers, one ſea, and the feete which Salomon had made in the temple of our Lord: there was :: no weight of the braſſe of al the veſſels. † One piller had eightene cubites in height: and the litle head of braſſe vpon it was three cubites in height: and the nette, and the pomegranates vpon the litle head of the piller, al of braſſe: the ſecond alſo had the like adorning. † Alſo the general of the armie tooke Saraias the chiefe prieſt, and Sophonias the ſecond prieſt, and three porters. † And of the citie one Eunuch, which was captayne ouer the men of warre: and fiue men of them, that wayted before the king, whom he found in the citie, and Sopher the captaine of the armie who proued the yong ſouldiars of the people of the land: and threeſcore men of the common people, which were found in the citie. † Whom Nabuzardan the General of the armie taking, brought them to the king of Babylon into Reblatha. † And the king of Babylon ſtroke them, and ſlew them in Reblatha in the land of Emath: and Iuda was tranſported out of their land. † And he made Godolias the ſonne of Ahicam the ſonne of Saphan Gouernour ouer the people, that was leift in the land of Iuda, which Nabuchodonoſor the king of Babylon had leift. † Which when al the captaynes of the ſouldiars had heard, they and the men that were with them, to witte, that the king of Babylon had appoynted Godolias, there came to Godolias into Maſpha Iſmael the ſonne of Mathanias, and Iohanan the ſonne of Carée, and the Saraia the ſonne of Thanehumeth a Netophathite, and Iezonias the ſonne of Maachathi, they and their felowes. † And Godolias ſware to them and to their companions, ſaying: Be not afrayd to ſerue the Caldees: tarie in the countrie, and ſerue the king of Babylon, and it ſhal be wel with you † But it came

:: There was ſo exceding much, that they wel could not, or did not weigh it.

it came to passe in the seuenth moneth, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the kinges seede, and ten men with him: and stroke Godolias, who also died: yea the Iewes also & the Chaldees, that were with him
62 in Maspha. † And al the people rysing vp from litle to great, & the captaynes of the souldiars, came into Ægypt fearing the
72 Caldees. † But it came to passe in the seuen and thirteth yeare of the Transmigration of Ioachin the king of Iuda, in the twelfth moneth, the seuen and twenteth day of the moneth: Euilmerodach the king of Babylon, in the yeare, that he began to reigne, :: lifted vp the head of Ioachin the king of
28 Iuda out of prison. † And he spake vnto him courteously: and he sette his throne aboue the throne of the kinges, that
29 were with him in Babylon. † And he changed his garmentes, which he had in the prison, and he did eate bread alwayes in
30 his sight, al the dayes of his life. † A certayne prouision also he appointed for him without intermission, which was also geuen him of the king day by day, al the daies of his life.

:: By Gods special prouidence king Ioachin (other wise called Iechonias. 2. *Par.* 3. & *Mat.* 1.) is exalted, and set ouer al the Iewes; vnto whom others succede in like authoritie, and so is fulfilled the prophecie of Iacob. *Gen.* 49. *The scepter shal not be taken from Iuda, nor a duke of his thegh til he come that is to be sent.*

THE ARGVMENT OF PARALIPOMENON.

PARALIPOMENON, *that is*, A supplement of thinges ommitted, *called by the Hebrewes* Dibre haiamim, The wordes of the dayes, *or Chronicle, is an Abridgement briefly shewing, besides diuers other genealogies, from the beginning of the World, the faith and religion both of the progenitors, and ofspiring of the Patriarch Iacob, Whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Actes of king Dauid, and other kinges of his line, til they were led captiue into Babylon.* A booke of such and so great importance (*sayeth S. Hierom.*) as whosoeuer without it arrogateth the knowledge of Scriptures, may mocke himselfe. *The author is Vncertaine, but probably it semeth to be gathered by* Esdras, *out of other bookes and traditions, for the perfecting of the old Testament: and is Vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is With the Greekes and Latines parted into two. And the first booke may be diuided into three principal partes. The first nine chapters conteyne diuers genealogies; first b, the only right line from Adam to Noe, then by diuers lines of Noes progenie, but most specially of Iacobs twelue sonnes. In the tenth chapter the reiection, and death of king Saul is repeted. The other ninetene chapters are al of Dauid; to Wit, of his election to be king, and inunction, his Vertues, his faultes also, and his special actes, concerning Gods seruice, gouernment of the people; and prouision made for building Gods Temple.*

The signification of the name; and the contents of this booke.

Diuided into two bookes.

The first booke into three partes:

THE FIRST BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The firſt part. Genealogies partly of other progenies of Adam, but ſpecially of Iacobs iſſue.

The genealogie of Adam in the right line to Noe, and his three ſonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Iſmael, 32. by the ſonnes of Cetura, 34. and by the line of Iſaac; and his ſonne Eſau; 43. With their kinges, 51. and dukes.

ADAM, :: Seth, Enos, † Cainan, Malaleel, 1 2
Iared, † Henoch, Mathuſale, Lamech, † Noe, 3 4
Sem, Cham, and Iapheth. † The ſonnes of 5
Iapheth: Gomer, and Magog, & Madai, and
Iauan, Thubal, Moſoch, Thiras. † Moreouer 6
the ſonnes of Gomer: Aſcenez, and Riphath,
and Thogorma. † And the ſonnes of Iauan: Eliſa and Tharſis, 7
Cethim and Dodanim. † The ſonnes of Cham: Chus, and 8
Meſraim, and Phut, & Chanaan. † And the ſonnes of Chus: 9
Saba, and Heuila, Sabatha, & Regma, and Sabathaca. More-
ouer the ſonnes of Regma: Saba, and Dadan. † And Chus 10
begat Nemrod: this began to be mightie in the earth. † But 11
Meſraim begat Ludim, and Anamim, and Laabim, & Neph-
tuim, † Phetruſim alſo, and Caſſuim: from whom came Phi- 12
liſthijm, & Caphthorim. † But Chanaan begat Sidon his firſt- 13
borne, the Hetheite alſo, † and the Iebuſeite, and the Amor- 14
rheite, & the Gergeſeite, † & the Heueite, and the Araceite, 15
and the Sineite. † The Aradium alſo, and the Samareite, and 16
the Hamatheite. † The ſonnes of Sem: Aelam, and Aſſur, and 17
Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,
and Moſoch. † And Arphaxad begat Sale, who alſo begat 18
Heber. † Moreouer to Heber were borne two ſonnes, the 19
name of one was Phaleg, becauſe in his daies the earth was
diuided; and the name of his brother Iectan. † And Iectan 20
begat Elmodad, and Saleph, & Aſarmoth, and Iare, † Adoram 21
alſo.

:: Adam had two other ſonnes before Seth, but Cains race was vtterly extinguiſhed by the flood, and Abel had no children.

22 alſo, and Vſal, and Decla, † Hebal alſo, and Abimael, and
23 Saba, moreouer † alſo Ophir, and Heuila, and Iobab. Al theſe
24 are the ſonnes of Iactan: † :: Sem, Arphaxad, Sale, † Heber
25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is
26 :: Abraham. † And the ſonnes of Abraham, Iſaac & Iſmael.
27 † And theſe are the generations of them. The firſtbegoten
28 of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mabſam,
29 † and Maſma, and Duma, Maſſa, Hadad, and Thema, † Ietur,
30 Naphis, Cedma. theſe are the ſonnes of Iſmahel. † And the
31 ſonnes of Cetura Abrahams concubine, which ſhe bare: Zam-
32 ran, Iecſan, Madan, Madian, Ieſboc, and Sue. Moreouer the
ſonnes of Iecſan: Saba, and Dadan. And the ſonnes of Dadan:
33 Aſſurim, and Latuſſim, and Laomim. † And the ſonnes of
Madian: Epha, and Epher and Henoch, and Abida, and Eldaa.
34 Al theſe the ſonnes of Cetura. † And Abraham begat Iſaac:
35 whoſe ſonnes were Eſau, & Iſrael. † The ſonnes of Eſau: Eli-
36 phaz, Rahuel, Iehus, Ihelom, and Core. † The ſonnes of Eli-
phaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Ama-
37 lec. † The ſonnes of Rahuel: Nahath, Zara, Samma, Meza.
38 † The ſonnes of Seir: Lotan, Sobal, Sebeon, Ana, Diſon, Eſer,
39 Diſan. † The ſonnes of Lotan: Hori, Homam. And the ſiſter
40 of Lotan was Thamna. † The ſonnes of Sobal: Alian, and
Manahath, and Ebal, Sephi, & Onam The ſonnes of Sebeon:
41 Aia & Ana. The ſonnes of Ana: Diſon. † The ſonnes of Diſon:
42 Hamram, and Eſeban, and Iethran, and Charan. † The ſonnes
of Eſer: Balaan, and Zauan, and Iacan. The ſonnes of Diſan:
43 Hus and Aran. † Theſe be the kinges, that reigned in the
Land of Edom, before there was a king ouer the chidren of
Iſrael: Bale the ſonne of Beor: and the name of his citie,
44 Deneba. † And Bale died, and Iobab the ſonne of Zare of
45 Boſra, reigned for him. † And when Iobab alſo was dead,
46 Huſam of the Land of the Themanes reigned for him. † And
Huſam alſo died, and Adad the ſonne of Badad reigned for
47 him, who ſtroke Madian in the Land of Moab: and the name
of his citie was Auith. † And when Adad alſo was dead, Semla
48 of Maſrecareigned for him. † But Semla alſo died, and there
reigned for him Saul of Rohoboth, which is ſituate beſides
49 the riuer. † Saul alſo being dead, Balanan, the ſonne of Acho-
50 bor reigned for him. † But this alſo died, and Adad reigned
for him: whoſe cities name was Phau, and his wife was called
Meetabel the daughter of Matred, the daughter of Mezaab.

:: As before the right line of Adam to Noe ſo here from his ſonne Sem to Abram.

:: For myſterie ſake God changed his name to Abraham. Gen. 17.

† And Adad being dead, there began to be dukes in Edom 51
for kinges: duke Thamna, duke Alua, duke Ietheth, † duke 52
Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53
Theman, duke Mabſar, † duke Magdiel, duke Hiram. theſe 54
be the dukes of Edom.

ANNOTATIONS.

Differences of names, numbers, & times, found in holie ſcriptures, make them hard to be vnderſtood.

BECAVSE in diuers holie Scriptures, and eſpecialy in theſe bookes of Paralipomenon, manie difficulties occurre concerning diuers perſons, and places; as alſo differences of numbers, and times; in reconciling wherof the holie Fathers and Doctors haue much laboured, making ſometimes large commentaries to ſatisfie them ſelues, and other diligent ſearchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whoſe learned explications of ſuch obſcuricies if we ſhould cite, it would be ouer long, and contrarie to our purpoſe of brief Annotations; here once for often, we wil preſent to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile ſuch apparent contradictions.

diuers meanes to reconcile ſeming contradictions in holie ſcriptures.

1. 2. 3. 4. 5. 6. 7 8. 9. 10.

FIRST, it is euident by ſundrie examples, that manie perſons, places, and ſome other thinges had diuers names, & ſo are ſometimes called by one name, ſometimes by an other. Secondly (which is more common) manie were called by the ſame names, and ſo muſt be diſtinguiſhed by the differences of times, places, qualities, or other circumſtances. Thirdly, in genealogies and other hiſtories, children are not alwaies called the ſonnes, or daughters of their natural parentes, but ſometimes of legal fathers; and ſometimes alſo of thoſe that adopted them for their children; and ſometimes of their grandfathers, or former progenitors. Fourthly, ſometime for myſterie ſake, an other nnmber is expreſſed, being true in the myſtical ſenſe, differing from the preciſe number according to the hiſtorie. As in the genealogie of Chriſt the Euangeliſt counteth thriſe fourtene generations from Abraham to our Sauiour, differing from the hiſtorie of the old Teſtament. Fiftly, euen in the hiſtorie it ſelf, ſometimes holie Scripture counteth only the greater numbers, ommitting the leſſer, and in ſome other addeth alſo the odde numbers. Sixtly, the Scriptures ſpeake often by tropes, as mentioning part for the whole, or the whole for the part; ſo by the figure Synechdoche, Chriſt is ſaid to haue bene three dayes dead, that is, one whole day and part of other two. And ſome king liuing or reigning ſo manie yeares and part of an other, and his ſucceſſour reigning the other part, ech part is countend to each of them for a whole yeare, and ſo a yeare is added, more then is in the preciſe number. Seuenthly, ſometimes the ſonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet liuing. 4. Reg. 15. & ſo both their reignes are ſometimes counted, ſometimes their ſeueral yeares, as euerie one reigned alone. Eightly. the times of vacances, in the gouernment of the Iudges, reignes of kinges, and the like, are ſometimes omitted in calculation, ſometimes adioyned to the predeceſſor, or ſucceſſor. Ninthly, ſometimes the holy Scripture mentioneth the only time that one liued or reigned wel. as it were blotting out the reſt with obliuion. So Saul is ſayd to haue reigned two yeares (1. Reg 13) VVho wel and euil reigned much longer. Tenthly, by error in writing, wordes, names, and eſpecially numbers may eaſely be changed, and can not eaſely be corrected. By theſe or other like meanes, al the holie Scriptures may be defended, though none ought to preſume

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Mat

sume by his priuate spirit, to vnderstand and expound al Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacitie, but also for that in outward apparence, sometimes there seeme to be contradictions, but in dede neither are, nor can be vttered by the Holie Ghost, the Spirit of truth, Inditer of the whole sacred Bible. And therfore we must relie vpon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

Not priuate but publique spirit of the Church expounder of holie Scripture.

CHAP II.

The names of Israels twelue sonnes. 3. The geneologie of Iuda, first in the right line to Dauid, the seuenth sonne of Isai: 16. then other genealogies of the same Iuda.

1 AND the chidren of :: Israel: Ruben, Simeon, Leui, Iuda,
2 Issachar, and Zabulon, † Dan, Ioseph, Beniamin, Nephthali, Gad, and Aser. † The sonnes of Iuda: Her, Onan, and
3 Sela. these three were borne to him of the Chananite the daughter of Sue. And Her the firstbegotten of Iuda, was euil
4 before out Lord, and he slewe him. † And Thamar his daugh-
5 ter in law bare him Phares and Zara. † Therfore al the sonnes of Iuda, were fiue. † And the sonnes of Phares, Hesron
6 and Hamul. † The sonnes also of Zara: Zamri, and Ethan,
7 and Eman, Chalcal also, and Dara, together fiue. † And the sonnes of Charmi: :: Achar, who trubled Israel, & sinned
8 in the theft of the anathema. † The sonnes of Ethan: Aza-
9 rias. † And the sonnes of Hesron that were borne to him: Ie-
10 rameel, and Ram, and Calubi. † Moreouer Ram begat Aminadab, and Aminadab, begat Nahasson, the prince of the
11 children of Iuda. † Nahasson also begat Salma, of whom
12 was borne Booz. † But Booz begat Obed, who also begat
13 Isai. † And Isai. begat the firstbegotten Eliab, the second
14 Abinadab, the third Simmaa, † the fourth, Nathanael, the
15 fifth Raddai, † the sixt Asom, the seuenth Dauid. † Whose
16 sisters were Saruia, and Abigail. The sonnes of Saruia: Abi-
17 sai, Ioab, and Asael, three. † And Abigail beare Amasa, whose
18 father was Iether the Ismaelite. † But :: Caleb the sonne of Hesron tooke a wife named Azuba, of whom he begat Ierioth: and her sonnes were Iaser, and Sobab, and Ardon.
19 † And when Azuba was dead, Caleb tooke to wife Ephratha:
20 who bare him Hur. † Moreouer Hur begat Vri: and Vri begat
21 Bezeleel. † After these thinges Hesron went in to the daughter of Machir the father of Galaad, and tooke her, when he was
22 three score yeares old: who bare him Segub. † But Segub also

:: This patriarch first called *Iacob* signifying *supplanter* was afterward called *Israel*, that is, *seing God*, or *valient with God. Gen* 35.

:: Either this man had two names, or there is error in the last letter, here, or *Iosue.* 7.

:: Otherwise called Calubi. v. 9.

begat Iair, & poſſeſſed three and twentie cities in the Land of
Galaad. † And he tooke Geſſur, and Aram the townes of 23
Iair, and Canath, and the villages therof, threeſcore cities,
:: By *ſonnes* as often elſewhere, are vnſtood nephewes and other ofspring.
al theſe are :: the ſonnes of Machir the father of Galaad.
† And when Heſron was dead: Caleb went in to Ephrata. 24
Heſron alſo had to wife Abia who bare him Aſhur the fa-
ther of Thecua. † And there were borne ſonnes to Ierameel 25
the firſtbegotten Heſron, Ram his firſtborne, and Buna,
and Aram, and Aſom, and Achia. † Ierameel maried alſo an 26
other wife, named Atara, which was the mother of Onam.
† But the ſonnes alſo of Ram the firſtbegotten of Ierameel, 27
were Moos, Iamin, and Acar. And Onam had ſonnes Semei, 28
and Iada. And the ſonnes of Semei: Nadab, and Abiſur. † But 29
the name of Abiſurs wife, was Abihail, who bare him Ahob-
ban, and Molid. † And the ſonne of Nadab were Saled, & Ap- 30
phaim. And Saled died without children. † But the ſonne of 31
Apphaim, Ieſi: which Ieſi begat Seſan. Moreouer Seſan begat
Oholai. † And the ſonnes of Iada the brother of Semei: Ie- 32
ther, and Ionathan. But Iether alſo died without children.
† Moreouer Ionathan begat Phaleth, and Ziza. Theſe were 33
the ſonnes of Ierameel. † And Seſan had noe ſonnes, but 34
daughters: and a ſeruant an Ægyptian, named Ieraa. † And 35
he gaue him his daughter to wife: who bare him Ethei. † And 36
Ethei begat Nathan, and Nathan begat Zabad, † Zabad alſo 37
begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38
begat Azarias, † Azarias begat Helles, and Helles begat Elaſa, 39
† Ealaſa begat Siſamoi, Siſamoi begat Sellum, † Sellum be- 40
gat Icamiam, and Icamia begat Eliſama. † And the ſonnes 41
of Caleb the brother of Ierameel: Meſa his firſtbegotten, 42
he is the father of Ziph: and the ſonnes of Mareſa the father
of Hebron. † Moreouer the ſonnes of Hebron, Core, and 43
Thaphua, and Recem, and Samma. † And Samma begat 44
Raham, the father of Iercaam, and Recem begat Sammai.
† The ſonne of Sammai, Maon: and Maon the father of 45
Bethſur. † And Epha the concubine of Caleb bare Haran, 46
and Moſa, and Gezez. Moreouer Haran begat Gezez. † And 47
the ſonnes of Iahaddai, Regom, and Ioathan, and Geſan, and
Phalet, and Epha, and Saaph. † The concubine of Caleb 48
Maacha bare Saber, and Tharana. † And Saaph the father of 49
Madmena begat Sue the father of Machbena, and the father
of Gabaa. But the daughter of Caleb, was Achſa. † Theſe 50

were

were the ſonnes of Caleb, the ſonne of Hur the firſtbegotten
51 of Ephrata, Sobal the father of Cariathiarim. † Salma the
52 father of Bethlehem, Hariph the father of Bethgader. † And
there were ſonnes of Sobal the father of Chariathiarim, he
53 that ſaw the halfe of the * reſtinges. † and of the kinred of
Cariatharim, the Iethreites, and Aphutheites, and Sema-
theites, and Maſeretes. Out of theſe iſſued the Saraites, and
54 Eſthaolites. † The ſonnes of Salma, Bethlehem, and Neto-
phathi, the :: Crownes of the houſe of Ioab, and the Halfe of
55 the reſting of Sarai, † The kinredes alſo of the ſcribes
dwelling in Iabes, ſinging and ſounding, and abyding in ta-
bernacles. Theſe are the Cineites, which came from heate of
the father of the houſe of Rechab.

:: Valient men by whoſe help Ioab got victories and triumphant crownes.

CHAP. III.

The ſonnes of King Dauid. 10. *The line of the Kinges of Iuda from Salomon to Ioſias.* 15. *With diuers generations of the ſame Ioſias.*

1 BVT Dauid had theſe ſonnes, which were borne to him
in Hebron: the firſtbegotten Ammon of Achinoam the
2 Iesraelite, the ſecond Daniel of Abigail the Carmelite, † the
third Abſolom the ſonne of Maacha the daughter of Tolmai
the king of Geſſur, the fourth Adonias the ſonne of Aggith,
3 † the fift Saphatias of Abital, the ſixth Iethraham of Egla
4 his wife. † Six ſonnes therfore were borne to him in Hebron,
where he reigned ſeuen yeares and ſix monethes. And in
5 Ieruſalem he reiged three and thirtie yeares. † Moreouer in
Ieruſalem ſonnes were borne to him, Simmaa, and Sobab,
6 and Nathan, & Salomon, foure of Bethſabea the daughter of
7 Ammiel, † Iebaar alſo and Eliſama, † and Eliphaleth, and
8 Noge, and Nepheg, and Iaphia, † moreouer Eliſanna, and
9 Eliada, and Elipheleth, nine: † al theſe the ſonnes of Dauid,
beſide the ſonnes of his concubines: and they had a ſiſter
10 Thamar. † And the ſonne of Salomon, Roboam: whoſe
11 ſonne Abia begat Aſa. Of this alſo was borne Ioſaphat, † the
father of Ioram: which Ioram begat Ochozias, of whom
12 roſe Ioas: † and his ſonne Amaſias begat Azarias. Moreouer
13 Azarias the ſonne of Ioathan † begat Achaz, the father of E-
14 zechias, of whom was borne Manaſſes. † But Manaſſes alſo
15 begat Amon the father of Ioſias. † And the ſonnes of Ioſias
were, the firſtbegotten Iohanam, the ſecond :: Ioakim, the
16 third Sedecias, the fourth Sellum. † Of Ioakim was borne
Iechonias,

:: S. Matthew omitteth this Ioakim, and counteth Iechonias as the ſonne of Ioſias. The ſame Iechonias was alſo otherwiſe called Ioachin. 4 *Reg.* 24. *v.* 6. & 25. *v.* 27. *S. Hierom. li.* 1. *in Matth.*

Iechonias,and Sedecias.† The ſonnes of Iechonias were Aſir, 17
Salathiel, † Melchiram, Phadaia, Senneſer & Iecemia, Sama, 18
and Nadabia.† Of Phadaia were borne Zorobabel and Semei. 19
Zorobabel begat Moſollom, Hananias, and Salomith their
ſiſter: † Haſaba alſo, and Ohol, and Barachias, and Haſadias, 20
Iaſabheſed, fiue. † And the ſonne of Hananias, Phaltias the 21
father of Ieſeias, whoſe ſonne was Raphaia. This mans ſonne
alſo Arnan, of whom was borne Obdia, whoſe ſonne was Se-
chenias. † The ſonne of Sechenias: Semeia, whoſe ſonnes were 22
Hattus, and Iegaal, and Baria, and Naaria, and Saphat, :: ſix
in number. † The ſonnes of Naaria, Elioenai, & Ezechias, and 23
Ezricam, three. † The ſonnes of Elioenai, Oduia, and Eliaſub, 24
and Pheleia, and Accub, and Iohanan, and Dalaia, and Anani,
ſeuen.

:: Semeia with his fiue ſonnes are counted ſix ſonnes of Sechenias, though the Semeia only was his proper ſonne, the other his nephewes. *see annotation. ch. 1. num. 3.*

CHAP. IIII.

Other genealogies of Iuda: 24. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are ſubdued.

THE ſonnes of Iuda: Phares, Heſron, and Charmi, and 1
Hur, and Sobal. † But Raia the ſonne of Sobal begat 2
Iahath, of whom were borne Ahumai, and Laad. theſe be
the kinredes of Sarathi. † This alſo is the ſtocke of Etam: 3
Iezrahel, and Ieſema, and Iedebos. And the name of their
ſiſter Aſalelphuni. † And Phanuel the father of Gedor, and 4
Ezar the father of Hoſa, theſe are the ſonnes of Hur the firſt
begotten of Ephratha the father of Bethlehem. † But Aſſur 5
the father of Thecua had two wiues, Halaa, & Naara. † And 6
Naara bare him Oozam, and Hepher, and Themani, and
Ahaſthari. theſe are the ſonnes of Naara. † Moreouer the 7
ſonnes of Halaa, Sereth, Iſaar, and Ethnan. † And Cos begat 8
Anob, and Soboba, and the kinred of Aharehel the ſonne
of Arum. † And Iabes was honorable aboue his brethren, 9
and his mother called his name Iabes, ſaynig: Becauſe I bare
him in ſorow. † But :: Iabes inuocated the God of Iſrael, 10
ſaying: If bleſſing thou wilt bleſſe me, and wilt enlarge
my borders, and thy hand be with me, and thou wilt make
that I be not oppreſſed by malice. And God granted the
thinges that he prayed for. † And Caleb the brother of Sua 11
begat Mahir, who was the father of Eſthon. † Moreouer 12
Eſthon begat Bethrapha, and Pheſſe, and Tehinna the father
of the citie of Naas: theſe are the men of Recha. † And the 13
ſonnes of Cenez, Othoniel, and Saraia. Moreouer the ſonnes

of

:: In ioyning a vow to his prayer he imitated holie Iacob. *Gen. 28.* And they both deſired temporal thinges for the better ſeruing of God, & aduancing his glorie; eſpecially that they might be aſſiſted with grace, not to yeld to tentations, nor ſinne of malice.

14 of Othoniel, Hathath, and Maonathi, † Maonathi begat
Ophra, & Saraia begat Ioab :: the father of the Vale of Arti- ::Chiefe lord of
15 ficers: for there were artificers. † And the ſonnes of Caleb the valley; where the ar-
the ſonne of Iephone, Hir, and Ela, and Naham. The ſonnes tificers dwelt
16 alſo of Ela: Cenez. † The ſonnes alſo of Ialeleel: Ziph, and that made the
17 Zipha, Thiria, and Aſrael. † And the ſonnes of Eſra, Iether, Temple.
and Mered, and Epher, and Ialon, and he begat Mariam, and
18 and Sammai, and Ieſba the father of Eſthamo. † Alſo his
wife Iudaia, bare Iared the father of Gedor, and Heber the
father of Socho, and Icuthiel the father of Zanoe. and theſe
are the ſonnes of Bethia the daughter of Pharao, whom
19 Mered tooke. † And the ſonnes of the wife of Odaia the
ſiſter of Naham the father of Ceila, Garmi, and Eſthamo,
20 which was of Macathi. † The ſonnes alſo Simon, Amnon,
and Rinna the ſonne of Hanan, and Thilon. And the ſonnes
21 of Ieſi, Zoheth, and Benzoheth. † The ſonnes of Sela the
ſonne of Iuda: Her the father of Lecha, and Laada the father
of Mareſa, and the kinredes of their houſe that worke ſilke
22 in the Houſe of oath. † And he that made the Sunne to ſtand,
and the men of Lying, and Secure, and Burning, which were
princes in Moab, and which returned into Lahem. and theſe
23 are old wordes. † Theſe are potters, dwelling in Plantinges,
and in Hedges, with the king in his workes, and they abode
24 there. † The ſonnes of Simeon: Namuel, and Iamin, Iarib,
25 Zara, Saul: † Sellum his ſonne, Mapſam his ſonne, Maſma
26 his ſonne. † The ſonnes of Maſma: Hamuel his ſonne, Zachur
27 his ſonne, Semei his ſonne. † The ſonnes of Semei ſixtene,
and ſix daughters: but his brethren had not manie ſonnes,
and the whole kinred could not reach to the ſumme of the
28 children of Iuda. † And they dwelt in Berſabee, and Molada,
29 and Haſarſuhal, † and in Bala, and in Aſom, and in Tholad,
30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-
31 marcaboth, and in Haſarſuſim, and in Bethberai, and in
32 Saarim. theſe were their cities vntil king Dauid. † Their
townes alſo: Etam, and Aen, Rhemmon, and Thochen, and
33 Aſan, fiue cities. † And al their villages round about theſe
cities vnto Baal. this is their habitation, and the diſtribution
34 of their dwellinges. † Moſabab alſo and Iemlech, and Ioſa
35 the ſonne of Amaſias, † and Ioel, and Iehu the ſonne of Ioſa-
36 bia the ſonne of Saraia, the ſonne of Aſiel, † and Elioenai, and
Iacoba, and Iſuhaia, and Aſaia, and Adiel, and Iſmiel, and

Banaia, † Ziza alſo the ſonne of Zephei the ſonne of Allon 37
the ſonne of Idaia the ſonne of Semri the ſonne of Samaia.
† Theſe renowmed princes in their kinredes, & in the houſe 38
of their affinities they were multiplied excedingly. † And 39
they went forth to enter into Gador as far as the Eaſt ſide of
the valley, and to ſeeke paſtures for their flockes † And they 40
found fatte paſtures, and very good, and a countrie very large
and quiet and fruiteful, in the which before had dwelt the
ſtocke of Cham. † Theſe therfore, whom before we deſcri- 41
bed by name, came in the dayes of Ezechias the king of Iuda:
and they ſtroke their tabernacles, and the inhabitantes that
were found there, & cleane deſtroyed them vntil this preſent
day: and they dwelt for them, becauſe they found there moſt
fatte paſtures. † Alſo of the children of Simeon there went 42
into mount Seir fiue hundred men, hauing their princes Phal-
tias and Naaria and Raphaia and Oziel the ſonnes of Ieſi:
† and they ſtroke the remnant of the Amalecites, which were 43
able to eſcape, and they dwelt there for them vntil this day.

CHAP. V.

Genealogies of Ruben, whoſe birthright, concerning duble portion, is tranſlated to Ioſeph, the principalitie to Iuda, With their ſpecial actes. 11. *Alſo of Gad.* 18. *who With Ruben, and half tribe of Manaſſes, ſubdue the Agarenes:* 25. *but for their ſinnes are led captiue into Aſſyria.*

ALSO the ſonnes of Ruben the firſt begotten of Iſrael 1
(for he was his firſt begotten :: but when he had viola-
ted his fathers bed, his firſtbirthright was giuen to the ſonnes
of Ioſeph the ſonne of Iſrael, and he was not repured for the
firſtbegotten. † Moreouer Iudas, which was the ſtrongeſt 2
among his brethren, of his ſtocke ſprang the princes: but
the firſtbirthright was reputed to Ioſeph.) † The ſonnes 3
then of Ruben the firſtbegotten of Iſrael: Enoch, & Phallu,
Eſron, and Charmi. † The ſonnes of Ioel: Samia his ſonne, 4
Gog his ſonne, Semei his ſonne, † Micha his ſonne, Reia his 5
ſonne, Baal his ſonne, † Beera his ſonne, whom Theglath- 6
phalnaſar the king of the Aſſyrians led away captiue, and
he was prince in the tribe of Ruben. † And his brethren, and 7
al his kinred, when they were numbred by their families,
had theſe princes Iehiel, and Zacharias. † Moreouer Bala the 8
ſonne of Azaz, the ſonne of Samma, the ſonne of Ioel, he
dwelt in Aroer as far as Nebo, and Beelmeon. † Againſt the 9
eaſt quarter

:: See annotations; *Gen.* 49. *nu.* 4.

east quarter also he dwelt vnto the entrance of the desert,
and the riuer Euphrates. For they possessed a great number
10 of cattel in the land of Galaad. † And in the daies of Saul
they fought agaynst the Agarenes, and slewe them, and dwelt
for them in their tabernacles, in al the quarter, that looketh
11 to the East of Galaad. † But the children of Gad dwelt ouer
12 agaynst them in the land of Basan, as far as Selcha: † Iohel
the head, and Sapham the second: and Ianai, and Saphat in
13 Basan. † And their brethren according to the houses of their
kinredes, Michael, and Mosollam, and Sebe, and Iorai, and
14 Iacan, and Zie, and Heber, seuen. † These are the sonnes of
Abihail, the sonnes of Huri, the sonne of Iara, the sonne of
Galaad, the sonne of Michael, the sonne of Iesesi, the sonne
15 of Ieddo, the sonne of Buz. † Also the brethren of the sonne
of Abdiel, the sonne of Guni, prince of the house in their
16 families. † And they dwelt in Galaad, and in Basan, and in the
townes therof, and in al the suburbes of Saron, vnto the
17 borders. † Al these were numbred in the daies of Ioatham
the king of Iuda, and in the daies of Ieroboam the king of
18 Israel. † The children of Ruben, and of Gad, and of the halfe
tribe of Manasses, men of warre, carying sheildes, & swordes,
and bending the bow, and taught to battels, foure and fourtie
thousand, and seuen hundred threescore going forth to fight.
19 † They fought agaynst the Agarenes: but the Itureians, and
20 Naphis, and Nodab † gaue them ayde. And the Agarenes
were deliuered into their handes, and al that were with
them, because they called vpon God when they fought: and
21 he heard them, :: because they beleued in him. † And they
tooke al that they possessed, Camels fiftie thousand, and
sheepe two hundred fiftie thousand, and asses two thousand,
22 and of men an hundred thousand soules. † And manie fel
downe wounded: for it was the battel of our Lord. And they
23 dwelt for them vntil the transmigration. † Also the children
of the halfe tribe of Manasses possessed the land, from the
coastes of Basan vnto Baal, Hermon, and Sanir, and mount
24 Hermon, for the number was great. † And these were the
princes of the house of their kinred, Epher, and Iesi, and
Eliel, and Esriel, and Ieremia, and Odoia, and Iediel, most
valiant men and mightie, and renowned princes in their
25 families. † But they forsooke the God of their fathers, and
fornicated after the goddes of the peoples of the land, whom

:: Of these and the like, S. Paul sayth: *By faith they ouercame kingdomes, Hebr.* 11.

God tooke away before them. † And the God of Iſrael rayſed 26
vp the ſpirit of Phul king of the Aſſyrians, and the ſpirit of
Thelgathphalnaſar king of Aſſur: and he tranſported Ruben,
and Gad, and the halfe tribe of Manaſſes, and brought them
into Lahela, and into Habor, and to Ara, and to the riuer of
Gozan, vntil this day.

CHAP. VI.

The genealogies of Leui, 4. *With the right line of Aaron by Eleazar to Ioſadech, high prieſt in the captiuitie of Babylon,* 16. *other progenies of his three ſonnes; Gerſon, Caath, and Merari,* 31. *With their offices in the temple:* 49. *only Aarons ſonnes admitted to prieſthood.* 54. *Particular poſſeſsions of the Leuites dwelling amongſt the other tribes.*

THE ſonnes of Leui: Gerſon, Caath, and Merari. † The 1 2
ſonnes of Caath: Amram, Iſaar, Hebron, and Oziel.
† The children of Amram: Aaron, Moyſes, and Maria. The 3
ſonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar.
:: The lineal ſucceſſion of Hiegh prieſtes from Aaron to the captiuitie in Babylon. *Nicephorus counteth ſome others among theſe. li. 2. c. 4. Ioſephus alſo differeth from this catalogue. li. 10. c. 11.*
†:: Eleazar begat Phinees, and Phinees begat Abiſue, † and 4 5
Abiſue begat Bocci, & Bocci begat Ozi. † Ozi begat Zaraias, 6
and Zaraias begat Maraioth. † Moreouer Meraioth begat 7
Amarias, and Amarias begat Achitob. † Achitob begat Sadoc, 8
and Sadoc begat Achimaas, † Achimaas begat Azarias, Aza- 9
rias begat Iohanan, † Iohanan begat Azarias. the ſame is he 10
that executed the prieſtlie office in the houſe, which Salo- 2.P
mon built in Ieruſalem. † And Azarias begat Amarias, and 11 26.
Amarias begat Achitob, † and Achitob begat Sadoc, and 12
Sadoc begat Sellum, † Sellum begat Helcias, and Helcias 13
begat Azarias, † Azarias begat Saraias, and Saraias begat Ioſe- 14
dec. † Moreouer Ioſedec went forth, when our Lord tranſ- 15
ported Iuda, and Ieruſalem by the handes of Nabuchodono- 16
ſor. † The ſonnes then of Leui: Gerſon, Caath, and Merari. 17
† And theſe be the names of the ſonnes of Gerſon: Lobni and 18
Semei. † The ſonnes of Caath: Amram, and Iſaar, and Hebron, 19
and Oziel. † The ſonnes of Merari: Moholi and Muſi. And 20
theſe are the kinredes of Leui according to their families.
† Gerſon, Lobni his ſonne, Iahath his ſonne, Zamma his ſonne,
† Ioah his ſonne, Addo his ſonne, Zara his ſonne, Iethrai 21
his ſonne. † The ſonnes of Caath, Aminadab his ſonne, Core 22
his ſonne, Aſir his ſonne, † Elcana his ſonne, Abiaſaph his 23
ſonne, Aſir his ſonne. † Thahath his ſonne, Vriel his ſonne, 24
Ozias his ſonne, Saul his ſonne. † The ſonnes of Elcana: 25

Amaſai,

26 Amaſai, and Achimoth, † and Elcana: The ſonnes of Elcana:
27 Sophai his ſonne, Nahath his ſonne, † Eliab his ſonne, Iero-
28 ham his ſonne, Elcana his ſonne. † The ſonnes of Samuel:
29 the firſt begotten Vaſſeni, and Abia. † And the ſonnes of
Merari, Moholi: Lobni his ſonne, Semei his ſonne, Oza his
30 ſonne, † Sammaa his ſonne, Haggia his ſonne, Aſaia his
31 ſonne. † Theſe are they, whom Dauid appointed ouer the
ſinging men of the houſe of our Lord, ſince the Arke was
32 placed: † and they miniſtred before the tabernacle of teſti-
monie, ſinging vntil Salomon built the houſe of our Lord in
Ieruſalem: and they ſtood according to their order in the
33 miniſterie. † And theſe are they, which aſſiſted with their
ſonnes, of the ſonnes of Caath, Hemam ſinging man, the
34 ſonne of Ioel, the ſonne of Samuel, † the ſonne of Elcana,
the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Thohu,
35 † the ſonne of Suph, the ſonne of Elcana, the ſonne of Ma-
36 hath, the ſonne of Amaſai, † the ſonne of Elcana, the ſonne
37 of Iohel, the ſonne of Azaries, the ſonne of Sophonias, † the
ſonne of Thahath, the ſonne of Aſir, the ſonne of Abiaſaph,
38 the ſonne of C'ore, † the ſonne of Iſaar, the ſonne of Caath,
39 the ſonne of Leui, the ſonne of Iſrael. † And his brother
Aſaph, who ſtood on his right hand, Aſaph the ſonne of
40 Barachias, the ſonne of Samaa, † the ſonne of Michael, the
41 ſonne of Baſaia, the ſonne of Melchia, † the ſonne of Athanai,
42 the ſonne of Zara, the ſonne of Adaia, † the ſonne of Ethan,
43 the ſonne of Zamma, the ſonne of Semei. † the ſonne of Ieth,
44 the ſonne of Gerſon, the ſonne of Leui. † And the children
of Merari their brethren, on the left hand, Ethan the ſonne
45 of Cuſi, the ſonne of Abdi, the ſonne of Maloch, † the ſonne
46 of Haſabia, the ſonne of Amaſia, the ſonne of Helcias, † the
47 ſonne of Amaſai, the ſonne of Boni, the ſonne of Somer, † the
ſonne of Moholi, the ſonne of Moſi, the ſonne of Merari, the
48 ſonne of Leui. † Their brethren alſo the Leuites, which were
ordained for al the miniſterie of the tabernacle of the houſe
49 of our Lord. † But Aaron, and his ſonnes burnt incenſe vpon
the altar of holocauſt, and vpon the altar of incenſe, for euerie
worke of Sancta Sanctorum: and to pray for Iſrael according
to al thinges, which Moyſes the ſeruant of God had comman-
50 ded. † And theſe are the ſonnes of Aaron: Eleazar his ſonne,
51 Phinees his ſonne, Abiſue his ſonne † Bocci his ſonne, Ozi
52 his ſonne, Zarahia his ſonne, † Meraioth his ſonne, Amarias

:: In Sadoc (3. Reg. 2.) the high priesthood was reduced to the line of Eleazar which by Gods ordinance was translated to Heli of Ithamars line but ſtil continued in the line of Aaron. The reſt of Sadochs line by Achimaas &c. to Ioſedech in the captiuitie appeareth before, v. 9. ad 15.

his ſonne, Achitob his ſonne, † :: Sadoc his ſonne, Achimaas 53
his ſonne. † And theſe are their habitations by the townes and 54
confines, to witte, of the ſonnes of Aaron, according to the
kinredes of the Caathites: for they were fallen to them by
lotte. † They gaue therfore to them Hebron in the Land of 55
Iuda, and the ſuburbes therof round about: † but the fieldes 56
of the citie, and the townes to Caleb the ſonne of Iephone.
† Moreouer to the ſonnes of Aaron they gaue cities, to flee 57
vnto, Hebron, and Lobna, and the ſuburbes therof, † Iether 58
alſo and Eſthemo with the ſuburbes therof, yea & Helon, and
Dabir with their ſuburbes: † Aſan alſo & Bethſemes, & their 59
ſuburbes. † And of the tribe of Beniamin: Gabee and the ſub- 60
urbes therof, Almath with the ſuburbes therof, Anothoth alſo
with the ſuburbes therof. al the cities, thirtene, by their kin-
redes. † And to the children of Caath the reſidue of their kin- 61
red they gaue of the halfe tribe of Manaſſes in poſſeſſion ten
cities. † Moreouer to the children of Gerſon by their kinredes 62
of the tribe of Iſſachar, & of the tribe of Aſer, and of the tribe
of Nephthali, and of the tribe of Manaſſes in Baſan, thirtene
cities. † And to the ſonnes of Merari by their kinredes of the 63
tribe of Ruben, and of the tribe of Gad, and of the tribe of Za-
bulon, they gaue by lot twelue cities. † Alſo the children of 64
Iſrael gaue to the Leuites cities, and their ſuburbes: † and they 65
gaue by lot, of the tribe of the children of Iuda, & of the tribe
of the children of Simeon, and of the tribe of the children of
Beniamin, theſe cities, which they called by their names, † and 66
to them, that were of the kinred of the ſonnes of Caath, and
the cities in their borders were of the tribe of Ephraim.
† They therfore gaue them cities, to flee vnto, Sichem with 67
the ſuburbes therof in mount Ephraim, and Gazer with the
ſuburbes therof, † Iecmaan alſo with the ſuburbes therof, 68
and Bethhoron in like maner, † moreouer Helon alſo with 69
the ſuburbes therof, and Gethremmon in like maner. † More- 70
ouer of the halfe tribe of Manaſſes, Aner & the ſuburbes ther-
of, Balaam and the ſuburbes therof: to witte, to them, which
were leaft of the kinred of the ſonnes of Caath. † And to the 71
ſonnes of Gerſom of the kinred of the halfe tribe of Manaſ-
ſes, Gaulon in Baſan, and the ſuburbes therof, and Aſtaroth
with the ſuburbes therof. † Of the tribe of Iſſachar, Cedes 72
and the ſuburbes therof, and Dabereth with the ſuburbes
therof, † Ramoth alſo and the ſuburbes therof, and Anem 73
with

74 with the ſuburbes therof. † And of the tribe of Aſer: Maſal
75 with the ſuburbes therof, & Abdon in like maner, † Hucac
alſo and the ſuburbes therof, and Rohob with the ſuburbes
76 therof. † Moreouer of the tribe of Nephthali, Cedes in Ga-
lilee and the ſuburbes therof, Hamon with the ſuburbes
77 therof, and Cariathaim, and the ſuburbes therof. † And to the
reſt of the ſonnes of Merari: of the tribe of Zabulon, Rem-
mono and the ſuburbes therof, and Thabor with the ſubur-
78 bes therof: † beyond Iordan alſo ouer agaynſt Iericho, agaynſt
the Eaſt of Iordan, of the tribe of Ruben, Boſor in the wilder-
neſſe with the ſuburbes therof, and Iaſſa with the ſuburbes
79 therof, † Cademoth alſo and the ſuburbes therof, and Me-
80 phaath with the ſuburbes thereof. † Moreouer alſo of the
tribe of Gad, Ramoth in Galaad and the ſuburbes therof, and
81 Manaim with the ſuburbes therof, † yea and Heſebon with
the ſuburbes therof, and Iezer with the ſuburbes therof.

CHAP. VII.

Genealogies of Iſſachar, 6. Beniamin, 13. Nephthali, 44. Manaſſes, 20. Ephraim, 30. and Aſer.

1 MOREOVER the ſonnes of Iſſachar: Thola, and Phua,
2 Iaſub and Simeron, foure. † The ſonnes of Thola:
Ozi and Raphaia, and Ieriel, and Iemai, and Ibſem, and
Samuel, princes by the houſes of their kinredes. Of the
ſtocke of Thola were numbred moſt valiant men in the daies
3 of Dauid, two and twentie thouſand ſix hundred. † The
ſonnes of Ozi: Izrahia, of whom were borne Michael, and
4 Obadia, and Ioel, and Ieſia, fiue, al princes. † And with them
by their families and peoples, readie girded to battel, moſt
valiant men, ſix and thirtie thouſand: for they had many
5 wiues and children. † Their brethren alſo through al the
kinred of Iſſachar, moſt ſtrong to fight, were numbred foure
6 ſcore and ſeuen thouſand. † The ſonnes of Beniamin: Bela,
7 and Bechor, & :: Iadihel, three. † The ſonnes of Bela: Eſbon,
and Ozi, and Oziel, and Ierimoth, and Vrai, fiue princes of
their families, and moſt ſtrong to fight, and their number
8 was twentie two thouſand and thirtie foure. † Moreouer
the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and
Elioenai, and Amri, and Ieremoth, and Abia, and Anathoth,
9 and Almath al theſe: the ſonnes of Bechor. † And there were
numbred by their families princes of their kinredes moſt
valiant

:: Gen. 46. this third ſonne is called Asbel: & ſeuen more are there recited. And ſo in the reſt is much difference: but al may be reconciled by ſuch rules as are noted. *chap. 1.*

valiant vnto battel, twentie thouſand and two hundred.
† Moreouer the ſonnes of Iadihel: Balon. And the ſonnes 10
of Balan: Iehus, and Beniamin, and Aod, and Chanana, and
Zethan, and Tharſis, Ahiſahar. † al theſe the ſonnes of Iadi- 11
hel, princes of their kinredes, moſt valiant men, ſeuentene
thouſand, and two hundred going forth to battel. † Sepham 12
alſo, and Hapham the ſonnes of Hir: and Haſim the ſonnes
of Aher. † And the ſonnes of Nephthali: Iaſiel, and Guni, 13
and Iezer, and Sellum, the ſonnes of Bala. † Moreouer the 14
ſonne of Manaſſes, Ezriel: and his concubine the Syrian bare
Machir the father of Galaad. † And Machir tooke wiues for 15
his ſonnes Happhim, and Saphan: and he had a ſiſter named
Maacha: the name of the ſecond Salphaad, and to Salphaad
were borne daughters. † And Maacha the wife of Machir 16
bare a ſonne, and ſhe called his name Phares: moreouer the
name of his brother, was Sares: and his ſonnes, Vlam, and Re-
cen. † And the ſonne of Vlam, Badan. Theſe are the children 17
of Galaad, the ſonne of Machir, the ſonne of Manaſſes. † And 18
his ſiſter :: Queene bare :: Goodlieman, and Abiezer, and
Mohola. † And the ſonnes of Semida were, Ahin, and Sechem, 19
and Leci, and Anion. † And the ſonnes of Ephraim: Suthala, 20
Bared his ſonne, Thahath his ſonne, Elada his ſonne, Tha-
hath his ſonne, and this mans ſonne Zabad, † and this mans 21
ſonne Suthala, and this mans ſonne Ezer, and Elad: and the
men of Geth borne in the land ſlewe them, becauſe they
came downe to inuade their poſſeſſions. † Ephraim therfore 22
their father mourned many daies, and his brethren came to
comfort him. † And he went in vnto his wife: who conceiued 23
and bare a ſonne, and he called his name Beria, for that he
was borne in the euils of his houſe: † and his daughter was 24
Sara, who built Bethhoron, the nether and the vpper, and
Ozenſara. † Moreouer his ſonne Rapha, and Reſeph, and 25
Thale, of whom was borne Thaan, † who begat Laadan: this 26
mans ſonne alſo was Ammiud, who begat Eliſama, † of 27
whom was borne Nun, who had Ioſue his ſonne. † And their 28
poſſeſſion and habitation, was Bethel with her daughters,
and agaynſt the eaſt of Noran, and on the weſt quarter of
Gazer and her daughters, Sichem alſo with her daughters, as
farre as Aſa with her daughters. † Alſo neere the children of 29
Manaſſes Bethſan and her daughters, Thanach & her daugh-
ters, Mageddo and her daughters: Dor and her daughters: in
theſe

:: *Molecheth: Regina Queene.* :: *Iſhod, Virum decorum*, that is, A comelie perſonable or goodlie man. So we leaue the hebrew names in this place becauſe S. Ierom, and the whole Church doth ſo in the latin text, which we tranſlate.

30 theſe dwelt the children of Ioſeph, the ſonne of Iſrael. † The
children of Aſer: Iemna, and Ieſua, and Ieſſui, and Baria, and
31 Sara their ſiſter. † And the ſonnes of Baria: Heber, and Mel-
32 chiel: he is the father of Barſaith. † And Heber begat Ieph-
33 lat, and Somer, and Hotham, and Suaa their ſiſter. † The
ſonnes of Iephlat: Phoſech, and Chamaal, and Aſoth: theſe
34 be the ſonnes of Iephlat. † Moreouer the ſonnes of Somer:
35 Ahi, and Roaga, and Haba, and Aram. † And the ſonnes of
Helem his brother: Supha, and Iemna, and Selles, and Amal.
36 † The ſonnes of Supha: Sue Harnapher, and Sual, and Beri,
37 and Iamra, † Boſor, and hod, and Samma, and Saluſa, and
38 Iethran, and Bera. † The ſonnes of Iether: Iephone, and
39 Phaſpha, and Ara. † And the ſonnes of Olla: Aree, and haniel
40 and Reſia. † Al theſe be the ſonnes of Aſer, princes of their
kinredes, the choſen and moſt valiant dukes of dukes: and
their number of the age that was fitte for battel, was ſix and
twentie thouſand.

CHAP. VIII.

The progenie of Beniamin is further recited vnto Saul: 33. and his Iſſue.

1 AND Beniamin begat Bale his firſt begotten, Asbel the
2 ſecond, Ahara the third, † Nohaa the fourth, and
3 Rapha the fifth. † And the ſonnes of Bale were: Addar, and
4 Gera, and Abiud, † Abiſue alſo, and Naaman, and Ahoe,
5 6 † and alſo Gera, and Sephuphan, and Huram. † Theſe are
the ſonnes of Ahod, princes of their kinredes that dwelt in
7 Gabaa, which were tranſported into Manahath. † And Naa-
man, and Achia, and Gera he tranſported them, and begat
8 Oza, and Ahiud. † Moreouer he begat Saharaim in the coun-
trie of Moab, after he diſmiſſed Huſim and Bara his wiues.
9 † And of Hodes his wife he begat Iobab, and Sebia, and
10 Moſa, and Molchom, † Iehus alſo, and Sechia, and Marma.
11 theſe are his ſonnes princes in their families. † And Mehuſim
12 begat Abitob, and Elphaal. † Moreouer the ſonnes of Elphaal
Heber, and Miſaam, and Samad: this man built Ono, and Lod,
13 and her daughters. † And Baria, and Sama princes of their
14 kinredes that dwelt in Aialon: theſe droue away the inhabi-
15 tantes of Geth. † And Abio, and Seſac, and Ierimoth, † and
16 Sabadia, and Arod, and Heder, † Michael alſo, and Ieſpha,
17 and Ioha the ſonnes of Baria. † And Zabadia, and Moſollam,
18 and Hezeci, and Heber, † and Ieſamari, and Iezlia, and Iobab

ſonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19
† and Elioenai, and Selethai, and Eliel, † and Adaia, and 20
Baraia, and Samarath the ſonnes of Semei. † And Ieſpham, 21
and Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22
† and Hanania, and Ælam, and Anathothia, † and Iephdaia, 23
and Phanuel the ſonnes of Seſac. † and Samſari, and Sohoria 24
and Otholia, † and Ierſia, and Elia, and Zechri, the ſonnes 25
of Ieroham. † theſe be the patriaches, and princes of their 26
kinredes, which dwelt in Ieruſalem. † And in Gabaon dwelt 27
Abigabaon, and the name of his wife Maacha: † And his firſt 28
begotten ſonne Abdon, and Sur, and Cis, and Baal, and 29
Nadab. † Gedor alſo, and Ahio, and Zacher, and Macelloth: 30
† and Macelloth begat Samaa: and they dwelt ouer agaynſt 31
their brethren in Ieruſalem with their brethren. † And Ner 32
begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33
and Melchiſua, and Abinadab, and Eſbaal. † And the ſonne of 34
Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35
ſonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz.
† And Ahaz begat Ioada: and Ioada begat Alamath, and Az- 36
moth, and Zamri: moreouer Zamri begat Moſa, † and Moſa 37
begat Banaa, whoſe ſonne was Rapha, of whom was borne
Elaſa, who begat Aſel. † Moreouer Aſel had ſix ſonnes of 38
theſe names, Ezricam, Bochru, Iſmahel, Saria, Obdia, and
Hanan. al theſe the ſonnes of Aſel. † And the ſonnes of Eſec 39
his brother, Vlam the firſtbegotten, and Iehus the ſecond,
and Eliphalet the third. † And the ſonnes of Vlam were moſt 40
ſtrong men, and archers of great force: and hauing many
ſonnes and nephewes, vnto an hundred fiftie. Al theſe the
children of Beniamin.

CHAP. IX.

VVho of Iſrael (after the captiuitie) firſt inhabited Ieruſalem. 10. *VVho exerciſed the offices of Prieſtes,* 14. *and Leuites,* 35. *VVith repetition of part of Sauls progenie.*

::The genealogies of al Iſrael being hitherto recited before their captiuitie, others are now added which firſt returned to Ieruſalem after their releaſe.

AL Iſrael therfore :: was numbred: and the ſumme of 1
them was written in the Booke of the kinges of Iſrael,
and Iuda: and they were tranſported into Babylon for their
ſinne. † And they that dwelt firſt in their poſſeſſions and in 2
their cities: Iſraël, and the Prieſtes, and the Leuites, and the
Nathineans. † There dwelt in Ieruſalem of the children of 3
Iuda, and of the children of Beniamin, alſo of the children of
Ephraim,

4 Ephraim, and Manaſſes. † Othei the ſonne of Ammiud, the
ſonne of Amri, the ſonne of Omrai, the ſonne of Bonni, of the
5 ſonnes of Phares the ſonne of Iuda. † And of Siloni: Aſaia the
6 firſtbegotten, and his ſonnes. † And of the ſonnes of Zara:
Iehuel, and their brethren, ſix hundred ninetie. † Moreouer
7 of the ſonnes of Beniamin: Salo the ſonne of Moſollam, the
8 ſonne of Odiua the ſonne of Aſana: † and Iobania the ſonne
of Ieroham: and Ela the ſonne of Ozi, the ſonne of Mochori:
and Moſollam the ſonne of Saphatias, the ſonne of Rahuel,
9 the ſonne of Iebania, † and their brethren by their families,
nine hundred fiftie ſix. Al theſe princes of their kinredes by
10 the houſes of their fathers. † And of the prieſtes: Iedaia,
11 Ioiarib, and Iachin: † Azarias alſo the ſonne of Helcias,
the ſonne of Moſollam, the ſonne of Sadoc, the ſonne of
Maraioth, the ſonne of Achitob, high prieſt of the houſe of
12 God. † Moreouer Adaias the ſonne of Ieroham, the ſonne
of Phaſſur, the ſonne of Melchias: and Maaſai the ſonne of
Adiel, the ſonne of Iezra, the ſonne of Moſollam, the ſonne
13 of Moſollamith, the ſonne of Emmer. † their brethren alſo
princes by their families a thouſand ſeuen hundred three
ſcore, moſt able men of ſtrength to the worke of the mini-
14 ſterie in the houſe of God. † And of the Leuites: Semeia the
ſonne of Haſſub the ſonne of Ezricam, the ſonne of Haſebia
15 of the ſonnes of Merari. † Bacbacar alſo a carpenter, and
Galal, and Mathania the ſonne of Micha, the ſonne of Zechri
16 the ſonne of Aſaph: † and Obdia the ſonne of Semeia, the
ſonne of Galal, the ſonne of Idithun: and Barachia the ſonne
of Aſa, the ſonne of Elcana, who dwelt in the courtes of Ne-
17 tophati. † And the porters: Sellum, and Accub, and Telmon,
18 and Ahimam: and their brother Sellum the prince, † vntil
that time, in the kinges gate toward the eaſt, wayted by their
19 courſes of the children of Leui. † But Sellum the ſonne of
Core the ſonne of Abiaſaph, the ſonne of Core, with his bre-
thren, and his fathers houſe, theſe are the Corites ouer the
workes of the miniſterie, keepers of the entrances of the ta-
bernacle: and their families in courſe keeping the entrance
20 of the campe of our Lord. † And Phinees the ſonne of Eleaſar,
21 was their prince before our Lord. † Moreouer Zacharias the
ſonne of Moſollamia, porter of the gate of the tabernacle of
22 teſtimonie. † Al theſe choſen men for porters, at euerie gate,
two hundred twelue: and appointed out in their proper

townes: Whom Dauid and Samuel the Seer appointed, vpon
their fidelitie. † as wel them as their ſonnes. in the doores of 25
the houſe of our Lord, and in the tabernacle by their courſes.
† By the foure windes were the porters: that is to ſay, toward 24
the Eaſt, and toward the Weſt, and toward the North, and
toward the South. † And their brethren dwelt in villages, 25
and came vpon their Sabbathes from time to time. † To 26
theſe four Leuites was committed al the number of porters,
and they were ouer the chambers, and treaſures of the houſe
of our Lord. † Alſo round about the temple of our Lord they 27
abode in their watches: that when it was time, they in the
morning might open the doores. † Of theſe mens ſtocke 28
there were alſo ouer the veſſels of the miniſterie: for by num-
ber the veſſels were both brought in and caried out. † Of 29
them alſo they that had the implements of the ſanctuarie com-
mitted vnto them, did ouerſee the floure, and wine, and oile,
and frankincenſe, and ſpices. † And the ſonnes of prieſtes 30
made oyntementes of the ſpices. † And Mathathias a Leuite 31
the firſtbegotten of Sellum the Corite, was ouerſeer of
thoſe thinges, which were fryed in the frying panne. † More-
ouer of the children of Caath their brethren, there were 32
ouer the loaues of propoſition, to prepare alwaies new
euerie Sabbath. † Theſe are the chief of the ſinging men by 33
the families of the Leuites, which abode in the chambers,
that they might day and night continually ſerue in their
miniſterie. † The heades of the Leuites, princes in their fami- 34
lies, taried in Ieruſalem. † And in Gabaon abode Iehiel the 35
father of Gabaon, and the name of his wife Maacha. † His 36
firſt begotten ſonne Abdon, and Sur, and Cis, and Baal, and
Ner, and Nadab, † Gedor alſo, and Ahio, and Zacharias, and 37
Macelloth. † Moreouer Macelloth begat Samaan: theſe 38
dwelt ouer agaynſt their brethren in Ieruſalem, with their
brethren. † And Ner begat Cis: and Cis begat Saul: and Saul 39
begat Ionathas, and Melchiſua, and Abinadab, and Esbaal.
† And the ſonne of Ionathas, Meribbaal: and Meribbaal 40
begat Micha. † Moreouer the ſonnes of Micha, Phithon, 41
and Melech, and Tharaa, and Ahaz † And Ahaz begat Iara, 42
and Iara begat Alamath, and Azmoth, and Zamri. And Zamri
begat Moſa. † And Moſa begat Banaa: whoſe ſonne Raphaia 43
begat Elaſa: of whom was borne Aſel. † Moreouer Aſel had 44
ſix ſonnes of theſe names, Ezricam, Bochru, Iſmael, Saria,
Obdia, Hanan, theſe are the ſonnes of Aſel. CHAP.

CHAP. X.

King Saul with his three ſonnes are ſlaine by the Philiſtians. 8. Who ſpoile the armie and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his ſonnes, faſting for them ſeuen daies. And the kingdom is tranſlated to Dauid.

1 AND the Philiſtijms fought agaynſt Iſrael, and the men of Iſrael fled from the Paleſthines, and they fel wounded in mount Gelboe. † And when the Philiſthians were
2 come nere purſewing Saul, and his ſonnes, they ſtroke Ionathas, and Abinadab, and Melchiſua the ſonnes of Saul. † And
3 the battel grewe ſore agaynſt Saul, and the archers ſouud him, and wounded him with arrowes. † And Saul ſayd to his
4 eſquyer: Draw thy ſwoord, and kil me: leſt perhaps theſe vncircumciſed come, and deride me. But his harnes bearer would not, being frighted with feare: Saul therfore caught
5 his ſword, and fel vpon it. † Which wheu his harnes bearer had ſeene, to witte, that Saul was dead, him ſelf alſo fel
6 vpon his ſword, aud died. † Saul therfore died, and his three
7 ſonnes, and al his houſe fel together. † Which when the men of Iſrael had ſene, that dwelt in the chainpayne, they fled: and Saul and his ſonnes being dead, they forſooke their cities, and were diſperſed hither and thither: and the Phili-
8 ſthijms came, and dwelt in them. † The next day therfore the Philiſthijms taking away the ſpoiles of them that were ſtayne, fonnd Saul and his ſonnes lying on mount Gelboe.
9 † And when they had ſpoyled him, and cut of his head, and ſtripped him of his armour, they ſent into their land, that it ſhould be caried abour, and ſhould be ſhewed in the temples
10 of the Idols, and to the people: † and his armour they dedicated in the temple of their god, and the head they nailed
11 vp in the temple of Dagon. † When the men of Iabes Galaad had heard this, to witte, al thinges that the Philiſtijms had
12 done vpon Saul, † euerie one of the valiant men aroſe, and tooke the bodies of Saul and of his ſonnes, and brought them into Iabes, and buried their bones vnder an oke, that was in
13 Iabes, and they faſted ſeuen daies. † Saul therfore died for his iniquities, for that he ::tranſgreſſed the commandement of our Lord which he had commanded, and kept it not: yea
14 and beſides alſo conſulted the Pythoneſſe, † and truſted not in our Lord: for the which he ſlewe him, and transferred his kingdome to Dauid the ſonne of Iſai.

:: The ſecond part. King Saul and al his familie ouerthrowne.

::He offered Sanctifice on an Altar without warranto. 1. *Reg.* 13. And deſtroyed not the Amalacites, as he was commanded. 1. *Reg.* 15.

CHAP. XI.

Dauid is elected and annointed king. 5. He ouerthroweth the Iebuſites taking the towre of Sion in Ieruſalem, and proſpereth. 10. His valiant men, and their heroical actes are recited. 17. He deſiring Water from the ciſterne of Bethleem, Wil not drink it, but offereth it in ſacrifice, becauſe it is brought With danger of his Valiant mens liues. 20. Other Valiant men of the ſecond order, are likewiſe recited.

The third part. King Dauids reigne and his ſpecial actes.

AL Iſrael therfore was gathered together to Dauid in Hebron, ſaying: We are thy bone, and thy fleſh. † Yeſterday alſo, and the day before when Saul as yet reigned, thou waſt he that didſt leade out and leade in Iſrael: for to thee our Lord thy God ſayd: Thou ſhalt feede my people Iſrael, and thou ſhalt be prince ouer it. † Al the ancientes therfore of Iſrael came to the king into Hebron, and Dauid entred into a league with them before our Lord: and they annoynted him king ouer Iſrael, according to the word of our Lord, which he ſpake in the hand of Samuel. † Dauid alſo went, and al Iſrael into Ieruſalem, this is Iebus, where the Iebuſeites were the inhabiters of the land. † And they that dwelt in Iebus, ſayd to Dauid: Thou ſhalt not come in here. Moreouer Dauid tooke the towre of Sion, which is the Citie of Dauid, † and he ſayd: Euerie one that ſhal among the firſt ſtrike the Iebuſeite, ſhal be the prince and chiefe captayne. Ioab therfore the ſonne of Saruia went vp firſt, and was made the prince. † And Dauid dwelt in the towre, and therfore it was called the Citie of Dauid. † And he built the citie round about from Mello vnto a round compaſſe, and Ioab built the reſt of the citie. † And dauid proſpered going and increaſing, and the Lord of hoſtes was with him. † Theſe are the princes of the valiant men of Dauid, which holpe him to be made king ouer al Iſrael according to the word of our Lord, which he ſpake to Iſrael. † And this is the number of dauids ſtrong ones: Iesbaam the ſonne of Hachamoni prince among thirtie: this man lifted vp his ſpeare vpon three hundred wounded at one time. † And after him Eleazar his vncles ſonne an Ahohite, who was among the three mighties. † This was with Dauid in Phefdomim, when the Philiſthijms were gathered to that place into battel: and the field of that countrie was ful of barley, and the people was fled from the face of the Philiſthimes. † Theſe ſtood in the middes of the fielde, and defended him:

1 2 3 4 5 6 7 8 9 10 11 12 13 14

ded him: and when they had ſtriken the Philiſtheans, our
15 Lord gaue great health to his people. † And there went downe
three of the thirtie princes to a rocke, wherin Dauid was, to
the caue of Odollam, when the Philiſthijms had camped in
16 the Vale raphaim. † Moreouer dauid was in a hold, and the
17 ward of the Phelisthimes in Bethlehem. † Dauid therfore
deſired and ſayd: O that ſome man would giue me water of
18 the ceſterne of Bethlehem, which is in the gate. † Theſe
three therfore went forward through the middes of the
campe of the Philiſthimes, and drewe water of the ceſterne
of Bethlehem, which was in the gate, and brought it to
Dauid to drinke: who would not, but rather offered it to our
19 Lord, † ſaying: God forbid that in the ſight of my God I ſhould
doe this, and ſhould drinke the bloud of theſe men: becauſe
in the peril of their liues they haue brought me the water.
And for this cauſe he would not drinke. Theſe thinges did
20 the three moſt valiantes. † Abiſai alſo the brother of Ioab he
was prince of three, and he lifted vp his ſpeare agaynſt three
hundred wounded, and he was among three moſt renowned,
21 † and among the ſecond three he the noble one, and prince
22 of them: but yet vnto the three firſt he taught not. † Banaias
the ſonne of Ioiada a moſt valiant man, of Cabſeel: who had
done manie factes, he ſtroke the :: two ariel of Moab: and he
went downe, and ſlewe the lion in the middes of the ciſterne
23 in the time of ſnow. † And he ſtorke the Aegyptian, whoſe
ſtature was of fiue cubites, and which had a ſpeare as the
weauers beame: he therfore went downe to him with a rod,
and by force tooke away the ſpeare, that he held in his hand,
24 and ſlewe him with his owne ſpeare. † Theſe thinges did
Banaias the ſonne of Ioiada, who was among the three vali-
25 antes moſt renowned, † the firſt among thirtie, but yet the
three he raught not: and Dauid made him of his counſel.
26 † Moreouer the moſt valiant men in the armie, Aſahel the
27 brother of Ioab, and Elchanan the ſonne of his vncle of Beth-
28 lehem, † Sammoth an Arorite, Helles a Phalonite, † Ira the
29 the ſonne of Acces a Thecaite, Abiezer an Anathothite,
30 † Sobbochai an Huſathite, Hai an Ahohite, † Maharai a Ne-
31 tophathite, Heled the ſonne of Baana a Netophathite, † Ethai
the ſonne of Ribai of Gabaath the children of Beniamin,
32 Banaia a Pharatonite, † Hurai of the Torrent Gaas, Abiel
an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

:: Two ſtout men of Moab, as if they had benne lions. 2. *Reg.* 23. *v.* 20.

† The

† The ſonnes of Aſſem a Gezonite, Ionathan the ſonne of 33
Sage an Ararite, † Ahiam the ſonne of Sachar an Ararite, 34
† Eliphal the ſonne of Vr, † Hepher a Mecherathite, Ahia 35
Phelonite, † Heſro a Carmelite, Naarai the ſonne of Azbai, 36
† Ioel the brother of Nathan, Mibahar the ſonne of Agarai. 37
† Selet an Ammonite, Naharai a Berothite the armour bearer 38
of Ioab the ſonne of Saruia, † Ira a Iethreite, Gareb a Ieth- 39
reite, † Vrias the Hetheite, Zabad the ſonne of Oholi, † Adina 40
the ſonne of Sizaa Rubenite the prince of the Rubenites, & 41
with him thirtie: † Hanan the ſonne of Maacha, and Ioſaphat 42
a Mathanite, † Ozia an Aſtarothite, Samma, and Iehiel the 43
ſonnes of Hotham an Arorite, † Iedihel the ſonne of Zamri, 44
and Ioha his brother a Thoſaite, † Eliel a Mahumite, and 45
Ieribai, and Ioſaia the ſonnes of Elnaim, and Iethma a Moa- 46
bite, Eliel, and Obed, and Iaſiel of Maſobia.

CHAP. XII.

Who followed dauid when he fled from Saul. 23. And who came into Hebron to make him king.

THESE alſo came to dauid into Siceleg, when as yet he 1
fled from Saul the ſonne of Cis, the which were moſt
valiant and excellent warriers, † drawing the bowe, and 2
hurling with both handes ſtones in ſlinges, and ſhooting ar-
rowes directly: of the brethren of Saul of Beniamin. † The 3
prince Ahiezer, and Ioas the ſonnes of Sammaa a Gabaa-
thite, and Iaziel, and Phallet the ſonnes of Azmoth, and Be-
racha, and Iehu an Anothothite. † Samaias alſo a Gabaonite 4
the moſt valiant amongſt the thirtie and aboue the thirtie.
Ieremias, and Iehaeziel, and Iohanan, and Iezabad a Gadero-
thite. † And Eluzai, and Ierimuth, and Baalia, and Samaria, 5
and Saphatia an Haruphite. † Elcana, and Ieſia, and Azareel, 6
and Ioezer, & Ieſbaam of Carehim: † Ioela alſo, and Zabadia 7
the ſonnes of Ieroham of Gedor. † Yea and of Gaddi alſo 8
there fled to Dauid, when he lay hid in the deſert moſt vali-
ant men, and the beſt warriers, holding ſheild and ſpeare:
their faces as the faces of a lion, and ſwift as the roebuckes on 9
the mountaynes: † Ezer the prince, Obdias the ſecond, Eliab 10
the third, † Maſmana the fourth, Ieremias the fifth, † Ethi 11
the ſixth, Eliel the ſeuenth, † Iohanan the eight, Elzebad the 12
ninth, † Ieremias the tenth, Machbanai the eleuenth, † theſe 13
of the children of Gad were the princes of his armie: the 14
meaneſt

meaneſt was captayne ouer an hundred ſouldiars, and the
15 greateſt, ouer a thouſand. † Theſe are they which paſſed Iordan the firſt moneth, when it vſed to flow ouer his bankes: and they chaſed away al that dwelt in the valleis toward the
16 eaſt quarter and the weſt. † And there came alſo of Beniamin,
17 and of Iuda to the hold, wherin Dauid abode. † And Dauid went out to mete them, and ſayd: If you be come peaceably to me for to helpe me, my hart be ioyned to you, but if you lye in wayte againſt me for my aduerſaries, whereas I haue no iniquitie in my handes, the God of our fathers ſee, and
18 iudge. † But the ſpirit came on Amaſai the prince among thirtie, and he ſayd: We are thine ô Dauid, and with thee ô ſonne of Iſai: peace, peace be to thee, & peace to thy helpers. for thy God helpeth thee. Dauid therfore receiued them, and
19 appoynted them princes of the band. † Moreouer of Manaſſes there fled to Dauid, when he came with the Philiſthijms agavnſt Saul, to fight and he fought not with them: becauſe the princes of the Philiſthimes taking counſel ſent him backe, ſaying: with the peril of our head wil he returne to his lord
20 Saul. † Therfore when he returned into Siceleg, there fled to him of Manaſſes, Ednas, and Iozabab, and Iedihel, and Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the
21 princes of a thouſand in Manaſſes. † Theſe did ayde Dauid agaynſt the rouers: for they were al moſt valiant men, and were
22 made commanders in the armie. † Yea and there came euerie day to Dauid to helpe him, til it became a great number, as it
23 were :: the armie of God. † This alſo is the number of the commanders of the armie, which came to Dauid, when he was in Hebron, to transferre the kingdom of Saul to him,
24 according to the word of our Lord. † The children of Iuda bearing ſhield and ſpeare, ſix thouſand eight hundred wel
25 appoynted to battel. † Of the children of Simeon valiant
26 men to fight, ſeuen thouſand one hundred. † Of the children
27 of Leui, foure thouſand ſix hundred. † Ioiada alſo prince of the ſtocke of Aaron, and with him three thouſand ſeuen
28 hundred. † Sadoc alſo a young man of goodlie towardenes,
29 and the houſe of his father, princes twentie two † And of the children of Beniamin the brethren of Saul, three thouſand: for a great part of them as yet folowed the houſe of
30 Saul. † Moreouer of the children of Ephraim twentie thouſand eight hundred, valiant of ſtrength, men renowmed in

:: An armie of manie good men, wel diſpoſed in order and concord, is called *the armie of God*, like the great numbe rſo Angels, which to vs *are innumerable. Iob. 25.*

their kinredes. † And of the halfe tribe of Manaſſes, eightene 31
thouſand, euerie one by their names, came to make Dauid
king. † Alſo of the children of Iſſachar men of vnderſtan- 32
ding, that knewe al times to command what Iſrael ſhould doe,
princes two hundred: and al the reſt of the tribe did folow
their counſel. † Moreouer of Zabulon ſuch as went forth to 33
battel, & ſtood in aray wel appoynted with armour of warre,
there came fiftie thouſand to ayde, not in a duble hart. † And 34
of Nepthali, commanders a thouſand: and with them furni-
ſhed with ſhield and ſpeare, ſeuen and thirtie thouſand. † Of 35
Dan alſo prepared to battel, twentie eight thouſand ſix hun-
dred. † And of Aſer going forth to fight, and prouoking in 36
batttel, fourtie thouſand. † And beyond Iordan of the children 37
of Ruben, and of Gad, and the halfe part of the tribe of Ma-
naſſes furniſhed with armour of warre an hundred twentie
thouſand. † Al theſe men of warre wel appoynted to fight, 38
with perfect hart came into Hebron, to make Dauid King
ouer al Iſrael: yea and al the reſt of Iſrael, were of one hart,
that Dauid ſhould be made king. † And they were there with 39
Dauid three daies eating and drinking: for their brethren had
prepared for them. † Yea and they that were neere them as 40
farre as Iſſachar, & Zabulon, and Nephthali, brought loaues
on Aſſes, and on camels, and on mules, and vpon oxen, to eate:
meale, figges, reyſens, wine oile, beeues, muttons, in al abun-
dance, for there was ioy in Iſrael.

CHAP. XIII.

The Arke is brought from Abinadabs houſe, 8. Dauid and others dancing before it. 9. Oza for touching it is ſtrooken dead. 13. Whereupon Dauid fearing to bring it to Ieruſalem, it remayneth three monethes in the houſe of Obededom.

AND Dauid tooke counſel with the tribunes, and cen- 1
turions, and al the commanders, † and he ſayd to al the 2
aſſemblie of Iſrael: If it pleaſe you: and if the word which I
ſpeake procede from our Lord God, let vs ſend to the reſt of
our brethren into al the countries of Iſrael, & to the Prieſtes,
and Leuites, that dwel in the ſuburbes of the cities, that they
may be gathered together vnto vs, † and we may bring agayne 3
vnto vs the Arke of our God: for we ſought it not in the daies
of Saul. † And the whole multitude anſwered that it ſhould 4
be ſoe done: for the word had pleaſed al the people. † Dauid 5
therfore

therfore aſſembled al Iſrael from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Caria Thiarim.
6 † And Dauid went vp, and euerie man of Iſrael to the hil of Caria Thiarim which is in Iuda, to fetch thence the Arke of our Lord God ſitting vpon the Cherubim, where his name
7 is inuocated. † And they layd the Arke of God vpon a new wayne, out of the houſe of Abinadab. And Oza and his bro-
8 ther did driue the wayne. † Moreouer Dauid, and al Iſrael playd before our Lord with al their might in ſongues, and on harpes, and pſalteries, and timbrels, and cymbals, and trum-
9 pettes. † And when they were come to the Floore of Chidon, Oza ſtretched forth his hand, to hold vp the Arke: for the oxe
10 being wantone had made it leane a litle a ſide. † Our Lord therfore was angrie agaynſt Oza, and ſtroke him, for that he had touched the Arke: and he died there before our Lord.
11 † And Dauid was ſtrooken ſad, becauſe our Lord had diuided Oza: and he called that place, the Diuiſion of Oza vntil this
12 preſent day. † And he feared God at that time, ſaying: How
13 may I bring in the Arke of God vnto me? † And for this cauſe he brought it not vnto himſelfe, that is, into the citie of Dauid, but turned it away into the houſe of :: Obededom
14 the :: Getheite. † Therfore the Arke of God remayned in the houſe of Obededom three monethes: & our Lord bleſſed his houſe, and al thinges that he had.

:: Obededom was a Leuite, (c. 15. v. 18.) and therfore more mete to kepe the arke:
:: Called a Getheite becauſe he had dwelt in the towne of Geth.

CHAP. XIIII.

King Dauid prouideth timber, and workmen to build his owne houſe. 3. marieth more wiues, and hath manie children; 8. ouerthroweth the Philiſtians, 13. twiſe,

1 HIRAM alſo the king of Tyre ſent meſſengers to Dauid, and cedar trees, and artificers for walles, and timber:
2 to build him a houſe. † And Dauid knew that our Lord had eſtabliſhed him to be king ouer Iſrael, and that his kingdom
3 was exalted ouer his people Iſrael. † Dauid alſo tooke other
4 wiues in Ieruſalem: and he begat ſonnes, and daughters. † And theſe be their names, that were borne to him in Ieruſalem:
5 Samua, and Sobad, Nathan, and Salomon, † Iebahar, and
6 Eliſua, and Eliphalet, † Noga alſo, and Napheg, and Iaphia,
7 † Eliſama, and Baalaida, and Eliphalet. † And the Philiſthijms
8 hearing that Dauid was annoynted for king ouer al Iſrael, they went vp al to ſeeke him: which when Dauid had heard,

he went out to meete them. † Moreouer the Philiſthijms coming, were ſpred abrode in the Vale Raphaim. † And Dauid conſulted our Lord, ſaying: Shal I goe vp to the Philiſteans, and wilt thou deliuer them into my hand? And our Lord ſayd to him: Goe vp, and I wil deliuer them into thy hand. † And when they were come vp into Baalpharaſim, Dauid ſtroke them there, and ſayd: God hath diuided myn enemies by my hand, as waters are diuided: and therfore the name of that place was called Baal Pharaſim. † And they leaft there their goddes, which Dauid commanded to be burnt. † An other time alſo the Philiſthijms invaded, and were diſperſed in the Vale. † And Dauid conſulted God agayne, and God ſayd to him: Goe not vp after them, retyre from them, and thou ſhalt come agaynſt them ouer agaynſt the peartrees. † And when thou ſhalt heare the ſound of one going in the toppe of the peartrees, then ſhalt thou yſſue forth to battel. For God is gone forth before thee, to ſtrike the campe of the Philiſthijms. † Dauid therfore did as God had commanded him, and ſtroke the campe of the Philiſthianes from Gabaon vnto Gazera. † And the name of Dauid was bruited in al countries, and our Lord gaue the dreade of him ouer al nations.

9 10 11 12 13 14 15 16 17

CHAP. XV.

With ſolennitie the Arke is brought into Ieruſalem, caried by the Prieſtes and Leuites, 16. With muſick of diuers ſortes, 26. Sacrifice of thankeſgeuing is offered. 29. Michol deriſeth Dauids deuotion.

HE made alſo houſes for him ſelfe in the citie of Dauid: and built a place for the Arke of God, & pitcht a tabernacle for it. † Then ſayd Dauid: It is vnlawful that the Arke of God be caried of any man, but of the Leuites: whom our Lord choſe to carie it, and to miniſter vnto himſelf for euer. † And he gathered together al Iſrael into Ieruſalem, that the Arke of God might be brought into his place, which he had prepared for it. † Moreouer alſo the ſonnes of Aaron, and the Leuites. † Of the children of Caath, Vriel was the prince, and his brethren an hundred twentie. † Of the ſonnes of Merari, Aſaia the prince: and his brethren two hundred twentie. † Of the ſonnes of Gerſom, Ioel the prince: and his brethren an hundred thirtie. † Of the ſonnes of Eliſaphan, Semeias the prince: and his brethren two hundred. † Of the ſonnes

1 2 3 4 5 6 7 8 9

sonnes of Hebron, Eliel the prince: and his brethren eighte
10 † Of the sonnes of Oziel, Aminadab the prince: and his
11 brethren and hundred twelue. † And Dauid called Sadoc, and
Abiathar the Priestes, and the Leuites, Vriel, Asaia, Ioel,
12 Semeia, Eliel, and Aminadab: † and he sayd to them: You
that are the princes of the Leuitical families, be sanctified
with your brethren, and fetch the Arke of our Lord the God
13 of Israel to the place, which is prepared for it: † lest as from
the beginning, because yow were not present, our Lord
strike vs: so now also it come to passe, we doing some vn-
14 lawful thing. † The Priestes therfore, and the Leuites were
sanctified, to carie the Arke of our Lord the God of Israel.
15 † And the sonnes of Leui tooke the Arke of God, as Moyses
had commanded, according to the word of our Lord, vpon
16 their shoulders, on barres. † And Dauid sayd to the princes of
the Leuites, that they should appoynt of their brethren singing
men on musical instrumentes, to witte, on nables, & harpes,
and cymbals, that the sound of ioy might resound on high.
17 † And they appoynted Leuites: Hemam the sonne of Ioel, and
of his brethren Asaph the sonne of Barachias: and of the chil-
dren of Merari, their brethren: Ethan the sonne of Casaia.
18 † And with them their brethren: in the second order, Zacha-
rias, and Ben, and Iaziel, and Semiramoth, and Iahiel, and
Ani, Eliab, and Banaias, and Maasias, and Mathathias, and
Eliphalu, and Macenias, and Obededom, and Iehiel, porters.
19 † Moreouer them that sang, Heman, Asaph, and Ethan:
20 sounding on brasen cymbals. † And Zacharias, and Oziel,
and Semiramoth, and Iahiel, & Ani, and Eliab, and Maasias,
21 and Banaias vpon nables sang mysteries. † Moreouer Ma-
thathias, and Eliphalu, and Macenias, and Obededom, and
Iehiel, and Ozaziu, vpon harpes for the octaue sang a trium-
22 phant song. † And Chonenias the prince of the Leuites, was
chiefe ouer prophecie, to beginne the melodie: for he was
23 verie coning. † And Barachias, and Elcana: doore keepers of
24 the Arke. † Moreouer Sebenias, and Iosaphat, and Natha-
nael, and Amasai, and Zacharias, and Banaias, and Eliezer
priestes, sounded with trumpettes, before the Arke of God:
and Obededom, and Iehias kept the doore of the Arke.
25 † Therfore Dauid and al the ancientes of Israel, and the tri-
bunes, went to fetch the Arke of the couenant of our Lord,
26 out of the house of Obededom with ioy. † And when God

had holpen the Leuites, which caried the Arke of the couenant of our Lord, there were immolated ſeuen oxen, & ſeuen rammes. † Moreouer Dauid was clothed with a robe of fine 27
linen, and al the Leuites that caried the Arke, and the ſinging men, and Chonenias the prince of prophecie among the ſingers: and Dauid alſo was clothed with an :: Ephod of linen.
† And al Iſrael brought the Arke of the couenant of our 28
Lord in iubiley, and ſounding with the ſound of ſhaulme, and with trumpettes, and cymbals, and nables, and harpes. † And 29
when the Arke of the couenant of our Lord was come vnto the citie of Dauid, Michol the daughter of Saul looking forth through a window, ſaw Dauid the king dancing and playing, and ſhe deſpiſed him in her hart.

:: An other linen garment vſed by prophetes, ſuch as Samuel did weare being a child 1. *Reg.* 2.

CHAP. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. Dauid bleſſeth the people, 4. diſpoſeth the offices of Leuites. 8. and maketh a Pſalme of praiſe to God.

THEY therfore brought the Arke of God, and ſet it in 1
the middes of the tabernacle, which Dauid had pitched for it: and they offered holocauſtes, and pacifiques before God. † And when Dauid had finiſhed offering holocauſtes, 2
and pacifiques, he :: bleſſed the people in the name of our Lord. † And he duided to al through out euerie one, from 3
man vnto woman a loafe of bread, and a peece of roſted beefe, and floure fryed with oile. † And he :: appoynted be- 4
fore the Arke of our Lord of the Leuites, that ſhould miniſter, and ſhould remember his workes, & glorifie, and prayſe our Lord the God of Iſrael: † Aſaph the prince, and the ſe- 5
cond after him Zacharias: moreouer Iahiel, and Semiramoth, and Iehiel, and Mathathias, and Eliab, and Banaias, & Obededom: and Iehiel ouer the inſtrumentes of pſalterie, and the harpes: & Aſaph to ſound vpon the cymbals: † but Banaias, 6
and Iaziel prieſtes, to ſound the trumpet continually before the Arke of the couenant of our Lord. † In that day Dauid 7
made Aſaph, prince to confeſſe to our Lord and his brethren.
† Confeſſe ye to our Lord, and inuocate his name: make 8
his inuentions knowen among the peoples. † Chaunt 9 *pſ*
to him, and ſing to him: and tel ye al his meruelous thinges. 10
† Prayſe ye his holie name: let the hart of them that reioyſe, 10
ſeeke our Lord. † Seeke ye our Lord, and his powre: 11

:: Not only king Dauid being a holie Propher, but anie other Superior might bleſſe his ſubiectes.

:: That he alſo diſpoſed certaine offices of Leuites was by ſpecial priuilege, which was no preiudice to the hiegh prieſts authoritie, for ſuperior powre is proued by Gods inſtitution, rather then by factes, either of good men, which do manie thinges by

ſeeke

12 ſeeke ye his face alwayes. † Remember his meruelous
thinges which he hath done: his ſignes, and the iudgementes
13 of his mouth. † The ſeede of Iſrael his ſeruant: the
4 children of Iacob his elect. † He is the Lord our God:
15 in al the earth are his iudgementes. † Remember for
euer his coueuant: the word, which he commanded vnto a
16 thouſand generations. † Which he couenanted with
17 Abraham: and his othe with Iſaac. † And he appoynted
it to Iacob for a precept: and to Iſrael for an euer laſting coue-
18 nant: † Saying: To thee wil I geue the Land of Chanaan:
19 the corde of your inheritance. † When they were few
20 in number: ſmal and ſoiourners therof. † And they
paſſed from nation into nation: & from kingdom to an other
21 people. † He ſuffered not any man to calumniate them:
22 but rebuked kinges for their ſake. † Touch not my an-
Pſal. 95. 23 noynted: and vnto my prophetes be not malicious. † Sing
ye to our Lord al the earth: ſhew forth from day to day his
24 ſaluation. † Tel his glorie among the gentiles: among
25 al peoples his meruelous workes. † Becauſe out Lord is
great, and laudable excedingly: and terrible ouer al goddes.
26 † For al the goddes of the peoples, be idols: but our Lord
27 made the heauens. † Confeſſion and magnificence be-
28 fore him: ſtrength and ioy in his place. † Bring to our
Lord ye families of peoples: bring to our Lord glorie and
29 impite. † Geue our Lord glorie, to his name, eleuate
ſacrifice, and come ye in his ſight: and adore out Lord in holie
30 honour. † Let al the earth be moued before his face: for
31 he founded the world vnmoueable. † Let the heauens be
glad, & the earth reioyſe, and let them ſay among the nations,
32 Our Lord hath reigned. † Let the ſea thunder, and the
fulneſſe therof: let the fieldes reioyſe, and al thinges that are
33 in them. † Then ſhal the trees of the foreſt prayſe before
Pſal. 34 our Lord: becauſe he is come to iudge the earth. † Confeſſe
95. ye to our Lord, becauſe he is good: becauſe his mercie is
35 for euer. † And ſay ye: Saue vs ô God our ſauiour: and ga-
ther vs together, & deliuer vs out of the nations, that we may
confeſſe to thy holie name, and may reioyſe in thy ſongues.
36 † Bleſſed be our Lord the God of Iſrael from eternitie vnto
eternitie: and let al the people ſay: Amen, and hymne to God.
37 † He therfore leaft Aſaph there before the Arke of the coue-
nant of our Lord, and his brethren to miniſter in the preſence
of the

way of diſpenſation, or of euil vſurping whithout warrant, that to them perteyneth not. For it is clere that God inſtituted ſupreme ſpiritual powre in the high prieſt. *Deut. 17.* And al kinges and temporal princes are to receiue the law at the prieſtes hand. *ibidem. v. 18.* Eleazar the high prieſt was appointed to conſult our Lord for Ioſue, Nu. 27. Finally by Gods ordinance, *the lavv of truth vvas in the mouth of prieſtes. Malac. 2.*

of the Arke continually day by day, and in their courſes.
† Moreouer Obededom, and his brethren ſixtie eight: and 38
Obededom the ſonne of Idithun, and Hoſa he appoynted
for porters. † And Sadoc the prieſt, and his brethren 39
prieſtes, before the tabernacle of our Lord in the excelſe,
which was in Gabaon, † that they ſhould offer holocauſtes 40
to our Lord vpon the altar of holocauſt continually, mor-
ning and euening, according to al thinges that are writen
in the law of our Lord, which he commanded Iſrael. † And 41
after him Heman, and Idithun, and the reſt of the choſen
men, euerie one by his name to confeſſe vnto our Lord:
Becauſe his mercie is for euer. † Heman alſo and Idithun 42
ſounding the trumpet, and quauering on the cymbals, and al
muſical inſtrumentes to ſing vnto God: and the ſonnes of
Idithun he made porters. † And al the people returned into 43
their houſe: and Dauid, to bleſſe alſo his houſe.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admonished by Nathan the prophet, that not he, but his ſonne, ſhal build it; and be eſtablished in the kingdom. 16. Dauid extolleth Gods benignitie towards him, and the people.

AND when Dauid dwelt in his houſe, he ſayd to Nathan 1
the prophete: Behold I dwel in a houſe of cedar: and
the Arke of the couenant of our Lord is vnder skinnes. † And 2
Nathan ſayd to Dauid: Al thinges, that are in thy hart doe:
for God is with thee. † Therfore that night the word of God 3
came to Nathan, ſaying: † Goe, and ſpeake to Dauid my 4
ſeruant: Thus ſayth our Lord: Thou ſhalt not build me a
houſe to dwel in. † For neither haue I remayned in houſe 5
from the time, that I brought out Iſrael, vntil this day: but I
haue bene alwaies changing places of tabernacle, and in tent
† abyding with al Iſrael. Did I ſpeake to one, at the leaſt, of al 6
the iudges of Iſrael, whom I commanded to feede my people,
and did I ſay: Why haue you not built me a houſe of cedar?
† Now therfore ſo ſhalt thou ſpeake to my ſeruant Dauid: 7
Thus ſayeth the Lord of hoſtes: I tooke thee, when in the
paſtures thou dideſt folow the flocke, that thou ſhouldeſt be
prince of my people Iſrael. † And I haue beene with thee 8
whither ſoeuer thou wenteſt: and I haue ſlayne al thine ene-
mies before thee, and haue made thee a name as of one of the
great ones, that are renowmed in the earth. † And I haue 9

geuen

geuen a place to my people Israel: it shal be planted, and shal dwel therin, and shal be moued no more, neither shal the children of iniquitie consume them, as from the beginning,
10 † since the dayes that I gaue Iudges to my people Israel, and humbled al thine enimies. I therfore tel thee, that our Lord
11 wil build thee :: a house. † And when thou shalt haue accomplished thy daies to goe to thy fathers, I wil rayse vp thy seede after thee, which shalbe of thy children: and I wil establish
12 his kingdom. † He shal build me a house, and I wil confirme
13 his throne for euer. † I wil be to him for a father, and he shal be to me for a sonne: and my mercie I wil not take from him,
14 as I tooke from him, that was before thee. † And I wil establish him in my house, and in my kingdom for euer: and his
15 throne shalbe most firme for euer. † According to al these wordes, and according to al this vision, so spake Nathan to
16 Dauid. † And when king Dauid came, and sate before our Lord, he sayd: Who am I Lord God, and what is my house,
17 that thou shouldest geue me such thinges? † But this also hath semed little in thy sight, and therfore thou hast spoken concerning the house of thy seruant for time to come also:
18 and hast made me renowned aboue al men Lord God. † What can Dauid adde farther, wheras thou hast soe glorified thy
19 seruant, and knowen him? † Lord for thy seruant according to thy hart thou hast done al this magnificence, and would
20 haue al thy great wonders to be knowen. † Lord, there is not the like to thee: and there is none other beside thee, of al
21 whom we haue heard with our eares. † For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliuer it and make it his people, and with his greatenesse and terrours cast out the nations before the face of it, which he deliuered out of Ægypt?
22 † And thou hast made thy people Israel to be thy people euer,
23 and thou Lord art made the God therof. † Now therfore Lord, the word, which thou hast spoken to thy seruant, and concerning his house, be it confirmed for euer, and do as
24 thou hast spoken. † And let thy name remayne and be magnified for euer: and let it be sayd: The Lord of hostes is God of Israel, and the house of Dauid his seruant permanent before
25 him. † For thou Lord my God hast reueled the eare of thy seruant, to build him a house: and therfore thy seruant hath
26 found confidence, to pray before thee. † Now therfore

:: That is continew and preserue thy seede, and familie as we see it performed euen to the B. virgin Marie, and Christ of the house of Dauid. *Mat* 1. *Luc.* 1. 3.

Lord thou art God: and thou haſt ſpoken to thy ſeruant ſo great benefittes. † And thou haſt begunne to bleſſe the 27
houſe of thy ſeruant, that it be alwaies before thee: for thee ô Lord bleſſing it, it ſhal be bleſſed for euer.

CHAP. XVIII.

King Dauid hath great victories, making manie nations tributarie, 15. his chiefe officeres are recounted.

AND it came to paſſe after theſe thinges, that Dauid 1 2
ſtroke the Philiſthijms, and humbled them, and tooke away Geth, and her :: daughters out of the hand of the Philiſthijms, † and ſtroke Moob, and the Moabites were made 2
Dauids ſeruantes, offering him giftes. † At that time Dauid 3
ſtroke Adazezer alſo the king of Soba of the countrie of Hemath, when he went on to dilate his empire as farre as the riuer Euphrates. † Dauid therfore tooke a thouſand chariotes 4
of his, & ſeuen thouſand horſmen, & twentie thouſand footemen, & he hoghſinewed al the chariot horſes, ſauing an hundred chariotes, which he reſerued to himſelf. † And the Syrian 5
alſo of Damaſcus came moreouer, to giue ayde to Adarezer the king of Soba but Dauid ſtroke alſo of his two & twentie thouſand men. † And he put ſouldiars in Damaſcus, that Syria 6
alſo ſhould ſerue him, & bring giftes. And our Lord holpe him in al thinges, to the which he went. † Dauid alſo tooke the 7
golden quyuers, which the ſeruantes of Adarezer had, and he brought them into Ieruſalem. † Moreouer of Thebath, and 8
Chun the cities of Adarezer verie much braſſe, of which Salomon made the braſen Sea, and pillers, and braſen veſſels. 9
† Which when Tou the king of Hemath had heard, to witte, that Dauid had ſtriken al the armie of Adarezer the king of Soba, † he ſent Adoram his ſonne to king Dauid, to deſire 10
peace of him, & to congratulate him that he had ſtriken, and had ouerthrowen Adarezer: for Tou was aduerſarie to Adarezer. † But al the veſſel alſo of gold, and ſiluer, and braſſe king 11
Dauid :: conſecrated to our Lord, with the ſiluer and gold, which he had taken out of al the nations, as wel of Idumea, and Moab, & the children of Ammon, as of the Philiſthijms and Amalec. † And Abiſai the ſonne of Saruia ſtroke Edom 12
in the Vale of ſalt pittes, eightene thouſand; † and he appoynted a garryſon in Edom, that Idumea ſhould ſerue Dauid: and our Lord ſaued Dauid in al thinges, to which he went.
† Dauid therfore reigned ouer al Iſrael, & did iudgement and 14
iuſtice

:: The leſſer townes and villagies are commonly called the dauhgters of ſome great towne or citie to which they perteyne.

:: That which is dedicated to ſacred vſe, is conſecrated to God.

15 iuſtice to al his people. † Moreouer Ioab the ſonne of Saruia
was ouer the armie, and Iosaphat the ſonne of Ahilud com-
16 menter. † And Sadoc the ſonne of Achitob, & Ahimelech the
17 ſonne of Abiathar, Prieſtes: and Suſa, Scribe. † Banaias alſo
the ſonne of Ioiada ouer the legions Cerethi, and Phelethi:
moreouer the ſonnes of Dauid the chief at the kinges hand.

CHAP. XIX.

The king of Ammon euil intreating king Dauids men, whom he had curteouſly ſent to condole the death of his father, is ouerthrowen in battel. 16. With the Aſſyrians his hyred confederates.

1 AND it chanced that Naas the king of the children of
2 Ammon died, and his ſonne reigned for him. † And
Dauid ſayd: I wil do mercie with Hanon the ſonne of Naas:
for his father hath done me pleaſure. And Dauid ſent meſſen-
gers to confort him vpon the death of his father. Who when
they were come into the land of the children of Ammon, to
3 confort Hanon, † the princes of the children of Ammon
ſayd to Hanon: Thou thinkeſt perhaps, that Dauid for ho-
nour ſake toward thy father hath ſent ſome that ſhould com-
fort thee: neither markeſt thou, that his ſeruantes are come
4 to thee to eſpie, and ſeeke out, and ſearche thy land. † Ther-
fore Hanon made the ſeruantes of Dauid balde, and ſhaued
them, and cut away their cotes from the buttockes to the
5 feete, and ſent them away. † Who when they were gone,
and had ſent word to Dauid, he ſent to meete them (for they
had ſuſteyned great reproch) and commanded them to tarie
in Iericho, til their beard grewe, and then they ſhould re-
6 turne. † And the children of Ammon ſeing, that they had
done iniurie to Dauid, as wel Hanon as the reſt of the people,
they ſent a thouſand talents of ſiluer, to hyre them chariotes
and horſemen out of Meſopotamia, and from Siria Maacha,
7 and from Soba. † And they hyred two and thirtre thouſand
chariotes, and king Maacha with his people. Who when they
were come, camped ouer agaynſt Medaba. The children of
Ammon alſo being gathered together out of their cities, came
8 to the battel. † Which when Dauid had heard, he ſent Ioab,
9 and al the hoſt of valiant men: † and the children of Ammon
iſſuing forth, put their armie in aray beſide the gate of the
citie: and the kinges, that were come to ayde him, ſtood apart
10 in the field. † Ioab therfore vnderſtanding that battel was

made agaynſt him before and behind, choſe the moſt valiant
men of al Iſrael, and marched on againſt the Syrian. † And 11
the reſt of the people he gaue vnder the hand of Abiſai his
brother: and they went forth agaynſt the children of Am-
mon † And he ſayd: If the Syrian ſhal ouercome me, thou 12
ſhalt ayde me: and if the children of Ammon ſhal ouercome
thee, I wil ayde thee. † Take courage, and let vs play the 13
men for our people, and for the cities of our God: and our
Lord wil doe that which is good in his ſight. † Ioab therfore 14
marched on, and the people that were with him, agaynſt the
Syrian to battel: and he put them to flight. † Moreouer the 15
childen of Ammon ſeing that the Syrian was fled, themſelues
alſo fled from Abiſai his brother, and went into the citie: and
Ioab alſo returned into Ieruſalem. † But the Syrian ſeing that 16
he was fallen before Iſrael, ſent meſſengers, and brought the
Syrian, that was beyond the riuer: and Sophach the General
of Aderezers warre, was their captayne. † Which when it 17
was told Dauid, he gathered together al Iſrael, and paſſed Ior-
dan, and fel vpon them, and directed his armie agaynſt him,
they fighting on the contrarie part. † And the Syrian fled 18
from Iſrael: and Dauid ſlewe of the Syrians ſeuen thouſand
chariotes, and fourtie thouſand footemen, and Sophach Ge-
neral of the armie. † And the ſeruantes of Adarezer ſeing 19
themſelues to be ouercome of Iſrael, fled to Dauid, & ſerued
him: and Syria would no more giue ayde to the children of
Ammon.

CHAP. XX.

King Dauid proſpereth in warre agaynſt the Ammonites, 4. and Philiſtiims, 6. among whom Ionathan Dauids nephew by his brother, killeth a monſtruous giant, which had twelue fingers and twelue toes.

AND it came to paſſe after the compaſſe of a yeare, at 1 2. 1
ſuch time when kinges are wont to goe forth to battel, 21.
Ioab gathered together the armie and force of warre, and
ſpoyled the land of the children of Ammon: and went on
and beſieged Rabba. Moreouer Dauid taried in Ieruſalem,
when Ioab ſtroke Rabba, and deſtroyed it. † And Dauid 2
tooke the crowne of Melchom from his head, and found in it
a talent weight of gold, and moſt precious pearles, and he
made himſelf therof a diademe: he tooke alſo the ſpoiles of
the citie very much. † And the people that was therin, he 3

brought

brought forth: and he made harrowes, and ſleddes, and chariotes ſhod with Iron to paſſe ouer them, ſoe that they were cut in ſunder, & broken in peces: ſo did Dauid to al the cities of the children of Ammon: & he returned with al his people
4 into Ieruſalem. † After theſe thinges there was warre begunne in Gazer agaynſt the Philiſthians: in which Sobachai the Huſathite ſtroke Saphai of the kinred of Raphaim, & hum-
5 bled them. † An other battel alſo was fought agaynſt the Philiſtheans, wherein Adrodatus the ſonne of Saltus a Bethlehemite ſtroke the brother of Goliath the Getheite, the ſtaffe of
6 whoſe ſpeare was as it were a weauers beame. † But an other battel alſo happened in Geth, wherin there was a verie long man, hauing fingers and toes by ſix and ſix, that is, together foure and twentie: who alſo was borne of the ſtocke of
7 Rapha. † This man blaſphemed Iſrael: and Ionathan the ſonne of Samaa the brother of Dauid ſtroke him. Theſe be the children of Raphain Geth, which fel by the hand of Dauid and of his ſeruantes.

CHAP. XXI.

Dauid ſinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie ſpareth the reſt. 16. Dauid accuſing himſelfe and excuſing the people is commanded by the Angel to offer ſacrifice, which he (22. byng ground for an altar) 26. performeth.

1 BVT :: Satan roſe agaynſt Iſrael: and moued Dauid to num-
2 ber Iſrael. † And Dauid ſayd to Ioab, and to the princes of the people: Goe, and number Iſrael from Berſabee vnto
3 Dan, and bring me the number that I may know. † And Ioab, anſwered: Our Lord increaſe his people an hundred fold more then they are: are they not my lord king al thy ſeruantes? why doth my lord ſeeke this, which may be reputed for a ſinne to
4 Iſrael? † But the kinges word preuailed more: and Ioab went forth, and went about al Iſrael: and returned to Ieruſalem.
5 † And he gaue Dauid the number of them, whom he had ſurueyed: and al the number of Iſrael was found a thouſand thouſand and an hundred thouſand men that drew ſword: and of Iuda foure hundred ſeuentie thouſand men of warre.
6 † For Leui and Beniamin he numbred not: becauſe Ioab
7 vnwillingly executed the kings commandement. † And that which was commanded diſpleaſed God: and he ſtroke

:: By Gods permiſſion Dauid was tempted and ouercome. 2. Reg. 24.

Iſrael. † And Dauid ſayd to God: I haue ſinned excedingly 8
:: King Dauid was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.
in that I would doe this: I beſech thee take away :: the iniquitie of thy ſeruant, becauſe I haue done fooliſhly. † And
our Lord ſpake to Gad the Seer of Dauid, ſaying: † Goe, 9
and ſpeake to Dauid, and tel him: Thus ſayth our Lord: 10
I geue thee the choyſe of three thinges, chooſe one which
thou wilt, and I wil doe it to thee. † And when Gad was 11
come to Dauid, he ſayd to him: Thus ſayth our Lord: Chooſe
which thou wilt: † either three yeares famine: or three 12
monethes to flee from thine enemies, and not to be able to
eſcape their ſword: or three dayes the ſword of our Lord, and
peſtilence to be in the land, and the Angel of our Lord to kil
in al the coſtes of Iſrael: now therfore ſee what I ſhal anſwer
him, that ſent me. † And Dauid ſayd to Gad: I am on euerie ſide 13
in great diſtreſſe: but it is better, that I fal into the handes of
our Lord, becauſe his mercies be manie, then into the handes
of men. † Our Lord therfore ſent the peſtilence in Iſrael: and 14
there fel of Iſrael ſeuentie thouſand men. † He ſent alſo an 15
Angel into Ieruſalem, to ſtrike it: and when it was ſtriken,
our Lord ſaw, and had compaſſion vpon the greateneſſe of
the euil: and commanded the Angel, that ſmote: It is ſuffi-
cient, now let thy hand ceaſe. Moreouer the Angel of our
Lord ſtoode beſide the floore of Ornan the Iebuſeite. † And 16
Dauid lifting vp his eies, ſaw the Angel of our Lord ſtanding
betwen heauen and earth, and a ſword drawen in his hand,
turned agaynſt Ieruſalem: & they fel as wel he as the ancientes
clothed in heare clothes, flatte on the earth. † And Dauid 17
ſayd to God: Am not I he, that commanded the people to be
mumbred? It is I that haue ſinned: it is I that haue done the
euil: this flocke what hath it deſerued? Lord my God let thy
hand be turned I beſech thee vpon me, and vpon my fathers
houſe: and let not thy people be ſtriken † And the Angel of 18
our Lord commanded Gad to tel Dauid, that he ſhould goe
vp, and build an altar to our Lord God in the floore of Ornan
the Iebuſeite. † Dauid therfore went vp according to the 19
word of Gad, which he had ſpoken to him in the name of our
Lord. † Moreouer Ornan when he had looked vp, and ſene 20
the Angel, and his foure ſonnes with him, they hid themſelues:
for at that time he threſhed wheat in the floore. † Therfore 21
when Dauid came to Ornan, Ornan beheld him, & went forth
to mete him out of the floore, and adored him flatte on the
ground.

22 ground. † And Dauid ſayd to him: Geue me the place of thy
floore, that I may build therein an altar to our Lord: ſo that
thou take as much ſiluer as it is worth, and the plague may
23 ceaſe from the people. † And Ornan ſayd to Dauid: Take it,
and let my lord the king doe whatſoeuer pleaſeth him: yea
Hebr. the oxen alſo I geue for holocauſt, and * the dreyes for wood,
24 and wheat for ſacrifice: I wil giue al thinges willingly. † And
king Dauid ſayd to him: It ſhal not be ſo, but I wil geue thee
ſiluer as much as it is worth: for I may not take it from thee,
25 and ſo offer to our Lord holocauſtes geuen gratis. † Dauid
therfore gaue Ornan for the place, ſix hundred ſicles of gold
26 of moſt iuſt weight. † And he built there an altar to our Lord:
and he offered holocauſtes, and pacifiques, and he inuocated
our Lord, & he heard him:: in fyre from heauen vpon the altar :: God ſhewed
27 of holocauſte. † And our Lord commanded the Angel: and by ſending fire
28 he turned his ſword into the ſcabbard. † Dauid therfore forth- miraculouſly
with, ſeing that our Lord had heard him in the floore of to burne the
29 Ornan the Iebuſeite, immolated victimes there. † But the ſacrifice, that
tabernacle of our Lord, which Moyſes made in the deſert, he had heard
and the altar of holocauſtes, was at that time in the exceſſe of Dauids prayer.
30 Gabaon. † And Dauid could not goe to the altar to pray God
there: for he had bene frighted with exceding feare, ſeing the
ſword of the Angel of our Lord.

CHAP. XXII.

Workemen and al neceſſaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for ſo God hath appoynted. 13. exhorteth him to ſerue God. 17. and other principal men to aſſiſt him.

1 AND Dauid ſayd: This is the houſe of God, and this is an
2 altar for holocauſte to Iſrael. † And he commanded that
3 Reg. 7. 2 Reg. 5. the proſelytes of the land of Iſrael ſhould be gathered to
gether, and he appoynted of them maſons to hewe ſtones
3 and poliſh them, that the houſe of God might be built. † Da-
uid prepared alſo verie much yron for the nayles of the gates,
and for the ioyninges and ioynctures: and of braſſe an inmu-
4 merable weight. † The cedar trees alſo could not be eſtemed,
which the Sidonians, and Tyrians brought downe to Da-
5 uid. † And Dauid ſayd: Salomon my ſonne is yet a litle child
and delicate, and the houſe which I would haue to be builded
to our Lord, muſt be ſuch as may be renowned in al coun-
tries: I therfore wil prepare him neceſſaries. And for this
6 cauſe before his death he prepared al the expenſes. † And he
called

called Salomon his ſonne: and commanded him that he
ſhould build a houſe to our Lord the God of Iſrael. † And 7
Dauid ſayd to Salomon: My ſonne, it was my wil to haue
built a houſe to the name of our Lord my God. † But the 8
word of our Lord was made to me, ſaying: Thou haſt ſhed
much bloud, and fought verie manie battels, thou canſt not
build a houſe to my name, ſo much bloud being ſhed before
me: † the ſonne, which ſhal be borne to thee, ſhal be a moſt 9
quiet man: for I wil make him reſt from al his enemies round
about: and for this cauſe, he ſhal be called :: Peaceable: and
I wil geue peace and quietneſſe in Iſrael al his dayes. † He 10
ſhal build a houſe to my name, & he ſhal be to me for a ſonne,
and I wil be to him for a father: and I wil eſtablish the throne
of his kingdom ouer Iſrael for euer. † Now therfore my 11
ſonne, Our Lord be with thee, and doe thou proſper, and
build the houſe to our Lord thy God, as he hath ſpoken of
thee. † Our Lord alſo giue thee wiſdome and vnderſtanding, 12
that thou mayſt be able to rule Iſrael, and to kepe the law of
our Lord thy God. † For then thou ſhalt be able to proſper, if 13
thou ſhalt keepe the commandementes, and iudgementes,
which our Lord commanded Moyſes to teach Iſrael: take
courage and play the man, feare not, neither be diſmayde.
† Behold I in my pouertie haue prepared the charges of the 14
houſe of our Lord, of gold an hundred thouſand talentes, and
of ſiluer a thouſand thouſand talentes: but of braſſe, and of
yron there is noe weight, for the number is ſurpaſſed with
the greatneſſe: timber and ſtones I haue prepared to al the
charges. † Thou haſt alſo verie manie artificers, hewers of 15
ſtones, and maſons, & carpenters, and of al occapations moſt
skilful to make worke, † in gold and ſiluer and braſſe and 16
yron, wher of there is no number. Ryſe therfore, and do it,
and our Lord wil be with thee. † Dauid alſo commanded 17
al the princes of Iſrael, that they ſhould help Salomon his
ſonne. † You ſee, quoth he, that our Lord your God is with 18
you, and hath geuen you reſt round about, and hath deliuered
al your enemies into your handes, and the land is ſubdewed
before our Lord, and before his people. † Geue therfore your 19
hart and your ſoules, to ſeeke our Lord your God: and
ariſe, and build a ſanctuarie to our Lord God, that the Arke
of the couenant of our Lord, and the veſſels conſecrated to
our Lord, may be brought into the houſe, which is built to the
name of our Lord.

:: Salomon ſignifieth Peaceable, and therin, as in manie other thinges, preſigured Chriſt who amongſt other names is called, *Prince of peace. Iſai. 9.*

CHAP.

CHAP. XXIII.

King Dauid being old constituteth Salomon king. 3. disposeth the offices of Leuites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carrie the tabernacle.) 27. to serue in the temple.

1 DAVID therfore being old & ful of daies, made Salomon
2 his sonne king ouer Israel. † And he gathered al the
3 princes of Israel, and the Priestes and Leuites. † And the Leuites were numbred from thirtie yeares, & vpward: and there
4 were found thirtie eight thousand men. † Of these were chosen, and distributed into the ministerie of the house of our Lord foure and twentie thousand: and of the ouerseers
5 and iudges, six thousand. † Moreouer foure thousand porters: and as manie singing to our Lord on instrumentes, which he
6 had made to sing on. † And :: Dauid distributed them by the
7 courses of the children of Leui, to witte, of Gerson, and
8 Caath, and Merari. † The sonnes of Gerson: Leedan, and
9 Semei. † The sonnes of Leedan: the prince Iahiel, & Zethan,
10 and Ioel, three. † The sonnes of Semei: Salomith, and Hosiel,
11 and Aram, three: these be the princes of the familes of Leedan. † Moreouer the sonnes of Semei: Leheth, and Ziza, and Iaus, and Baria: these be the sonnes of Semei, foure. † And Leheth was the first, Ziza the second: moreouer Iaus and Baria had not manie children, and therfore they were coun-
12 ted in one familie, and in one house. † The children of Caath:
13 Amram, and Isaar, Hebron, and Oziel, foure. † The sonnes of Amram, Aaron, and Moyses. And Aaron was seperated to minister in Sanctasanctorum, he and his sonnes for euer, and to burne incense to our Lord according to his
14 rite, and to blesse his name for euer. † The sonnes of Moyses also the man of God were numbred in the tribe of Leui.
15 † The sonnes of Moyses: Gersom and Eliezari: the sonnes
16 of Gersom: Subuel the first. † And the sonnes of Eliezer
17 were: Rohobia the first: and Eleezer had noe moe sonnes. Moreouer the children of Rohobia were multiplied exce-
18 dingly. † The sonnes of Isaar: Salomith the first. † The
19 sonnes of Hebron: Ieriau the first, Amarias the second,
20 Iahaziel the third, Iecmaan the fourth. † The sonnes of
21 Oziel: Micha the first, Iesia the second. † The sonnes of Merari: Moholi, & Musi. The sonnes of Moholi: Eleazar and
22 Cis. † And Eleazar died, and had no sonnes but daughters.

:: Aarons sonnes being consecrated Priestes according to Gods ordinance. *Leuit.* 8 & the Leuites to do other offices about the tabernacle. *Num.* 3. & 4. king Dauid (with Sadoc the high priest, and other chief men. *ch.* 24. *v.* 6.) disposed them by lottes which should serue by courses, to sing and play on instrumentes, as wel in the tabernacle now resting in Ierusalem, *v.* 26. as in the Temple when it should be built.

and the ſonnes of Cis their brethren tooke them. † The 23
ſonnes of Muſi: Moholi, and Eder, and Ierimoth, three.
† Theſe be the children of Leui in their kinredes and families, 24
princes by courſes, and number of euerie head, that did the
workes of miniſterie of the houſe of our Lord from twentie
yeares, and vpward. † For Dauid ſayd: Our Lord the God of 25
Iſrael hath geuen reſt to his people, and the habitation of Ie-
ruſalem for euer. † Neither ſhal it be the office of the Leuites 26
to carie any more the tabernacle, and al the veſſels therof to
miniſter. † According to the laſt preceptes alſo of Dauid the 27
number of the children of Leui ſhalbe numbred from twentie
yeares and vpward. † And they ſhal be vnder the hand of the 28
ſonnes of Aaron for the ſeruice of the houſe of our Lord, in
the entrances, and in the chambers, and in the place of puri-
fication, and in the Sanctuarie, and in al the workes of the
miniſterie of the temple of our Lord. † And the Prieſtes, ouer 29
the loaues of propoſition, and for the ſacrifice of floure, and
for cakes and azimes, and the frying panne, and to roſt, and
ouer al weight and meaſure. † But the Leuites to ſtand in the 30
morning to confeſſe, and ſing to our Lord: and in like maner
at euening, † as wel in the oblation of the holocauſtes of our 31
Lord, as in the Sabbathes and Calendes, and the reſt of the
ſolemnities, according to the number, and ceremonies of
euerie thing, continually before our Lord. † And let them 32
keepe the obſeruations of the tabernacle of couenant, and
the rite of the Sanctuarie, and the obſeruance of the children
of Aaron their brethren, that they miniſter in the houſe of
our Lord.

CHAP. XXIIII.

King Dauid diſpoſeth ſixtene families of Eleazar, and eight of Ithamar, 7. by lottes, 19. to ſerue in the Temple, according to their prieſtlie function, 20. likwiſe principal Leuites in their offices.

MOREOVER to the ſonnes of Aaron theſe were the 1
partions: The ſonnes of Aaron: Nadab, and Abiu,
and Eleazar, and Ithamar. † But Nadab and Abiu died before 2
their father without children: and Eleazar and Ithamar did the
function of prieſthood. † And Dauid diuided them, that is, 3
Sadoc of the ſonnes of Eleazar, and Ahimelech of the ſonnes
of Ithamar, according to their courſes and miniſterie. † And 4
there were found manie more children of Eleazar among the
principal

principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar princes by their families sixtene: and to the children of Ithamar by their fami-
5 lies and houses eight. † Moreouer he diuided both families betwen themselues by lottes: for there were :: princes of the Sanctuarie, and princes :: of God, as wel of the children
6 of Eleazar, as of the children of Ithamar. † And Semeias wrote them, the sonne of Nathanael the Scribe a Leuite, before the king and princes, and Sadoc the Priest, and Ahimelech the sonne of Abiathar, the princes also of the Priestlie and Leuitical families: one house, which was ouer the rest,
7 Eleazars: and an other house, which had the rest vnder it,
8 Ithamars. † And the first lot came forth to Ioiarib, the second
9 to Iedei, † the third to Harim, the fourth to Seorim, † the
10 fifth to Melchia, the sixt to Maiman, † the seuenth to
11 Accos, the eight to Abia, † the ninth to Iesua, the tenth to
12 Sechenia, † the eleuenth to Eliasib, the twelfth to Iacim,
13 † the thirteenth to Hoppha, the fourteenth to Isbaab, † the
14 fifteenth to Belga, the sixteenth to Emmer, † the seuenteenth to
15 Hezir, the eightenth to Aphses, † the nineteenth to Pheteia,
16 the twenteth to Hezechiel, † the one and twenteth to Iachin,
17 the two and twenteth to Gamul, † the three and twenteth
18 to Dalaiau, the foure and twenteth to Maaziau. † These be
19 their courses according to their ministeries, to enter into the house of our Lord, and according to their rite vnder the hand of Aaron their father: as our Lord the God of Israel had
20 commanded. † Moreouer of the children of Leui, which were remayning, there was Subael of the children of Amram:
21 and of the children of Subael, Iehedeia. † Also of the chil-
22 dren of Rohobia the prince of Iesias. † And the sonne of
23 Isaari Salemoth, and the sonne of Salemoth Iahath: † and his sonne Ieriau the first, Amatias the second, Iahaziel the
24 third, Iecmaan the fourth. † The sonne of Oziel, Micha:
25 the sonne of Micha, Samir. † The brother of Micha, Iesia:
26 and the sonne of Iesia, Zacharias. † The sonnes of Merari:
27 Moholi and Musi. The sonne of Oziau: Benno. † The sonne also of Merari: Oziau, and Soam, and Zacchur, and Hebri.
28 † Moreouer the sonne of Moholi: Eleazar, who had no chil-
29 dren. † And the sonne of Cis, Ieramael. † The sonnes of
30 Musi: Moholi, Eder, and Ierimoth. These be the sonnes of
31 of Leui according to the houses of their families. † And they

:: They were called princes of the Sanctuarie in respect of Sacrifices, & other sacred functions.
:: And princes of God in reguard of their spiritual iurisdiction in the Church, or house of God.

alſo did caſt lottes agaynſt their brethren the ſonnes of Aaron before Dauid the king and Sadoc, and Abimelech, and the princes of the Prieſtlie and Leuitical families, as wel the elder as the yonger. Lotte diuided al equally.

CHAP. XXV.

Foure ſonnes of Aſaph, ſix of Idithun, and fourtene of Heman, chiefe muſicians, 7. with their brethren in al two hundred and fourſcore, 8. are diſtributed by Lottes, in foure and twentie companies, to ſerue in the temple.

THEREFORE Dauid, and the officers of the hoſte ſeperated for the miniſterie the ſonnes of Aſaph, and Heman, and :: Idithun: which ſhould :: prophecie on harpes, & pſalteries, & cymbals according to their number ſeruing the office dedicated to them. † Of the ſonnes of Aſaph: Zacchur, and Ioſeph, and Nathania, & Aſarela, the ſonnes of Aſaph: vnder the hand of Aſaph prophecying neere the king. † Moreouer Idithun: the ſonnes of Idithun, Godolias, Sori, Ieſeias, and Haſabias, and Mathathias, ſix, vnder the hand of their father Idithun, who prophecied on harpe ouer them that confeſſed and prayſed our Lord. † Of Heman alſo: the ſonnes of Heman Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Ieſbacaſſa, Mellothi, Othir, Mahazioth: † al theſe the ſonnes of Heman the Seer of the king in the wordes of God, that he might exalt the horne: & God gaue to Heman fourtene ſonnes and three daughters. † Al vnder their fathers were diſtributed to ſing in the temple of our Lord, on cymbals, and pſalteries and harpes, for the miniſteries of the houſe of our Lord neere the king: to witte, Aſaph, and Idithun, and Heman. † And the number of them with their brethren, that taught the ſongue of our Lord, al the teachers two hundred eightie eight. † And they did caſt lottes by their courſes, equally as wel the elder as the yonger, the learned and the vnlearned together. † And the firſt lotte came forth to Ioſeph, which was of Aſaph. The ſecond to Godolias, to him and his ſonnes, and his brethren twelue. † The third to Zachur, to his ſonnes and his brethren twelue. † The fourth to Iſari, to his ſonnes and his brethren twelue. † The fifth to Nathanias, to his ſonnes & his brethren twelue. † The ſixth to Bocciau, to his ſonnes and his brethren twelue. † The ſeueth to Iſreela, to his ſonnes and his brethren twelue. † The eight to Ieſaia, to his ſonnes and his brethren twelue.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

:: Otherwiſe called Ethan. *ch.6.v 44.c.15. v.19.*

:: They played on inſtrumentes, Pſalmes and Canticles made by Prophetes.

16 twelue. † The ninth to Mathanias, to his ſonnes and his bre-
17 thren twelue. † The tenth to Semeias, to his ſonnes and his
18 brethren twelue. † The eleuenth to Azareel, to his ſonnes
19 and his brethren twelue. † The twelfth to Haſabia, to his
20 ſonnes and his brethren twelue. † The thirteenth to Subael, to
21 his ſonnes and his brethren twelue. † The fourteenth to Ma-
22 thathias, to his ſonnes and his brethren twelue. † The fifteenth
23 to Ierimoth, to his ſonnes and his brethren twelue. † The
ſixteenth to Hananias, to his ſonnes and his brethren twelue.
24 † The ſeuenteenth to Iesbacaſſa, to his ſonnes and his brethren
25 twelue. † The eighteenth to Hanani, to his ſonnes and his
26 brethren twelue. † The nineteenth to Mellothi, to his ſonnes
27 and his brethren twelue. † The twenteth to Eliatha, to his
28 ſonnes and his brethren twelue. † The one and twenteth to
29 Othir, to his ſonnes and his brethren twelue. † The two and
twenteth to Geddelthi, to his ſonnes and his brethren twelue.
30 † The three and twenteth to Mahazioth, to his ſonnes and
31 his brethren twelue. † The foure and twenteth to Romem-
thiezer, to his ſonnes and his brethren twelue.

CHAP. XXVI

Porters are deſigned by lottes to watch at foure gates of the temple. 20. *others made kepers of the holie treaſure, and veſſel,* 30. *Officers alſo appointed in the two tribes and half ouer Iordan, for Gods ſeruice, and the kinges.*

1 AND the diuiſions of the porters: of the Corites Meſe-
2 lemia, the ſonnes of Core, of the ſonnes of Aſaph. † The
ſonnes of Meſelemia: Zacharias the firſt begotten, Iadihel
3 the ſecond, Zabadias the third, Iathanael the fourth, † Aelam
4 the fifth, Iohanan the ſixth, Elioenai the ſeuenth. † And
the ſonnes of Obededom Semeias the firſtbegotten, Iozabad
the ſecond, Ioaha the third, Sachar the fourth, Nathanael
5 the fiifth, † Ammiel the ſixth, Iſſachar the ſeuenth, Phol-
6 lathi the eight: becauſe our Lord bleſſed him. † And to
Semias his ſonne were borne ſonnes, the chiefe of their
7 families: for they were moſt valiant men. † the ſonnes then
of Semeias: Othni, and Raphael, and Obed, Elizabad, and
8 his brethren moſt valiant men: Eliu alſo, and Samachias. † Al
theſe of the ſonnes of Obededom: they, and their ſonnes,
and their brethren moſt able to miniſter, ſixtie two of Obed-
9 edom. † Moreouer the ſonnes of Meſelemia, and their bre-
10 thren moſt ſtrong, eighteen. † And of Hoſa, that is, of the

sonnes of Merari: Semri the prince (:: for he had not a first-
:: Either his first sonne was dead, or was not fitte to be chief ouer the rest.
begotten, and therfore his father made him chief) † Helcias 11
the second, Tabelias the third Zacharias, the fourth: al these
the sonnes, and brethren to Hosa, thirtene. † These were 12
diuided into porters, that the princes also of the watches, euen
as their brethren, might minister in the house of our Lord.
† Lottes therfore were cast equally, both to litle, and great, by 13
their families for euerie one of the gates. † The lotte then of 14
the East fel to Selemia. Moreouer to Zacharias his sonne, a
most wise man, and skilful, the North quarter chanced by lot
† But to Obededom and his sonnes, toward the South: in 15
which part of the house was the councel of the ancientes.
† Sephim, and Hosa toward the West, by the gate, which 16
leadeth to the way of ascent: watch against watch. † And to- 17
ward the East six Leuites: and toward the North foure a day:
and toward the South likewise in a day foure: and where the
councel was two and two. † In the celles also of the porters 18
toward the West foure in the way: and two at euerie celle. 19
† Thesebe the diuisions of the porters of the sonnes of Core,
and of Merari. † Moreouer Achias was ouer the treasures of 20
the house of God, and the vessels of the holie places. † The 21
sonnes also of Ledan, the sonnes of Gersonni: of Ledan
princes of the families, Ledan, and Gersonni, Iehieli. † The 22
sonnes of Iehieli: Zathan, and Ioel his brethren ouer the trea-
sures of the house of our Lord, † to the Amramites, and Isaa- 23
rites, and Hebronites, and Ozielites. † And Subael the sonne 24
of Gersom, the sonne of Moyses, chiefe ouer the treasures.
† His brethren also Eliezer, whose sonne Rahabia, and his 25
sonne Isaias, and his sonne Ioram, his sonne also Zechri, and
his sonne Selemith. † Selemith himself, and his bretbren ouer 26
the treasures of the sanctified holie thinges, which Dauid
the king :: sanctified, and the princes of families, and the cen-
:: Thinges are sanctified by designation to holie vse.
turions, and the captaynes of the host † of the warres, and 27
of the spoyles of the battels, which they had consecrated to
the maynteynance and furniture of the temple of our Lord.
† And al these thinges did Samuel the Seer sanctifie, and Saul 28
the sonne of Cis, and Abner the sonne of Ner, and Ioab the
sonne of Saruia: and al that had sanctified them by the hand
of Selemith, and of his brethren. † But the chiefe ouer the 29
Isaarites was Chonenias, and his sonnes to the workes abrode
ouer Israel to teach and iudge them. † Moreouer the Hebro- 30

nites

nites Hasabias, and his brethren most able men, a thousand seuen hundred were chiefe ouer Israel beyond Iordan agaynst the West, in al the workes our Lord, and for the ministerie of
31 the king. † And the prince of the Hebronites was Ieria according to their families and kinredes. In the fourteth yeare of king Dauid they were numbred, and there were found most
32 valiant men in Iazer Galaad, † and his brethren of stronger age, two thousand seuen hundred princes of families. And Dauid the king made them ouerseers ouer the Rubenites and the Gaddites, and the halfe tribe of Manasses, for al the ministerie of God, and the king.

CHAP. XXVII.

Twelue militarie tribunes, with foure and twentie thousand vnder euerie one, by course of monethes serue about the king. 16. Other twelue tribunes of the people gouerne in seueral tribes. 25. Prefectes also are made ouer the kinges treasures, castles, and other commodities in the court, campe, and countrie.

1 AND the children of Israel according to their number, the princes of families, tribune, and centurions, and ouerseers, that ministred to the king according to their companies, coming in and going out euerie moneth in the yeare, euerie one was chiefe ouer foure and twentie thousand.
2 † Ouer the first companie the first moneth Iesboam was chiefe the sonne of Zabdiel, and vnder him foure and twentie
3 thousand. † Of the sonnes of Phares, the prince of al the
4 princes in the hoste the first moneth. † The companie of the second moneth had Dudia an Ahohite, and after him an other named Macelloth, which gouerned part of foure and
5 twentie thousand. † Captayne also of the third companie in the third moneth, was Banaias the sonne of Ioiada the Priest:
6 and in his diuision foure and twentie thousand. † The same is Banaias the most valiant among thirtie, and aboue the thirtie. & ouer his companie Amizabad his sonne was chiefe.
7 † The fourth, in the fourth moneth, Asahel the brother of Ioab, and Zabadias his sonne after him: and in his companie
8 foure and twentie thousand. † The fifth, in the fifth moneth, prince Samioth a Iezerite: and his companie foure and twen-
9 tie thousand. † The sixth, in the sixth moneth, Hira the sonne of Acces a Thecuite: and in his companie foure and twentie
10 thousand. † The seuenth, in the seuenth moneth, Helles a Phallonite of the children of Ephraim: and in his companie foure

foure and twentie thouſand. † The eight, in the eight moneth, 11
Sobochai an Huſathite of the ſtocke of Sarahi: and in his
companie foure and twentie thouſand. † The ninth, in the 12
ninth moneth, Abiezer an Anathothite of the children of
Iemini: and in his companie foure and twentie thouſand.
† The tenth, in the tenth moneth, Marai, and he a Netopha- 13
thite of the ſtocke of Zarahi: and in his companie foure and
twentie thouſand. † The eleuenth, in the eleuenth moneth, 14
Banaias, a Pharathonite of the children of Ephraim: and in
his companie foure and twentie thouſand. † The twelfth, 15
in the twelfth moneth, Holdai a Netophathite, of the ſtocke
of Gothoniel: and in his companie foure and twentie thou-
ſand. † Furthermore there were chiefe ouer the tribes of 16
Iſrael, ouer the Rubenites, Duke Eliezer the ſonne of Zechri:
ouer the Simeonites, Duke Saphatias the ſonne of Maacha:
† ouer the Leuites, Haſabias the ſonne of Camuel: ouer the 17
Aaronites, Sadoc: † ouer Iuda, Eliu the brother of Dauid: 18
ouer Iſſachar, Amri the ſonne of Michael: † ouer the Zabu- 19
lonites, Ieſmaias the ſonne of Abdias: ouer the Nepthalites,
Ierimoth the ſonne of Ozriel: † ouer the children of Ephraim, 20
Oſee the ſonne of Ozaziu: ouer the halfe tribe of manaſſes,
Ioel the ſonne of Phadaia: † and ouer the halfe tribe of Ma- 21
naſſes in Galaad, Iaddo the ſonne of Zacharias: and our Be-
niamin, Iaſiel the ſonne of Abner. † But ouer Dan, Ezrihel 22
the ſonne of Ieroham: theſe be the princes of the children
of Iſrael. † And Dauid:: would not number them from twentie 23
yeares downeward: becauſe our Lord had ſayd that he would
multiplie Iſrael" as the ſtarres of heauen. † Ioab the ſonne of 24
Saruia beganne to number, and finiſhed not: becauſe vpon
this there fel wrath vpon Iſrael: and therfore the number of
them that were numbered, was not regeſtred in the chro-
nicles of king Dauid. † And ouer the kinges treaſures was 25
Azmoth the ſonne of Adiel, and ouer thoſe treaſures, which
were in the cities, and in the townes, and in the towers, Iona-
than the ſonne of Ozias was preſident. † And ouer huſban- 26
dric, and the huſbandmen, which tilled the ground, Ezri the
ſonne of Chelub was ouerſeer: † and ouer the dreſſers of 27
vineyardes, Semeias a Romathite: and ouer the wine cel-
lars, Zabdias an Aphonite. † For ouer the Oliuetes and the 28
figgegroues, which were in the champayne, was Balanam a
Gederite: and ouer the oile cellars, Ioas. † Furthermore ouer 29
the

:: King Dauid hauing here to fore offended in commanding to number the whole people. 2. Reg. 24. would not now attempt to number al (which were in deede innumerable: but only thoſe that were to be diſpoſed of in ſpeciall ſeruices.

the heardes that fed in Saron, the ouerſeer was Setrai a Sa-
nite: and ouer the oxen in the valleis Saphat the ſonne of
30 Adli: † but ouer the camels, Vbil an Iſmaelite: and ouer the
31 aſſes, Iadias a Meronathite: † ouer the ſheepe alſo Iaziz an
Agarene. al theſe, princes of the ſubſtance of king Dauid.
32 † And Ionathan Dauids vncle, a counſeler, a man wiſe and
learned: He and Iahiel the ſonne of Hachamoni were with
33 the kinges ſonnes. † Achitophel alſo the kinges counſeler,
34 and Chuſai an Arachite the kinges freinde. † After Achito-
phel was Ioiada the ſonne of Banaias, and Abiathar. And the
prince of the kinges armie was Ioab.

CHAP. XXVIII.

Agayne king Dauid calling al his ſtates together, with commemoration of Gods ſingular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his ſonne to ſerue God ſincerly: 10. and to build the temple, deſcribing in what forme to make it.

1 DAVID therfore called together al the princes of Iſrael,
the dukes of the tribes, and the heades of the compay-
nies, which miniſtred to the king: the tribunes alſo and the
centurions, and them that were chiefe ouer the ſubſtance
and poſſeſſions of the king, and his ſonnes with the eunu-
ches, and the mightie, and al the moſt viliant in the hoſt of
2 Ieruſalem. † And when the king had riſen vp, and ſtoode, he
ſayd: Heare me my brethren, and my people: I meant to haue
built a houſe, wherein the Arke of our Lord might reſt, and
the foote ſtoole of the feete of our God: and to build it I
3 prepared al thinges. † But God ſayd to me: Thou ſhalt not
1.7. build a houſe to my name: becauſe thou art a man of warre,
4 and haſt ſhed bloud. † Howbeit our Lord the God of Iſrael
choſe me of al the houſe of my father, to be king ouer Iſrael
for euer: for :: of Iuda he choſe the princes: moreouer of the
houſe of Iuda, my fathers houſe: and of the ſonnes of my fa-
5 ther, it pleaſed him to chooſe me king ouer al Iſrael. † Yea
and of my ſonnes (for our Lord hath geuen me manie ſonnes)
he hath choſen Salomon my ſonne, to ſitte in the throne of
6 the kingdome of our Lord ouer Iſrael, † and he ſayd to me:
Salomon thy ſonne ſhal build my houſe, and my courtes: for
him haue I choſen to me for a ſonne, and I wil be to him for a
7 father. † And I wil confirme his kingdome for euer, if he
ſhal perſeuere to doe my preceptes, and my iudgementes,

:: So Iacob
propheeied,
that the royal
ſcepter ſhould
come to the
tribe of Iuda,
and therein
remaine til
Chriſt. *Gen.49.*

as at this day. † Now then before al the aſſemblie of Iſrael in 8
the hearing of our God, keepe ye, & ſearch al the command-
mentes of our Lord God: that you may poſſeſſe the good land,
and may leaue it to your children after you for euer. † And 9
thou Salomon my ſonne, know the God of thy father, and
ſerue him with a perfect hart, and a voluntarie minde: for our
Lord ſearcheth al hartes, and vnderſtandeth al cogitations of
mindes. If thou ſeeke him, thou ſhalt finde: but if thou for-
ſake him he wil reiect thee for euer. † Now therfore becauſe 10
our Lord hath choſen thee to build the houſe of the Sanctua-
rie, take courage, and perfitte it. † And Dauid gaue to Salo- 11
mon his ſonne a deſcription of the porch, and of the temple,
and of the cellars, and of the vpper loft, and of the chambers
in the inner roomes, and of the houſe of the propitiation,
† moreouer alſo of al the courtes, which he had thought 12
vpon, and of the chambers round about, for the treaſures of
the houſe of our Lord, and for the treaſures of the holie
thinges, † and of the diuiſions of the Prieſtes and the Leuites, 13
for al the workes of the houſe of our Lord, and for al the
veſſels of the miniſterie of the temple of our Lord. † Gold in 14
weight for euerie veſſel of the miniſterie. A weight of ſiluer
alſo according to the diuerſitie of the veſſels and workes.
† And for golden candleſtickes alſo, and their lampes, gold 15
according to the meaſure of euerie candleſticke, and of the
lampes. In like maner alſo for the ſiluer candleſtickes, and for
their lampes, according to the diuerſitie of the meaſure, he
deliuered a weight of ſiluer. † He gaue alſo gold for tables of 16
propoſition, according to the diuerſitie of the tables: in like
maner alſo ſiluer for other ſiluer tables. † For fleſh hookes 17
alſo, and phials, and cenſars of moſt pure gold, and for little
lions of gold, according to the qualitie of the meaſure he di-
ſtributed a weight, for lyon and lyon. In like maner alſo for
lyons of ſiluer he ſeperated a diuerſe weight of ſiluer. † And 18
for the Altar whereupon incenſe is burnt, he gaue moſt pure
gold: that of it might be made a ſimilitude of the chariote of
the Cherubs ſpredding their winges, and couering the Arke
of the couenant of our Lord. † Al thinges, quoth he, came 19
writen with the hand of our Lord vnto me: that I might
vnderſtand al the workes of the paterne. † Dauid alſo ſayd 20
to Salomon his ſonne: Deale manfully, and take courage, and
doe it: feare not, and be not diſmayed: for our Lord my God
wil

:: It is here euident, that Salomon was ſome time the true ſeruant and childe of God, keeping his preceptes and as certaine, that he fel into great ſinnes, and loſt Gods grace, and finally it is doubtful in what ſtate he died. 3. Reg. 11. wherby is conuinced their vaine phancie that thinck, he who is once the child of God can neuer fal, nor become a wicked man.

wil be with thee, and wil not leaue thee, nor forſake thee, til thou perfite al the worke of the miniſterie of the houſe
21 of our Lord. † Behold the diuiſions of the Prieſtes and the Leuites, for euerie miniſterie of the houſe of our Lord, aſſiſt thee, and are readie, and as wel the princes know, as the people, to doe al thy preceptes.

CHAP. XXIX.

King Dauid once more by word, and example of his owne bountifulnes, inuiteth others to aſſiſt in building the temple, 6. Whereto the princes and people contribute much. 10. So after praiſes, 18. prayeres, 21. and ſacrifices offered to God, 22. Salomon is annointed king. 26. And king Dauid dieth bleſſedly, hauing reigned fourtie yeares.

1 AND Dauid the king ſpake to al the aſſemblie: Salomon my ſonne alone hath God choſen, as yet a child and a litle tender one: for the worke is great, neither is the habi-
2 tation prepared for man, but for God. † And I with al my abilitie haue prepared the expenſes of the houſe of my God. Gold for veſſels of gold, and ſiluer for them of ſiluer, braſſe for them of braſſe, yron for them of yron, wood for them of wood: and onyx ſtones, and as it were * ſtibians, & of diuerſe
kind colours, and euerie precious ſtone, and marble of Paros moſt
ſinne 3 abundantly: † and aboue theſe thinges, which I haue offered
ite into the houſe of my God, I geue :: of myne owne peculiar goods, gold and ſiluer vnto the temple of my God, beſide
ne. thoſe thinges, which I haue prepared for the holie houſe.
4 † Three thouſand talentes of gold of the gold of Ophir: and ſeuen thouſand talentes of moſt approued ſiluer, to guilte
5 the walles of the temple. † And, whereſoeuer there needeth gold, of gold: and wherſoeuer there needeth ſiluer, of ſiluer: let the workes be made by the handes of the artificers: and if any man offer voluntarily, let him fil his hand to day, and
6 offer what he wil to our Lord. † The princes therfore of the families promiſed, and the nobles of the tribes of Iſrael, the tribunes alſo and the centurions, and the princes of the
7 kinges poſſeſſions. † And they gaue vnto the workes of the houſe of our Lord, of gold, fiue thouſand talentes, and ten thouſand ſolidos: of ſiluer ten thouſand talentes, and of braſſe eightene thouſand talentes: of yron alſo an
8 hundred thouſand talentes. † And with whomſoeuer were found ſtones, they gaue them into the treaſures of the houſe

:: That which he had already vowed and prepared he counted not his owne, and now geueth more to the building and furniſhing of the Temple.

of out Lord, by the hand of Iahiel the Gerſonite. † And the 9
people reioyſed, when they promiſed vowes of their owne
accord: becauſe they did offer them to our Lord with al their
hart: yea and Dauid the king reioyſed with great ioy. † And 10
he bleſſed our Lord before al the multitude, and he ſayd:
Bleſſed art thou ô Lord the God of Iſrael our father from eter-
nitie vnto eternitie. † Thine ô Lord is the magnificence, and 11
might, and glorie, and victorie: & to thee is the prayſe: for al
thinges that be in heauen, and in the earth, are thine: thine ô
Lord is the kingdom, and thou art ouer al princes. † Thine are 12
riches and thine is glorie: thou haſt dominion ouer al, in thy
hand is power & might: in thy hand greateneſſe, and the em-
pire of al thinges. † Now therfore our God we confeſſe to 13
thee, and we prayſe thy glorious name. † Who am I, and what 14
is my people, that we can promiſſe thee al theſe thinges? al
are thine: and thinges that we receiued of thy hand, we haue
geuen thee. † For we are pilgrimes before thee, and ſtrangers, 15
:: as al our fathers. Our daies are as a ſhadow vpon the earth,
and there is noe abyding. † Lord our God, al this plentie, 16
which we haue prepared that a houſe might be built to thy
holie name, is of thy hand, and al thinges are thine. † I know 17
my God that thou proueſt the hartes, and loueſt ſimplicitie,
wherfore I alſo in the ſimplicitie of my hart, gladly haue
offered al theſe thinges: and thy people, which is here found,
I haue ſene with great ioy offer thee donaries. † Lord God of 18
Abraham, and Iſaac, and Iſrael our fathers, keepe for euer
this wil of their hart, and let this mind reinayne alwaies to
the honour of thee. † To Salomon alſo my ſonne geue a 19
perfect hart, that he keepe thy commandementes, thy teſti-
monies, and thy ceremonies, and doe al thinges: and build
the houſe, the expenſes whereof I haue prepared. † And 20
Dauid commanded the whole aſſemblie: Bleſſe ye our Lord
God. And al the aſſemblie bleſſed our Lord the God of their
fathers: and they :: bowed themſelues, and adored God, and
then the king. † And they immolated victime to our Lord: 21
and they offered holocauſtes the day folowing, oxen a thou-
ſand, rammes a thouſand, lambes a thouſand with their
libamentes, & with al rite moſt abundantly for al Iſrael. † And 22
they did eate, and drinke before our Lord in that day with
great ioy. And they anoynted the ſecond time Salomon the
ſonne of Dauid. And they anoynted him to our Lord for the
prince,

:: As Abraham Iſaac Iacob and others were ſtrãgers in reſpect of Chanaan: ſo both they and alſo Dauid Salomon and al men in this world are pilgrimes in reſpect of heauen. *Heb.* 13.

:: Albeit they did the ſame exterior act of honour to God and the king: yet in their mind & intention they gaue diuine honour to God, and ciuil to the king. *See Exod.* 20.

3. R
1. P
34.

23 prince, and Sadoc for the high prieſt. † And Salomon ſate
vpon the throne of our Lord as king for Dauid his father, and
24 he pleaſed al: & al Iſrael obeyed him. † Yea and al the princes,
and men of might, and al the ſonnes of king Dauid gaue their
25 hand, and were ſubiect to Salomon the king. † Our Lord
therfore magnified Salomon ouer al Iſrael: and gaue him the
glorie of a kingdom, ſuch as no king of Iſrael had before him.
26 † Dauid therfore the ſonne of Iſai reigned ouer al Iſrael.
27 † And the daies, that he reigned ouer Iſrael, were fourtie
yeares: in Hebron he reigned ſeuen yeares, and in Ieruſalem
28 three and thirtie yeares. † And he died in a good age, ful of
daies, and riches, and glorie. And Salomon his ſonne reigned
29 for him. † But the actes of king Dauid the firſt and the laſt
are writen in the Booke of Samuel the Seer, & in the Booke
of :: Nathan the prophete, & in the Volume of Gad the Seer:
30 † and of al his kingdom, and ſtrength, and of the times, that
paſſed vnder him, either in Iſrael, or in al the kingdomes of
the earth.

:: Either Nathan and Gad writ the later part of the firſt booke, and the ſecond booke of kinges, or els their bookes are not now extant.

THE ARGVMENT OF THE SECOND BOOKE OF PARALIPOMENON.

Cap. 1. AS *the former booke ſheweth, how after manie generations from the beginning of the* World, *God ſelecting one ſpecial nation for his peculiar people, and the ſame being afterwardes made a kingdome, the Scepter therof, both by Gods and the peoples election, came to Dauid, and his ſonne Salomon: ſee this booke declareth that firſt* Salomon reigned peaceably ouer the whole kingdom. *in the nine firſt chapters. Then, in the other twentie ſeuen chapters, relateth how the ſame kingdom was diuided, tenne tribes being taken away (the hiſtorie Wherof is but here briefly toucked) and two only, with the title of the* kingdom of Iuda, *Were* poſſeſſed, by ſucceſſion of ninetenne kinges, *al of Dauids and Salomons iſſue, in royal eſtate til the captiuitie in Babylon.*

The conne-xion of this booke with the former.

The contentes diuided into two partes.

THE SECOND BOOKE OF PARALIPOMENON. IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon eſtablished in the throne, offereth a thouſand hoſtes of ſacrifice, 7. asking wiſdome, 12. it is geuen him; with richeſſe, and temporal glorie, which he asked not. 14. He prouideth manie chariottes and horſemen.

The firſt part. Salomons reigne in the whole kingdome,

SALOMON therfore the ſonne of Dauid was 1
ſtrengthened in his kingdom, and our Lord
was with him, and magnified him on high.
† And Salomon commanded al Iſrael, the 2
tribunes, and the centurious, and the dukes,
and iudges of al Iſrael, and the princes of
the families: † and he went with al the multitude into the 3
Excelſe of Gabaon, where was the tabernacle of the couenant
of our Lord, which Moyſes the ſeruant of God made, in the
wilderneſſe. † For Dauid had brought the Arke of God from 4
Cariathiarim into the place, which he had prepared for it, 1. Pa
and where he had pitcht a tabernacle for it, that is, in Ieru- 13.
ſalem. † The altar alſo of braſſe, which Beſeleel the ſonne 5
of Vri the ſonne of Hur had made was there before the ta-
bernacle of our Lord: which alſo Salomon ſought, and al the
aſſemblie. † And Salomon went vp to the altar of braſſe, be- 6
fore the tabernacle of the couenant of our Lord, and offered
on it a thouſand hoſtes. † And behold in that verie night God 7
appeared to him, ſaying: Aske what thou wilt that I may
geue it thee. † And Salomon ſayd to God: Thou haſt done 8
great mercie with my father Dauid: and haſt made me king
for him. † Now therfore Lord God be thy word fulfilled, 9
which thou haſt promiſed to Dauid my father: for thou haſt
made me king ouer thy people great in number, which is ſo
innumerable as the duſt of the earth. † Geue me wiſdom and 10
intelligence, that I may come in & goe out before thy people:
for who can worthely iudge this thy people, which is ſo great?
† And God ſayd to Salomon: Becauſe this rather hath pleaſed 11
thy hart, and thou haſt not asked riches, and ſubſtance, and
glorie, nor their liues that hate thee, no nor manie dayes of life:

but

but haſt deſired wiſdom and knowledge, that thou mayſt be able to iudge my people, ouer which I haue made thee king.
12 † Wiſdom and knowledge are geuen thee: and riches, and ſubſtance and glorie I wil geue thee, ſoe that none among the kinges neither before thee, nor after thee ſhal be like thee.
13 † Salomon therfore came from the Excelſe of Gabaon into Ieruſalem before the tabernacle of couenant, & reigned ouer
14 Iſrael. † And he gathered to him chariotes and horſemen, and there amounted to him a thouſand foure hundred chariotes, and twelue thouſand horſemen: and he cauſed them to be in the cities of the chariotes, and with the king in Ieru-
15 ſalem. † And the king gaue ſiluer and gold in Ieruſalem :: as ſtones, & cedartrees as ſycomores, which grow in the cham-
16 payne in great multitude. † And there were horſes brought him from Ægypt, and from Coa by the kinges merchantes,
17 which went, and brought by a price, † a chariote of foure horſes for ſix hundred peces of ſiluer, and an horſe for an hundred fiftie: in like maner of al the kingdomes of Hetheites, and of the kinges of Syria market was made.

:: It is the maner of holie ſcripture to expreſſe thinges exceding vulgar capacitie by the figure *Hyperbole*.

CHAP. II.

Other workemen being prouided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and ſpecial timber, 16. to be cutte, and ſent from thence.

1 AND Salomon determined to build a houſe to the name
2 of our Lord, and a palace for himſelf. † And he numbred ſeuentie thouſand men that caried on their ſhoulders, 3.5.
and eightie thouſand that ſhould hew ſtones in the mountaynes, and ouerſeers of them three thouſand ſix hundred.
3 † He ſent alſo to Hiram the king of Tyre, ſaying: As thou didſt with Dauid my father, and didſt ſend him cedar trees, to
4 build him a houſe, wherin alſo he dwelt: † ſo doe with me that I may build a houſe to the name of our Lord my God, that I may conſecrate it to burne incenſe before him, and to perfume with aromatical ſpices, and to the euerlaſting propoſition of loaues, and for holocauſtes, morning and euening, on the ſabbathes alſo, and the newmoones, and the ſolemnities
5 of our Lord God for euer, which are commanded Iſrael. † For the houſe which I deſire to build, is great: for our God is great
6 aboue al goddes. † Who then can be able, to build him a worthie houſe? if heauen, and the heauens of heauens can not conteyne him: how great am I, that I may build him a houſe?

house? but to this end only, that incense may be burnt before him. † Send me therfore a cunning man, that hath skil to 7
worke in gold, and siluer, brasse, and yron, purple, scarlet, and hyacinth, and that knoweth to make engraued workes with these artificers, which I haue with me in Iewrie, and Ierusalem, whom Dauid my father prepared. † But send me 8
also cedar trees, firretrees, and pintrees from Libanus: for I know that thy seruantes haue skil to hew the timber of Libanus, and my seruantes shal be with thy seruantes, † that 9
manie trees maybe prepared for me. For the house which I desire to build, is exceding great, and glorious. † Moreouer 10
to the workemen, that shal hew the trees, thy seruantes, I wil geue for victuals of wheat twentie thousand cores, and of barley as manie cores, and of wine twentie thousand, oyle also twentie thousand sates † And Hiram the king 11
of Tyre by letters, which he sent to Salomon, sayd: Because the Lord loued his people, therfore hath he made thee to reigne ouer it. † And he added, saying: Blessed be the Lord 12
the God of Israel, that made heauen and earth, who hath geuen to Dauid the king a sonne wise and learned, and of vnderstanding, and prudent, to build a house to the Lord, and a palace for himself. † I therfore haue sent thee a man wise 13
and most skilful Hiram,* my father, † the sonne of a woman 14
of the daughters of Dan, whose father was a Tyrian, who knoweth to worke in gold, and siluer, brasse, and yron, and marble, and in timber, in purple also, and hiacinth, and silke and scarlet: and that knoweth to graue al engrauing, and to deuise wisely whatsoeuer in the worke is necessarie with thy artificers, and with the artificers of my lord Dauid thy father.
† The wheate therfore, and barley, and oile, and wine, which 15
thou my lord hast promised, send to thy seruantes. † And we 16
wil cut downe the trees out of Libanus, as manie as shal be necessarie for thee, and wil conuey them in boates by the sea vnto Ioppe: and it shal be thy part to transport them into Ierusalem. † Salomon therfore numbred al the men, that were 17
proselytes in the land of Israel, after the numbering which Dauid his father numbered, and they were found an hundred fiftie three thousand and six hundred. † And he made of them 18
seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: and three thousand and six hundred ouerseers of the worke of the people.

CHAP.

* It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confesseth. v. 11. 12. and that therfore the king called him his father.

CHAP. III.

The Temple is begunne to be built in mount Moria, the fourth yeare of Salomons reigne. 3. the forme wherof is described, and the precious matter, 8. especially of sancta sanctorum. 14. with a costlie veile, 15. and two excellent pillers before the gate.

1 AND Salomon began to build the house of our Lord in Ierusalem, in mount :: Moria, which had bene shewed
3.Reg.14 to Dauid his father, in the place, which :: Dauid had prepared
3.Reg.6. 2 in the floore of Ornan the Iebusite. † And he began to
build in the second moneth, in the fourth yeare of his king-
3 dom. † And these be the fundations, which Salomon layd,
to build the house of God, of length in the first measure
4 sixtie cubites, of bredth twentie cubites. † But the porch
before the front, which was extended in length according to
the measure of the bredth of the house, of twentie cubites:
moreouer the height was of an hundred twentie cubites:
5 and he did guilt it on the inside with most pure gold. † Also
the greater house he couered with wodden bordes of firre
tree, and he fastened on plates of fine gold throughout: and
he graued in it palme trees, and as it were litle chaines em-
6 bracing one an other. † He paued also the floore of the
7 Temple with most precious marble, in much beautie. † More-
ouer it was most tried gold, of the plates wherof he couered
the house, and the beames therof, and the postes, and the
walles, and the doores: and he graued cherubs in the walles.
8 † He made also the house of Sanctum sanctorum: the length
according to the bredth of the house, of twentie cubites:
and the bredth likewise of it twentie cubites: and he couered
9 it with plates of gold, as it were six hundred talentes. † Yea
and he made nailes of gold, so that euerie naile weighed fiftie
sicles a peece: the vpper chambers also he couered with
10 gold. † He made also in the house of Sanctum sanctorum
two Cherubs of statuarie worke: and he couered them with
11 gold. † The winges of the cherubs were extended twentie
cubites, so that one wing had fiue cubites, and touched the
wal of the house: and the other hauing fiue cubites, touched
12 the wing of the other cherub. † In like maner the wing of
the other cherub, had fiue cubites, and touched the wal:
and his other wing of fiue cubites, touched the wing of the
13 other Cherub. † Therfore the winges of both the cherubs

:: This mount *Moria*, signifying *vision*, was so named by Abraham, who was there readie to sacrifice his sonne Isaac *Gen.* 22.

:: And Dauid, by the appointment of an Angel, offered there sacrifice. 2. *Reg.* 24. 1. *Par.* 21.

were ſpred forth, and were extended twentie cubites: and they ſtoode vpright on their feete, and their faces were turned to the vtter houſe. † He made alſo a vele of hyacinth, purple, 14
ſcarlet, and ſilke: & woue in it cherubs. † Before the doores 15
alſo of the temple two pillers, which had fiue and thirtie cubites in height: moreouer their heades, of fiue cubites. † More- 16
ouer alſo as it were litle chaynes in the oracle, & he put them to the heades of the pillers: pomegranates alſo an hundred, which he put betwen the litle chaynes. † The pillers alſo them 17
ſelues he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Iachin: and that on the left hand, Boz. 3. Reg. 7.

CHAP. IIII.

The formes of the braſen altar, 2. of the lauatorie (or Sea) With figuers of twelue oxen, 6. of other tenne ſmal lauatories, 7. tenne candleſtickes, 8. tenne tables, and an hundred baſſens, a great hal for the Prieſtes, 10. and other veſſel, and ornamentes of the Temple are deſcribed.

:: As wel the Temple as the Altars, and other appertinances were made after the forme of Moyſes Tabernacle altares of ſacrifice & inceníe, and the reſt: but greater in quantitie, of more precious matter, and more excellent workmanſhip.

HE made alſo an altar of braſſe :: of twentie cubites in 1
length, and of twentie cubites in bredth, and of ten cubites in height. †:: A Sea alſo caſt, ten cubites from brimme 2
to brimme, round in compaſſe: it had fiue cubites in height, and a corde of thirtie cubites did compaſſe it round about. 3. Reg. 7.
† There was alſo vnder it the ſimilitude of oxen, and certaine 3
engrauinges of ten cubites on the outſide compaſſed the bealie of the Sea, as it were with two rewes. † And the oxen 4
were caſt: and the Sea it ſelf was ſette vpon the twelue oxen, of the which three looked toward the North, and other three to the Weſt: moreouer other three to the South, and the three that remayned, to the Eaſt, hauing the Sea put vpon them: and the hinder partes of the oxen were inward vnder the ſea. † Moreouer the thickneſſe therof had the meaſure 5
of a palme, and the brimme therof was as it were the brimme of a chalice, or of a criſped lilie: and it held three thouſand metretes. † He made alſo ten lauatories: and ſet fiue on the 6
right hand, and fiue on the left, that they might waſh in them al thinges, that they would offer for holocauſt: moreouer in the Sea the prieſtes were waſhed. † And he made alſo 7

:: A great braſen veſſel, and ſome other thinges that were not before.

:: ten golden candleſtickes, according to the fashion which they were commanded to be made by: and he ſet them in the temple, fiue on the right hand, & fiue on the left. † More- 8

:: Alſo a greater number of candleſtickes, and other the like.

ouer alſo ten tables: and he ſet them in the temple, fiue on the

the right hand, and fiue on the left. Phials alſo of gold an
9 hundred. † He made alſo the court of the prieſtes, and a great
hal: and doores in the hal, which he couered with braſſe.
10 † Moreouer he ſet the Sea on the right ſide agaynſt the Eaſt
11 toward the South. † And Hiram made cauldrons, and flesh
hookes, and phials: and accomplished al the kinges worke
12 in the houſe of God:† that is to ſay, two pillers, and the * cha-
piters, and the heades, and asit were certayne litle nettes,
13 which should couer the heades ouer the chapiters. † Pome-
granates alſo foure hundred, and two litle nettes, ſoe that
two rewes of the pomegranates were ioyned to ech litle
nette, which couered the pommels, and the heades of the
14 pillers. † He made feete alſo, and lauatories, which he put
15 vpon the feete: † one ſea, alſo twelue oxen vnder the ſea.
16 † And the cauldrons, and flesh hookes, and phials. Al the
veſſels did Hiram his father make for Salomon in the houſe
17 of our Lord of moſt pure braſſe. † In the countrie of Iordan
did the king caſt them, in a clay ground bewen Socot and
18 Saredatha.† And the multitude of veſſels was innumerable, ſo
19 that the weight of the braſſe was not knowen. † And Salo-
mon made al the veſſels of the houſe of God, and the golden
altar, and the tables, & vpon them the loaues of propoſition,
20 † the candleſtickes alſo with their lampes to giue light be-
21 fore the oracle, according to the rite, of moſt pure gold:† and
certayne florishing thinges, and lampes, and golden tonges
22 al were made of moſt fine gold. † The veſſels alſo of perfume
and cenſars, and phials, and litle mortars, of moſt pure gold.
And he graued the doores of the inner temple, that is, in
Sancta ſanctorum: and the doores of the temple without of
gold. And ſo al the worke was finishd which Salomon made
in the houſe of our Lord.

* vpom-bels.

CHAP. V.

Manie giftes are offered. 4. The Arke is brought with great ſolennitie into the Temple. 6. Innumerable hoſtes are offered, 11. With excellent muſick, & the Temple is replenished with the glorie of God.

1 SALOMON therfore brought in al the thinges, that Dauid
his father had vowed, the ſiluer, and gold, and al the veſſels
2 he put in the treaſures of the houſe of God. † After which
thinges he gathered together al the ancientes of Iſrael, and
al the princes of the tribes, and the heades of families, of the

children of Israel into Ierusalem, to bring :: the Arke of the
couenant of our Lord from the Citie of Dauid, which is Sion.
† There came therfore vnto the king al the men of Israel in 3
the solemne day of the seuenth moneth. † And when al the 4
ancientes of Israel were come, the Leuites caried the Arke,
† and brought it in, and al the furniture of the tabernacle. 5
Moreouer the Priestes, with the Leuites did cartie the vessels
of the Sanctuarie, which were in the tabernacle. † And king 6
Salomon, and al the assemblie of Israel, and al that were
gathered before the Arke, immolated rammes, and oxen
without anie number: for so great was the multitude of vi-
ctimes. † And the priestes brought in the Arke of the coue- 7
nant of our Lord into his place, that is, to the oracle of the
temple, into Sancta sanctorum vnder the winges of the
cherubs: † so that the cherubs spred their winges ouer the 8
place, wherin the Arke was set, and couered the Arke it selfe
with his barres. † And the heades of the barres, wherwith 9
the Arke was caried, because they were a litle longer, appea-
red before the oracle: but if a man had beene a litle outward,
he could not see them. The Arke therfore was there vntil
this present day. † And there was nothing in the Arke, but 10
the two tables, which Moyses had put in Horeb, when our
Lord gaue the law to the children of Israel coming out of
Ægypt. † And the Priestes being gone out of the Sanctuarie 11
(for al the priestes that could be found there, were sanctified,
neither as yet at that time were the courses, and the order of
the ministeries deuided among them) † as wel the Leuites 12
as the singing men, that is, both they which were vnder
Asaph, and they which were vnder Heman, and they which
were vnder Idithum, their sonnes, & brethren reuested with
fine linnen clothes, sounded on cymbals, and psalteries, and
harpes, standing at the East side of the Altar, and with them
Priestes an hundred twentie, sounding with trumpettes.
† Therfore al sounding together, both with trumpettes, and 13
voyce, and cymbals, and organes, and with diuerse kind of
musical instrumentes, and lifteng vp their voice on high: the
sound was heard far of, so that when they began to prayse
our Lord, and to say: Confesse to our Lord because he is good,
because his mercie is for euer: the house of God was filled
with a cloud, † that the Priestes could not stand and minister 14
for the darkenesse. For the glorie of our Lord had filled the
house of God.

:. An other Arke was not made, because that was most holie & most excellent, which Moyses made. Likewise other holie thinges of the tabernacle were brought into the Temple with great solemnitie.

CHAP.

CHAP. VI.

Salomon bleſſeth the people. 4. prayeth to God, geuing thankes for benefites receiued, 16. and requeſting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

1 THEN Salomon ſayd: Our Lord promiſed that he would
2 dwel :: in darkeneſſe: † and I haue built a houſe to his :: God ſhewed his preſence by the darke cloud which repleniſhed the Temple.
3 name, that he might dwel there for euer. † And the king turned his face, and bleſſed al the multitude of Iſrael (for al
4 the multitude ſtood attent) and ſayd: † Bleſſed be our Lord the God of Iſrael, who in worke hath accompliſhed that,
5 which he ſpake to Dauid my father, ſaying: † From the day, that I brought my people out of the Land of Aegypt, I choſe not a citie of al the tribes of Iſrael, that a houſe might be built in it to my name: neither did I chooſe anie other man, to be
6 Duke in my people Iſrael † but I choſe Ieruſalem, that my, name may be in it: and I choſe Dauid, that I might appoynt
7 him ouer my people Iſrael. † And wheras Dauid my father had meant to build a houſe to the name of our Lord the God
8 of Iſrael, † our Lord ſayd to him: Becauſe thy wil was this, that thou wouldeſt build a houſe to my name, thou haſt done
9 wel certes to haue ſuch a wil: † howbeit thou ſhalt not build the houſe, but thy ſonne, which ſhal come out of thy loynes,
10 he ſhal build a houſe to my name. † Our Lord therfore hath accompliſhed his word, which he ſpake: and I am riſen for Dauid my father, and ſit vpon the throne of Iſrael, as our Lord hath ſpoken: and haue built a houſe to the name of our
11 Lord the God of Iſrael. † And I haue put in it the Arke, wherin is the couenant of our Lord, which he made with
12 the children of Iſrael: † He therfore ſtoode before the Altar of our Lord, ouer agaynſt al the multitude of Iſrael, and ſtret-
13 ched forth his handes. † For Salomon had made an eminent place of braſſe, and had put it in the middes of the * Temple, paſſ- hauing fiue cubites of length, & bredth, & three of height: & he ſtoode vpon it: & afterward :: kneeling ouer agaynſt al the :: Kneeling, multitude of Iſrael, and :: his handes lifted vp toward heauen, :: Lifting vp handes, ſtretching forth armes, and the like external geſtures do much helpe
14 †he ſayd: Lord God of Iſrael, there is not the like God to thee in heauen and in earth: which keepeſt couenant and mercie
15 with thy ſeruantes, that walke before thee in al their hart: † which haſt performed to thy ſeruant Dauid my father what thinges ſoeuer thou hadſt ſpoken to him: and the thinges that

internal attention in prayer, and also sturre vp others to godlie imitation: and therfore hath bene much practised by deuout persons both in the old and new Testament.

by mouth thou hadst promised, in worke thou hast accomplished, as also the present time proueth. † Now therfore Lord 16
God of Israel, fulfil to thy seruant my father Dauid, what
soeuer thou didst speake to him, saying: There shal not fayle
of thee a man before me, to sitte vpon the throne of Israel:
yet so if thy children keepe their waies, and walke in my law,
as thou also hast walked before me. † And now Lord God of 17
Israel, be thy word confirmed, which thou hast spoken to
thy seruant Dauid. † Is it credible then that God should 18
dwel with men vpon the earth? If heauen and the heauens
of heauens doe not take thee, how much more this house,
which I haue built? † But to this end only it is made, that 19
thou shouldest respect the prayer of thy seruant, and his supplication Lord my God: and mayst heare the prayers, which
thy seruant powreth out before thee: † that thou open thine 20
eies vpon this house daies & nightes, vpon the place, wherein
thou hast promised that thy name should be inuocated, † and 21
wouldest heare the prayer, which thy seruant prayeth in it:
and mayst heare the prayers of thy seruant, and of thy people
Israel. Whosoeuer shal pray in this place, heare out of thy
habitation, that is from the heauens, and be propitious. † If 22
anie man shal sinne agaynst his neighbour, and come readie
to sweare agaynst him, and binde himself with a curse before
the altar in this house: † thou shalt heare from heauen, and 23
shalt doe the iudgement of thy seruantes, so that thou render
to the vniust his way vpon his owne head, and reuenge the
iust, rewarding him according to his iustice. † If thy people 24
Israel shal be ouercome of their enemies, (for they wil sinne
to thee) and conuerted shal doe penance, and besech thy
name, and pray in this place, † thou shalt heare from heauen, 25
and be thou propetious to the sinne of thy people Israel, and
reduce them into the land, which thou gauest them, and their
fathers. † If the heauen being shut, there fal no rayne for the 26
sinnes of the people, and they shal besech thee in this place,
and shal confesse to thy name, and shal be conuerted from
their sinnes, when thou shalt afflict them, † heare from 27
heauen ô Lord, and forgeue the sinnes of thy seruantes and of
thy people Israel, and teach them the good way, by the which
they may goe: and geue rayne to thy land, which thou hast
geuen thy people to possesse. † If famine shal arise in the land, 28
and pestilence, rust, and blast, and locust, and bruche, and the
enemies,

enemies, waſting the countries, ſhal beſiege the gates of the
29 citie, and al plague and infirmitie ſhal preſſe them: † if any of
thy people Iſrael ſhal pray, knowing their plague and infirmi-
30 tie, and ſhal ſpred forth their handes in :: this houſe, † thou
ſhalt heare from heauen, to wit, out of thy high habitation,
and be thou propitious, and render to euerie one according
to his wayes, which thou knoweſt him to haue in his hart: (for
31 thou onlie knoweſt the hartes of the children of men:) † that
they may feare thee, and walke in thy waies al the daies, that
they liue vpon the face of the land, which thou haſt geuen to
32 our fathers. † The Forener alſo, which is not of thy people Iſ-
rael, if he come from a far countrie, for thy ſtrong hand, & thy
33 ſtreched out arme, and adore in this place: † thou ſhalt heare
from heauen thy moſt firme habitation, & ſhalt do al thinges,
for the which that pilgrime shal inuocate thee: that al the
peoples of the earth may know thy name, and may feare thee,
as thy people Iſrael, and may know, that thy name is inuoca-
34 ted vpon this houſe, which I haue built. † If thy people ſhal
goe forth to warre againſt their aduerſaries, by the way, that
thou ſhalt ſend them, ſhal adore thee againſt the way, wherein
is this citie, which thou haſt choſen, and the houſe, which I
35 haue built to thy name: † thou ſhalt from heauen heare their
36 prayers, and petition, and doe thou reuenge. † And if they ſhal
ſinne to thee (for there is no man that ſinneth not) and thou
be angrie with them, and deliuer them to the enemies, and
they leade them captiue into a farre countrie, or which is
37 neere at the leaſt, † and being conuerted in their hart in the
land, to the which they were led captiue, ſhal doe penance,
and ſhal beſech thee in the land of their captiuitie, ſayng: We
haue ſinned, we haue done wickedly, we haue delt vniuſtly:
38 † and ſhal returne to thee in al their hart, and in al their ſoule,
in the land of their captiuitie, to the which they were led,
ſhal adore thee againſt the way of their land, which thou
gaueſt their fathers, and of the citie, which thou haſt choſen,
39 and of the houſe, which I haue built to thy name: † thou
ſhalt heare from heauen, that is, from thy firme habitation
their prayers, and doe thou iudgement, and forgeue thy
40 people, although ſinneful: † for thou art my God: let thine
eies, I beſech thee, be opened, and let thine eares be attent, to
41 the prayer, that is made in this place. † Now therfore ariſe
Lord God in thy reſt, thou and the Arke of thy ſtrength: Let
thy

::In this chapter and often els where it is euident, that places dedicated to Gods ſeruice are more acceptable to him, then other places.

thy Prieſtes Lord God put on ſaluation, & thy Saintes reioyſe in good thinges. † Lord God turne not away from the face of thy Chriſt: remember the mercies of Dauid thy ſeruant. 42

CHAP. VII.

Fire from heauen deuoureth the holocauſtes, and glorie replenisheth the Temple. 5. More ſacrifices are offered. 8. and the Temple is dedicated, with ſeuen daies ſolemnitie, the eight day collection is made. 12. God ſignifieth that he hath heard Salomons prayer. 17. conditionally (as it was made) if they ſerue him, 19. other wiſe he will punish them.

AND when Salomon had finished to poure out his prayers, fyre deſcended from heauen, and deuoured the holocauſtes and victimes: and the maieſtie of our Lord filled the houſe. † Neither could the Prieſtes enter into the Temple of our Lord, becauſe the maieſtie of our Lord had filled the temple of our Lord. † Yea and al the children of Iſrael ſawe the fyre deſcending, and the glorie of our Lord vpon the houſe: and falling flat on the earth vpon the pauement paued with ſtone, they adored, and prayſed our Lord: Becauſe he is good, becauſe his mercie is for euer. † And the king and al the people immolated victimes before our Lord. †. King Salomon therfore killed hoſtes, of oxen twentie two thouſand, of ramines an hundred twentie thouſand: and the king and al the people dedicated the houſe of God. † And the Prieſtes ſtood in their offices: and the Leuites with the inſtrumentes of the ſongues of our Lord, which Dauid the king made to prayſe our Lord: Becauſe his mercie is for euer, ſinging :: the hymnes of Dauid by their handes: moreouer the Prieſtes ſounded with trumpettes before them, and al Iſrael ſtood. † Salomon alſo ſanctified the middes of the court before the temple of our Lord: for he had offered there the holocauſtes, and the fatte of the pacifiques: becauſe the braſen altar, which he had made, could not ſuſteyne the holocauſtes and the ſacrifices and the fatte. † Salomon therfore made a ſolemnitie at that time ſeuen daies, and al Iſrael with him, an aſſemblie verie great, from the entrance of Emath to the Torrent of Aegypt. † And he made in the eight day an aſſemblie, becauſe he had dedicated the altar ſeuen daies, and had celebrated the ſolemnitie ſeuen daies. † Therfore in the three and twenteth day of the ſeuenth moneth, he diſmiſt the people to their tabernacles, reioyſing

1 2 3 4 5 6 7 8 9 10

:: As the Temple was the ſpecial place of prayer, choſen by God: v. 12. ſo ſpecial Hymmes Pſalmes and other ſet formes of bleſſing are more gratful to God, and more effectual to his ſeruantes.

reioyſing and being glad for the good, that our Lord had
11 done to Dauid, and Salomon, and Iſrael his people. † And
Salomon accomplished the houſe of our Lord, and the houſe
of the king, and al that he had diſpoſed in his hart to do, in
the houſe of our Lord, and in his owne houſe, and he pro-
12 ſpered. † And our Lord appeared to him by night, and ſayd:
I haue heard thy prayer, and haue choſen this place to me
13 for a houſe of ſacrifice. † If I ſhal shut heauen, and rayne fal
nor, and shal bid and command the locuſt to deuoure the
14 land, and ſhal ſend peſtilence into my people: † and my
people being conuerted, vpon whom my name is inuocated,
ſhal beſech me, and ſeeke out my face, and shal doe penance
from their moſt wicked waies: I alſo wil heare from
heauen, and wil be propitious to their ſinnes, and wil ſaue
15 their land. † Mine eies alſo shal be opened, and mine eares
16 erected to his prayer, that shal pray in this place. † For I
haue choſen, and haue ſanctified this place, that my name
may be there for euer, and mine eies and my hart may remaine
17 there al daies. † Thou alſo if thou walke before me, as Dauid
thy father walked, and shalt doe according to al thinges,
which I haue commanded thee, and shalt keepe my iuſtices
18 and iudgementes: † I wil rayſe vp the throne of thy king-
dom, as I promiſed to Dauid thy father, ſaying: There shal
not be taken away of thy ſtocke a man, that shal be prince in
19 Iſrael. † But if you shal be turned away, and shal forſake my
iuſtices, and my preceptes, which I haue propoſed to you,
20 and going shal ſerue ſtrange goddes, and adore them, † I
wil plucke you out of my land, which I haue geuen you: and
this houſe, which I haue ſanctified to my name, I wil caſt
away from my face, and wil deliuer it for a parable, and an
21 exemple to al peoples. † And this houſe shal be for a prouerbe
to al paſſengers, and they shal ſay being aſtonyshed: Why
22 hath the Lord done ſo to this land, and to this houſe? † And
they shal anſwer: Becauſe they forſooke the Lord the God
of their fathers, who brought them out of the Land of
Aegypt, and tooke hold of ſtrange goddes, and adored them,
and worshipped them: therfore are al theſe euils come vpon
them.

CHAP. VIII.

Salomon buildeth diuers cities, 7. maketh the reſidue of the Chananites tributarie. 12. offereth the ordinarie hoſtes of ſacrifices in the ſolemne feaſtes.

14. diſpoſeth the Prieſtes and Leuites in their offices, as Dauid had ordained: 17. and ſendeth ſhippes to fetch gold from Ophir.

AND twentie yeares being complete after that Salomon 1
built the houſe of our Lord and his owne houſe: † he 2
built the cities, which Hiram had geuen to Salomon, and
made the children of Iſrael dwel there. † He went alſo into 3
Emath Suba, and obteyned it. † And he built Palmira in the 4
deſert, and he built other cities very wel fenſed in Emath.
† And he built Beth horon the vpper, and Beth horon the 5
nether, walled cities hauing gates and barrigates and lockes.
† Balaath alſo and al the ſtrongeſt cities that were Salomons, 6
and al the cities of the chariotes, and the cities of the horſe-
men. Al thinges whatſoeuer Salomon would, & diſpoſed, he
built in Ieruſalem and in Libanus, and in al the land of his do-
minion. † Al the people that was leaft of the Hetheites, and 7
Amorrheites, and Pherezeites, and Heueites, and Iebuſeites,
which were not of the ſtocke of Iſrael, † of their children: 8
and of the poſteritie, which the children of Iſrael had not
ſlaine, Salomon ſubdewed to be tributaries, vntil this day.
† Moreouer of the children of Iſrael he ſette not to ſerue the 9
kinges workes: for they were men of warre, and the chiefe
captaines, and princes of his chariotes and horſemen. † And 10
al the princes of king Salomons armie were two hundred
fiftie, which taught the people. † But the daughter of 11
Pharao he remoued from the citie of Dauid, into the houſe,
which he had built for her. For the king ſayd: My wife shal
not dwel in the houſe of Dauid the king of Iſrael, :: becauſe
it is ſanctified: becauſe the Arke of our Lord is entered into
it. † Then Salomon offered holocauſtes to our Lord vpon 12
the altar of our Lord, which he had built before the porch,
† that euerie day there might be offering on it, according to 13
the precept of Moyſes, in the Sabbathes, and in the Calendes,
and in the feſtiual daies thriſe a yere, that is to ſay, in the
Solemnitie of Azymes, and in the Solemnitie of weekes, and
in the Solemnitie of tabernacles. † And he appoynted ac- 14
cording to the diſpoſition of Dauid his father the offices of
the Prieſtes in their miniſteries: & the Leuites in their order
that they ſhould prayſe, and miniſter before the Prieſtes ac-
cording to the rite of euerie day: & the porters in their diui-
ſions by gate and gate: (for ſo Dauid the man of God had
com-

:: Salomon was yet ſo farre from communicating with Infidels, that he ſuffered not his wife (an infidel) to be preſent where the Arke of God had bene placed. 1. Par. 15.

15 commanded. † Neither did they trangreſſe of the kinges
commandementes as wel the Prieſtes as the Leuites, touching
al thinges, that he had commanded, and in the cuſtodies of
16 the treaſures. † Salomon had al expenſes prepared, from the
day that he founded the houſe of our Lord, vntil the day
17 wherein he perfitted it. † Then went Salomon into Aſion-
gaber, and into Ailath to the coaſt of the Red ſea, which is
18 in the Land of Edom. † And Hiram ſent vnto him by the
handes of his ſeruantes, shippes, and cunning mariners,
and they went with Salomons ſeruantes into Ophir, and they
tooke from thence foure hundred fiftie talentes of gold,
and brought it to king Salomon.

CHAP. IX.

The Queene of Saba admireth Salomons wiſdom, 9. giueth, and receiueth preſents. 13. Of the great ſtore of treaſure which is yearely brought in, 13. king Salomon maketh pretious armour, 17. a throne, 20. and plate. 24. Other kinges ſend him giftes, ſo he abundeth in glorie, and riches. 29. After fourtie yeares reigne he dieth, and his ſonne Roboam ſuccedeth.

3. Reg. 10. 1 THE queene of Saba alſo, when ſhe had heard the fame
of Salomon, came to proue him in hard propoſitions
in Ieruſalem, with great riches, and camels, which caried
ſpices, and very much gold, and pretious ſtones. And when
ſhe was come to Salomon, ſhe ſpake to him what thinges
2 ſoeuer were in her hart. † And Salomon expounded to her
al thinges that ſhe propounded: neither was there anie
3 thing, that he made not playne vnto her. † Who after she
ſaw, to witte, the wiſedom of Salomon, and the houſe
4 which he had built, † moreouer alſo the meates of his table,
and the habitations of his ſeruantes, and the offices of his
miniſters, and their garmentes, the cupbearers alſo, and their
garmentes, and the victimes, which he immolated in the
houſe of our Lord: there was no ſpirit in her anie longer, she
5 was ſoe aſtonied. † And she ſayd to the king: The word is
true, which I heard in my countrie of thy vertues and wiſ-
6 dom. † I did not beleue them that told it, vntil my ſelf was
come, and mine eies had ſeene, and I had proued ſcarce the
half part of thy wiſedom to haue beene told me: thou haſt
7 paſſed the fame with thy vertues. † Bleſſed are thy men, and
bleſſed are thy ſeruantes, which aſſiſt before thee at al time,
8 and heare thy wiſedom. † Be the Lord thy God bleſſed, who

:: They are called kinges, of God, which reigne by his grace and according to his wil. VVherevpon they vſe this ſtile. *By the grace of God, K. of England Ieruſalem. &c.*

would ordayne thee ouer his throne, king :: of the Lord
thy God. Becauſe God loueth Iſrael, and wil preſerue it for
euer: therfore hath he ſette thee king ouer it, to doe iudge-
mentes and iuſtice. † And she gaue to the king an hundred 9
twentie talentes of gold, and ſpices exceding much, and
moſt pretious ſtones: there were not ſuch ſpices, as theſe,
which the Queene of Saba gaue to King Salomon. † But 10
the ſeruantes of Hiram alſo with the ſeruantes of Salomon
brought gold from Ophir, and Thymtrees, and moſt
prerious ſtones: † wherof the king made, to witte, of the 11
Thymtrees, ſtayers in the houſe of our Lord, and in the
kinges houſe, harpes alſo and pſalteries for the ſinging men:
neuer were there ſeene ſuch trees in the Land of Iuda. † And 12
king Salomon gaue to the Queene of Saba al thinges that ſhe
would, and that she asked, and manie moe thinges then she
brought to him: who returning, went into her countrie
with her ſeruantes. † And the weight of the gold, that was 13
brought to Salomon euerie yeare was ſix hundred ſixtie ſix ta-
lentes of gold: † beſide that ſumme, which the legates of 14
diuers nations, and the merchantes were accuſtomed to
bring, and al the kinges of Arabia, and the Dukes of the
landes, which brought gold and ſiluer to Salomon. † King 15
Salomon therfore made two hundred golden ſpeares, of the
ſumme of ſix hundred peces of gold, which were ſpent in
euerie ſpeare: † alſo three hundred golden ſhieldes of three 16
hundred peces of gold, with which euerie shield was co-
uered: and the king put them in the armarie, which was
beſette with a wood. † The king alſo made a great throne of 17
iuorie, and couered it with moſt fyne gold. † Six ſteppes 18
alſo, wherwith the going vp was to the throne, and a foote
ſtoole of gold, and two litle armes on either ſide, and two
lions ſtanding by the litle armes, † yea and other twelue litle 19
lions ſtanding vpon the ſteppes on both ſides: there was not
ſuch a throne in al kingdomes. † Al the veſſels alſo of the 20
kinges table were of gold, and the veſſels of the houſe of the
foreſt of Libanus of moſt pure gold. For ſiluer in thoſe daies
was reputed for nothing. † For the kinges shippes went into 21
Tharſis with the ſeruantes of Hiram, once in three yeares:
and they brought from thence gold and ſiluer, and yuorie,
and apes, and pecockes. † Salomon therfore was magni- 22
fied aboue al the kinges of the earth for riches and glorie.

† And

23 † And al the kinges of the earth desired to see Salomons face, that they might heare the wisedom, which God had
24 geuen in his hart. † And they brought him giftes, vessels of siluer, and gold, and garmentes, and armour, and spices,
25 horses, and mules, euerie yeare. † Salomon also had fourtie thousand horses in the stables, and of chariotes, and horsemen twelue thousand, and he placed them in the cities of
26 the chariotes, and where the king was in Ierusalem. † He exercised also authoritie ouer al the kinges from the riuer Euphrates vnto the land of the Philisthines, and vnto the
27 borders of Ægypt. † And he made so great plentie of siluer in Ierusalem as it were of stones: and of cedres so great a multitude as of sicomores, which grow in the champayne.
28 † And horses were brought him out of Ægypt, and al coũn-
29 tries. † But the rest of of the workes of Salomon the first and the last are writen in the wordes of Nathan the Prophet, and in the bookes of Ahias the Silonite, in the Vision also of Addo the Seer, agayast Ieroboam the sonne of Nabat.
30 † And Salomon reigned in Ierusalem ouer al Israel fourtie
31 yeares. † And he :: slept with his fathers: and they buried him in the citie of Dauid: and Roboam his sonne reigned for him.

:: His fall to luxurie and idolatrie is recorded. 3. Reg. 11.

CHAP. X.

Roboam requested by Ieroboam and the people to lighten their yoke of seruice, 6. leauing the counsel of the ancient, and following young counsellers, threatneth to presse the people. 16. whereupon manie reuolt from him.

3. Reg. 12.

1 AND Roboam went forth into Sichem: for thither al
2 Israel was assembled, to make him king. † Which when Ieraboam the sonne of Nabat had heard, who was in Aegypt (for he was fled thither from Salomon) forthwith he retur-
3 ned. † And they called him, & he came with al Israel & spake
4 to Roboam, saying: † Thy father pressed vs with a most hard yoke, do thou command lighter thinges then thy father, who layd vpon vs a heauie seruitude, and ease thou
5 a litle of the burden, that we may serue thee. † Who sayd: After three daies returne ye to me. And when the people was
6 gone, † he tooke counsel with the Ancientes, which stoode before his father Salomon, whiles he yet liued, saying: What
7 counsel geue you, that I may answer the people? † Who sayd to him: If thou wilt please this people, and pacifie them with

The second part. Diuision of the kingdom. Dauids issue reigning only in two tribes, which also are caried captiue into Babylon.

wordes of clemencie, they wil ſerue thee at al times. † But 8
he forſooke the counſel of the Ancientes, and began to treat
with yongmen, that had beene brought vp with him, and
were in his trayne. † And he ſayd to them: What ſemeth to 9
you? or what ſhal I anſwer this people, which hath ſayd to
me: Eaſe the yoke which thy father layd vpon vs? † But they 10
anſwered as yongmen, and brought vp with him in delica-
neſſe, and ſayd: Thus ſhalt thou ſpeake to the people, that
ſayd to thee: Thy father aggrauated our yoke, doe thou eaſe
it: and thus ſhalt thou anſwer them: My leaſt finger is thicker
then the loynes of my father. † My father layd vpon yow an 11
heauie yoke, and I wil adde a greater weight: my father bette
you with ſcourges, but I wil beate you with ſcorpions. † Iero- 12
boam therfore came, and al the people to Roboam the third
day, as he had commanded them. † And the king anſwered 13
rough wordes, leauing the counſel of the Ancientes: † and 14
he ſpake according to the yongmens wil: My father layd
vpon you a heauie yoke, which I wil make heauier: my father
bette you with ſcourges, but I wil beate you with ſcorpions.
† And he condeſcended not to the peoples requeſtes: for it 15
was the wil of God, that his word ſhould be accompliſhed,
which he had ſpoken by the hand of Ahias the Silonite to
Ieroboam the ſonne of Nabat. † And al the people when the 16
king ſpake rough wordes, ſayd thus vnto him: We haue no
part in Dauid, nor inheritance in the ſonne of Iſai. Returne
into thy tabernacles ô Iſrael, and do thou feede thy houſe
Dauid. And Iſrael went into their tabernacles. † But ouer the 17
children of Iſrael, that dwelt in the cities of Iuda, Roboam
reigned. † And king Roboam ſent Aduram, who was ouer 18
the tributes, and the children of Iſrael ſtoned him, and he
died: moreouer king Roboam made haſt to get vp into his
chariote, and fled into Ieruſalem. † And Iſrael reuolted from 19
the houſe of Dauid vntil this day.

CHAP. XI.

Roboam intending by force to reduce al Iſrael to his ſubiection, is warned by a Prophet to ceaſe from that enterpriſe. 5. He maketh walles about diuers cities, 11. furnisheth them with victuals, and munition, 13. Prieſtes, Leuites, and manie others repaire to Ieruſalem, becauſe Ieroboam maketh a new religion, and new prieſtes. 18. Roboam taketh manie wiues, and concubines. 22. preferreth Abias aboue al his other ſonnes.

And

1 AND Roboam came into Ieruſalem, and called together
al the houſe of Iuda and Beniamin, an hundred foure-
ſcore thouſand choſen men and warriors, to fight agaynſt Iſ-
2 rael, and to conuert his kingdom vnto him. † And the word
3 of our Lord came to Semeias the man of God, ſaying: † Speake
to Roboam the ſonne of Salomon the king of Iuda, and to al
4 Iſrael, that is in Iuda and Beniamin: † Thus ſayth our Lord:
You ſhal not goe vp, neither ſhal you fight agaynſt your bre-
thren: let euerie man returne into his houſe, becauſe this
thing is done by my wil. Who when they had heard the word
of our Lord, returned, neither went they forward agaynſt
5 Ieroboam. † And Roboam dwelt in Ieruſalem, and built
6 walled cities in Iuda. † And he built Bethlehem, and Etam,
7 and Thecue, † Bethſur alſo, and Socho, & Odollam, † more-
8 ouer alſo Geth, and Mareſa, and Ziph, † yea and Aduram, and
9 Lachis, and Azeca, † Saraa alſo, and Aialon, and Hebron,
10 which were in Iuda and Beniamin, moſt fenſed cities. † And
11 when he had incloſed them with walles, he put in them
princes, and ſtore houſes of victuals, that is, of oile and wine.
12 † Yea and in euerie citie he made armories of ſhieldes and
ſpeares, and he ſtrengthened them with great diligence, and
13 reigned ouer Iuda and Beniamin. † And the Prieſtes and
Leuites, that were in al Iſrael, came to him out of al their
14 ſeates, † :: leauing their ſuburbes, and their poſſeſſions, and
paſſing to Iuda, and Ieruſalem, becauſe Ieroboam had caſt
them of, and their poſteritie: that they ſhould not execute
15 the prieſthood of our Lord. † Who made vnto him ſelfe
prieſtes of the excelſes, and of diuels, and of the calues which
16 he had made. † Yea and of al the tribes of Iſrael, whoſoeuer
had geuen their hart to ſeeke our Lord the God of Iſrael, came
into Ieruſalem to immolate their victims before our Lord the
17 God of their fathers. † And they ſtrenghened the kingdom
of Iuda, and eſtabliſhed Roboam the ſonne of Salomon for
three yeares: for they walked in the waies of Dauid and Salo-
18 mon, onlie three yeares. † And Roboam tooke to wife Maha-
lath, the daughter of Ierimoth the ſonne of Dauid: Abihail
19 alſo the daughter of Eliab the ſonne of Iſai, † who bare him
20 ſonnes Iehus, and Somorias, and Zoom. † After this woman
alſo he tooke Maacha the daughter of Abſalom, who bare
21 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam
loued Maacha the daughter of Abſalom aboue al his wiues,

:: A worthie example to ſuffer temporal damage rather then to conforme themſelues to the practiſe of falſe religion.

and

and concubines: for he had maried eightene wiues, and three-
ſcore concubines: and he begat eight and twentie ſonnes, and
threeſcore daughters. † But he appoynted for head Abias the 22
ſonne of Maacha duke ouer al his brethren: for he meant to
make him king, † becauſe he was wiſer, and mightier aboue 23
al his ſonnes, and in al the coſtes of Iuda, and of Beniamin,
and in al the walled cities: and he gaue them much meate, and
he deſired manie wiues.

CHAP. XII.

For the ſinnes of Roboam, and the people manie ſtrong cities, alſo Ieruſalem, are taken and ſpoyled by the king of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treaſures. 13. Roboam dieth, and his ſonne Abias reigneth.

AND when the kingdom of Roboam was ſtrengthened 1
and fortified, he forſooke the law of our Lord, and al
Iſrael with him. † And in the fifth yeare of the kingdom of 2
Roboam, came vp Seſac the king of Ægypt into Ieruſalem
(becauſe they had ſinned to our Lord) † with a thouſand 3
two hundred chariotes, and threeſcore thouſand horſemen:
neither was anie number of the common people, that came
with him out of Ægypt, to witte, Lybians, and Troglodytes,
and Æthiopians. † And he tooke the moſt fenſed cities in 4
Iuda, and came ouer vnto Ieruſalem. † And Semeias the pro- 5
phete went to Roboam, and to the princes of Iuda, that were
gathered together in Ieruſalem, fleing from Seſac, and he ſayd
to them: Thus ſayth our Lord: You haue leaft me, and I haue
leaft you in the hand of Seſac. † And the princes of Iſrael, 6
and the king, being aſtonied, ſayd: Our Lord is iuſt. † And 7
when our Lord had ſeene that they were humbled, the word
of our Lord came to Semeias, ſaying: Becauſe they are hum-
bled, I wil not deſtroy them, and I wil geue them a litle ayde,
and my furie shal not droppe vpon Ieruſalem by the hand
of Seſac. † But yet they shal ſerue him, that they may know 8
the diſtance of my ſeruice, and of the ſeruice of the kingdom
of the earth. † Therfore Seſac the king of Ægypt retyred 9
from Ieruſalem, taking away the treaſures of the houſe of
our Lord, and of the kinges houſe, and he tooke al thinges
with him, and the golden shieldes that Salomon had made,
† for the which the king made braſen ones, and deliuered 10
them to the princes of the shieldbearers, which kept the
entrance

11 entrance of the palace. † And when the king entred into the
house of our Lord, the shieldbearers came, and tooke them,
12 & brought them backe agayne to their armorie. † But yet be-
cause they were humbled, the wrath of our Lord was turned
away from them, neither were they vtterly destroyed: for in
13 Iuda there were found good workes. † King Roboam ther-
fore was strengthened in Ierusalem, & reigned: one and four-
tie yeares old was he when he beganne to reigne, and he rei-
gned seuentene yeares in Ierusalem, the citie, which our Lord
chose, to confirme his name there, out of al the tribes of Israel:
14 and the name of his mother was Naama an Ammonite. † And
15 he did euil, and prepared not his hart to seke our Lord. † But
the workes of Roboam the first and the last are writen in the
Bookes of Semeias the Prophete, and of Addo the Seer, and
diligently expounded: and Roboam and Ieroboam fought
16 one agaynst the other al their daies. †. And Roboam slept
with his fathers, and was buried in the citie of Dauid. And
Abias his sonne reigned for him.

CHAP. XIII.

Abias maketh warre agaynst Ieroboam. 4. *exhorteth the people of Israel for iustice, and religions sake to returne to him.* 13. *In the meane time Ieroboam inuironeth him with forces, but by Gods assistance Abias preuaileth.* 21. *and reigneth securely.*

1 IN the eightenth yeare of king Ieroboam, reigned Abias
2 ouer Iuda. † Three yeares reigned he in Ierusalem, and
his mothers name was Michaia, the daughter of Vriel of
3 Gabaa: there was warre betwen Abias and Ieroboam. † And
when Abias had begun battel, and had most warlike men, &
of chosen ones four hundreth thousand: Ieroboam put his
armie in aray on the contrarie side, eight hundreth thousand
men, who them selues also were chosen men, and most valiant
4 to battels. † Abias therfore stood vpon mount Semeron,
which was in Ephraim, and sayd: Heare Ieroboam, and al
5 Israel: † Are you ignorant that our Lord the God of Israel gaue
the kingdom to Dauid ouer Israel for euer, to him and his
6 children as a :: couenant of salt? † And there rose vp Iero-
boam the sonne of Nabat, the seruant of Salomon the sonne
7 of Dauid: and rebelled agaynst his lord. † And there were
gathered to him al the most vayne men, and the children of
Belial: and they preuayled agaynst Roboam the sonne of

:: A firme and perpetual couenant. *Num.* 18. *v.* 19.

Salomon: moreouer Roboam was rude, and of a fearful hart, and could not reſiſt them. † Now therfore you ſay that you 8
are able to reſiſt the kingdom of our Lord, which he poſſeſſeth by the children of Dauid, and you haue a great multitude of people, and golden calues, which Ieroboam hath made you for goddes. † And you haue caſt out the Prieſtes of 9
of our Lord, the children of Aaron, and the Leuites: and you haue made you prieſtes, as al the peoples of the earth: who ſoeuer (hal come & conſecrate his hand in a bullock of oxen, and in ſeuen rammes, is made the prieſt of them that are not goddes, † But our Lord is God, whom we forſake not, and 10
the Prieſtes do miniſter to our Lord of the children of Aaron, and the Leuites are in their order. † Holocauſtes alſo they do 11
offer to our Lord, euerie day morning and euening, and incenſe made according to the preceptes of the law, and the loaues are ſet forth on a moſt cleane rable, and there is with vs the golden condleſticke, and the lampes therof, that they may be lighted al wales at euening: for we keepe the preceptes of the Lord our God, whom you haue forſaken. † Therfore 12
in our hoſt God is the prince, and his Prieſtes, which ſound with trumpettes, and reſound agaynſt you: children of Iſrael fight not agaynſt our Lord the God of your fathers, becauſe it is not expedient for you. † He ſpeaking theſe thinges, Iero- 13
boam endeuoured to entrappe him behind. And when he ſtood ouer agaynſt the enemies, he compaſſed Iuda vnwitting with his armie. † And Iudas looking backe, ſaw the battel at 14
hand before and behind, and cryed to our Lord: and the Prieſtes begane to ſound with trumpettes. † And al the men 15
of Iuda made a ſhout: and behold they crying, God terrified Ieroboam, and al Iſrael that ſtood agaynſt Abias and Iuda. † And the children of Iſrael fled from Iuda, and our Lord deli- 16
uered them into their hand. † Abias therfore and his people 17
ſtroke them with a great ſlaughter, and there fel wounded of Iſrael fiue hundreth thouſand valiant men. † And the chil- 18
dren of Iſrael were humbled, at that time, and the children of Iuda excedingly encouraged becauſe they had truſted in our Lord the God of their fathers. † And Abias purſewed Ie- 19
roboam fleing, and he tooke his cities, Bethel and her daughters, and Ieſana with her daughters, Ephron alſo and her daughters. † Neither was Ieroboam able to reſiſt anie more, 20
in the daies of Abias: whom our Lord ſtroke, and he died.

† Ther-

21 † Therfore Abias, his empire being ſtrengthened, tooke fourtene wiues: and he begat two and twentie ſonnes, and
22 ſixtene daughters. † But the reſt of the wordes of Abias, and of his waies and wordes, are writen diligently in the Booke of Addo the Prophete.

CHAP. XIIII.

Abias dieth, and his ſonne Aſa reigneth, deſtroyeth idolatrie, 6. fortifieth his cities, 9. and ouercometh, by Gods ſpecial helpe, the Aethiopian, armie of a million of men.

1 AND Abias ſlept with his fathers, and they buried him in the Citie of Dauid: and Aſa his ſonne reigned for
2 him, in whoſe daies the land was quiet tenne yeares. † And Aſa did that which was good and pleaſing in the ſight of his God, and he ouerthrew the altars of :: ſtrange ſeruice, and
3 the excelſes, † and brake the ſtatues, and cut downe the
4 groues. † And he commanded Iuda that they ſhould ſeeke our Lord the God of their fathers, and ſhould doe the law,
5 and al the commandementes. † And he tooke away out of al the cities of Iuda the altars, and temples, & reigned in peace.
6 †He built alſo fenſed cities in Iuda, becauſe he was quiet, and there had no battels riſen in his time, our Lord geuing peace.
7 † And he ſayd to Iuda: Let vs build theſe cities, and compaſſe them with walles, and ſtrengthen them with towers, and gates, and lockes, whiles thinges are quiet from battels, becauſe we haue ſought out Lord the God of our fathers, and he hath geuen vs peace round about. They therfore did build,
8 and there was no impediment in building. † And Aſa had in his armie of them that caried ſhieldes and ſpeares, of Iuda three hundred thouſand: and of Beniamin ſhieldbearers and archers, two hundred eightie thouſand, al theſe were moſt
9 valiant men. † And Zara the Ethiopian with his armie iſſued forth agaynſt them, tenne hundred thouſand, and with three
10 hundred chariotes: and he came as far as Mareſa. † Moreouer Aſa went on to meete him, and ſet his armie in aray to
11 battel in the vale Sephata, which is neere Mareſa. † And he inuocated our Lord God, and ſayd: Lord there is no difference with thee, whether thou helpe in few, or in manie: helpe vs ô Lord our God: for hauing confidence in thee, and in thy name we are come agaynſt this multitude. Lord, thou
12 art our God, let not man preuaile agaynſt thee. † Our Lord

:: It perteyned properly to the king to deſtroy the exterior practiſe of idolatrie, but to the Prieſtes, & prophetes to informe the interior mind, & conſciences of euerie one.

therfore tertified the Æthiopians before Asa and Iuda: and the Æthiopians fled. † And Asa purſewed them, and the 13
people that was with him, vnto Gerara: and the Æthiopians fel to vtter deſtruction, becauſe our Lord killing them, and his armie fighting they were deſtroyed. They tooke therfore manie ſpoiles, † and they ſtroke al the cities round about 14
Gerara: for great terrour had inuaded al men: and they ſpoyled the cities, and caried away much praye. † Yea and deſtroying 15
the ſheepecotes of ſheepe, they tooke an infinite multitude of cattel, and of camels: and returned into Ieruſalem.

CHAP. XV.

Azarias prophecieth that Iſrael ſhal lack the true God, Prieſtes, and the law, a long time. 8. Which king Asa hearing moſt ſeriouſly deſtroyeth idolatrie. 12. maketh couenant and oath to ſerue God. 16. And depoſeth his mother for offering ſacrifice to Priapus.

AND Azarias the ſonne of Oded, the Spirit of God coming vpon him, † went out to meete Asa, and ſayd to 2
him: Heare ye me Asa, and al Iuda and Beniamin: Our Lord is with you, :: becauſe you haue beene with him. If you wil ſeeke him, you ſhal finde: but if you forſake him, he wil forſake you. † And manie daies ſhal paſſe in Iſrael without the 3
true God, and without Prieſt a teacher, and without the Law. † And when they ſhal returne in their diſtreſſe to our Lord 4
the God of Iſrael, and ſhal ſeeke him, they ſhal finde him. † At that time there ſhal not be peace to him that goeth out 5
and cometh in, but terrours on euerie ſide in the inhabiters of the earth. † for nation ſhal fight agaynſt nation, and citie 6
agaynſt citie, becauſe our Lord wil truble them with al diſtreſſe. † You therfore take courage, and let not your handes 7
be diſſolued: for there ſhal be reward to your worke. † Which 8
when Asa had heard, to witte, the wordes, and the prophecie of Azarias the ſonne of Oded the prophete, he tooke courage, and tooke away the Idols out of al the land of Iuda, and out of Beniamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porche of our Lord. † And he gathered 9
together al Iuda and Beniamin, and the ſtrangers with them of Ephraim, and of Manaſſes, and of Simeon: for manie were fled to him of Iſrael, ſeing that our Lord his God was with him. † And when they were come into Ieruſalem the third 10
moneth,

:: Cooperation with Gods grace meriteth increaſe of grace.

11 moneth, in the fifteenth yeare of the reigne of Asa, † they immolated to our Lord in that day of the spoiles, & the praie, that they had brought, oxen seuen hundred, and rammes
12 seuen thousand. † And he went in after the maner to establish the couenant, that they should seeke our Lord the God of
13 their fathers in al their hart, and in al their soul. † And if anie man, quoth he, shal not seeke our Lord the God of Israel, let him die, from the least to the greatest, from man vnto wo-
14 man. † And they sware to our Lord with a lowd voyce in iubilation, and in noyse of trumper, and sound of shaulmes,
15 † al that were in Iuda with execration: for in al their hart did they sweare, and with al their wil did they seeke him, and
16 found him, & our Lord gaue them rest round about, † Yea and Maacha the mother of king Asa he deposed from the royal empyre, because she had made in a groue the idol of Priapus: which he wholy destroyed, and breaking into peeces, burnt
17 it in the Torrent cedron. † But the :: Excelses were leaft in
18 Israel: neuertheless the hart of Asa was perfect al his daies. † And those r' inges which his father had vowed, and him self, he brought into the house of our Lord, gold and siluer,
19 and of vessels diuers furniture. † And there was no warre vnto the fiue and thirteth yeare of the reigne of Asa.

:: King Asa destroyed the places where Idoles were serued, chap. 14. v. 2. but tollerated the places where some offered sacrifice to God beside the proper altar in Ierusalem, because this was dispensable and not the other.

CHAP. XVI.

Against the king of Israel, king Asa procureth helpe of the Assyrians, 7. Which a prophet reproouing is put in fetters. 11. Asa dieth, with disease of his feete, and is buried with pompe.

3 REG. 15.

1 AND in the six and thirteth yeare of his reigne, came vp Baasa the king of Israel into Iuda, and with a wall compassed Rama, that none could safely goe out and come in of
2 the kingdom of Asa. † Asa therfore brought forth siluer and gold, out of the treasures house of our Lord, and of the kinges treasures, and he sent to Benadad the king of Syria,
3 who dwelt in Damascus, saying: † There is league betwen me & thee, my father also and thy father had concord, wherfore I haue sent thee siluer and gold, that breaking the league, which thou hast with Baasa the king of Israel, thou make
4 him retire from me. † Which being knowen, Benadad sent the princes of his hostes to the cities of Israel: who stroke Ahion, and Dan, and Ablemaim, and al the walled cities of
5 Nephthali. † which when Baasa had heard, he ceased to build

Rama, and intermitted his worke. † Moreouer Asa the king tooke al Iuda, and caried away the stones out of Rama, and the timber that Baasa had prepared for the building: and he built of them Gabaa, & Maspha. † At that time came Hanani the prophete to Asa the king of Iuda, and sayd to him: Because thou hast had confidence in the king of Syria, and not in our Lord thy God, therfore hath the armie of the king of Syria escaped out of thy hand. † Were not the Æthiopians, and Libyians manie moe in chariotes, and horsemen, and a multitude exceding great: whom, when thou didst beleue in our Lord, he deliuered into thy hand? † For the eies of our Lord behold al the earth, and geue strength to them, that with perfect hart beleue in him. Thou therfore hast done foolyshly, & for this cause from this present time shal battels arise agaynst thee. † And Asa being angrie agaynst the Seer, commanded him to be cast into fetters: for he tooke indignation excedingly vpon this thing: and he slewe of the people at that time verie manie. † But the workes of Asa the first & the last are writen in the Booke of the kinges of Iuda and Israel. † Asa also fel sicke in the nine and thirteth yeare of his reigne, of a most vehement ⁂ payne of his feete, and neither in his infirmitie did he seeke our Lord, but rather trusted in the arte of Phisitians. † And he slept with his fathers: and he died the one and fourteth yeare of his reigne. † And they buried him in his sepulchre, which he had digged for himself in the Citie of Dauid: and they layd him vpon his bed ful of spices and odoriferous oyntementes, which were made by the arte of apothecaries, and they burnt it ouer him with exceding ambition.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

::Iust punishment with paine of his feete, for iniuriously putting Gods prophet in fetters. v. 10. So God punished him temporally, for that and other passionate sinnes: and he died in good state, for his hart was perfect al his dayes, (*Chap* 15. v, 17.) that is, most part of his life, especially in his last dayes.

CHAP. XVII.

Iosaphat succeding in the kingdom prenaileth in battel agaynst the king of Israel. 6. destroyeth Idolaters, and sendeth Prisstes and Leuites to instruct the people. 11. The Philistians and Arabians send presentes to king Iosaphat. 13. the leaders of the armie and souldiars are numbred.

AND Iosaphat his sonne reigned for him, & grew strong agaynst Israel. † And he appoynted numbers of souldiars in al the cities of Iuda, that were compassed with walles. And he placed garrisons in the land of Iuda, and in the cities of Ephraim, which Asa his father had taken. † And our Lord was with Iosaphat, because he walked in the first waies of Dauid

1 2 3

4 of Dauid his father : and he truſted not in Baalim, † but in
the God of his father, and went forward in his preceptes,
5 and not according to the ſinnes of Iſrael. † And our Lord
confirmed the kingdom in his hand, and al Iuda gaue giftes
to Ioſaphat: and there grew to him infinite riches, and much
6 glorie. † And when his hart had taken courage :: for the
waies of our Lord, he tooke away alſo the Excelſes and
7 groues out of Iuda. † And in the third yeare of his kingdom,
he ſent of his princes Benhail, and Abdias, and Zacharias,
and Nathanael, and Michcas, that they ſhould teach in the
8 cities of Iuda: † and with them Leuites, Semeias, and Na-
thanias, and Zabadias, Aſael alſo, and Semiramoth, and Iona-
than, and Adonias and Tobias, and Thobadonias Leuites,
9 and with them Eliſama, and Ioram Prieſtes. † And they
raught the people in Iuda, hauing the booke of the law of
our Lord: and they went about al the cities of Iuda, and in-
10 ſtructed the people. † Therfore the dread of our Lord came
vpon al the kingdomes of the landes, that were round about
11 Iuda, neither durſt they make battel agaynſt Ioſaphat. † Yea
and the Philiſtians brought giftes to Ioſaphat, and tribute
of ſiluer, the Arabians alſo brought cattel, of rammes ſeuen
12 thouſand ſeuen hundred, and buckegoates as manie. † Ioſa-
phat therfore grewe, and was magnified on high: and he
13 built in Iuda houſes like to toures, and walled cities. † And
he prepared manie workes in the cities of Iuda: there were
14 alſo men of warre, and valiant in Ieruſalem, † of whom this
is the number by the houſes and families of euerie one: In
Iuda princes of the armie, Ednas duke, and with him moſt
15 valiant men three hundred thouſand. † After him Iohanan
the prince, and with him two hundred eightie thouſand.
16 † After him alſo Amaſias the ſonne of Zechri, conſecrated
to our Lord, and with him two hundred thouſand of valiant
17 men. † Him followed Eliada valiant to battels, and with
him of them that held bow & ſhield two hundred thouſand.
18 † After this man alſo Iozabad, and with him an hundred
19 eightie thouſand readie ſouldiars. † Al theſe were at the hand
of the king, beſide others, whom he had put in walled cities,
in al Iuda.

:: Good, workes approued by new benefites from God, as a reward, therof do geue more hope & confidence to procede from vertue to vertue. 5. *Tho. li. de regimine Regum.*

CHAP. XVIII.

Ioſaphat ioyned in affinitie with wicked Achab king of Iſrael, goeth with him againſt Ramoth Galaad, four hundred falſe prophetes promiſing victorie. 14.

rie. 14. Micheas prophecying the contrarie, 25. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaueth Iosaphat in danger) 33. is slain.

IOSAPHAT therfore was rich and verie glorious, and was ioyned in affinitie to Achab. † And he went downe to him after certaine yeares into Samaria: at whose coming Achab killed muttons, and oxen very manie for him and the people that came with him: and he perswaded him to goe vp into Ramoth Galaad. † And Achab the king of Israel sayd to Iosaphat the king of Iuda: Come with me into Ramoth Galaad. To whom he answered: As I am thou also: as thy people; so my people also: and :: we wil be with thee in battel. † Iosaphat sayd to the king of Israel: Consult I beseech thee presently the word of our Lord. † Therfore the king of Israel gathered together of the prophetes four hundred men, and sayd to them: Shal we goe into Ramoth Galaad to fight, or sitte stil? But they sayd: Goe vp, say they, and God wil deliuer it into thy hand. † And Iosaphat sayd: Is there not here a prophete of our Lord, that we may enquire also of him? † And the king of Israel sayd to Iosaphat: There is one man, of whom we may aske the wil of our Lord: but I hate him, because he doth not prophecie me good, but euil at al times: and it is Micheas the sonne of Iemla. And Iosaphat sayd: Speake not in this maner ô king. † The king of Israel therfore called one of the Eunuches, and sayd to him: Cal quickly Micheas the sonne of Iemla. † Moreouer the king of Israel, and Iosaphat the king of Iuda, both sate in their thrones, clothed with kinglie attyre, and they sate in the court beside the gate of Samaria, and al the prophetes prophecied before them. † But Sedecias the sonne of Chanaana made him hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou strike Syria, til thou destroy it. † And al the prophetes in like manner prophecied, and sayd: Goe vp into Ramoth Galaad, and thou shalt prosper, and our Lord wil deliuer them into the kinges hand. † And the messenger that went to cal Micheas, sayd to him: Behold the wordes of al the prophetes with one mouth tel the king good thinges: I beseech thee therfore that thy word also dissent not from them, and that thou speake prosperous thinges. † To whom Micheas answered: Our Lord liueth, whatsoeuer my God shal say to me,

:: For this he was iustly reprehended, but his simple intention diminished his fault, and so he was more easily pardoned, & for his good workes otherwise donne in Gods seruice. *ch. 19. 3.*

14 me, that wil I ſpeake. † He therfore came to the king. To whom the king ſayd: Micheas, ſhal we goe into Ramoth Galaad to fight, or ſit ſtil? To whom he anſwered :: Goe ye vp: for al thinges ſhal fal out proſperous, and the enemies ſhal be
15 deliuered into your handes. † And the king ſayd: Agayne, and agayne I adiure thee, that thou ſpeake not to me, but
16 that which is true in the name of our Lord. † But he ſayd: I ſaw al Iſrael diſperſt in the mountaynes, as ſheepe without a ſhepheard: and our Lord ſayd: Theſe haue no maiſters:
17 let euerie man returne into his houſe in peace. † And the king of Iſrael ſayd to Ioſaphat: did I not tel thee that this man did not prophecie me anie good, but theſe thinges that
18 be euil? † But he ſayd: Heare ye therfore the word of our Lord: I ſaw our Lord ſitting in his throne, and al the hoſt of
19 heauen aſſiſting him on the right hand and on the left. † And our Lord ſayd: who ſhal deceiue Achab the king of Iſrael, that he may goe vp and fal in Ramoth Galaad. And when one
20 ſayd in this maner, and an other otherwiſe: † there came forth a ſpirit, and ſtood before our Lord, and ſayd: I wil deceiue him. To whom our Lord ſayd: wherin wilt thou deceiue
21 him. † But he anſwered: I wil goe forth, and wil be a lying ſpirit in the mouth of al his prophetes. And our Lord ſayd: Thou ſhalt deceiue, and ſhalt preuaile: goe forth, and doe
22 ſo. † Now therfore, behold our Lord hath geuen the ſpirit of lying in the mouth of al thy prophetes, and our Lord hath
23 ſpoken of thee euil thinges. † And Sedecias the ſonne of Chanaana came, and ſtroke the cheeke of Micheas, and ſayd: Which way paſſed the ſpirit of our Lord from me, that it
24 ſhould ſpeake to thee. † And Micheas ſayd: Thou thy ſelf ſhalt ſee in that day, when thou ſhalt enter into chamber out
25 of chamber, to be hid. † And the king of Iſrael commanded, ſaying: Take Micheas, and lead him to Amon the gouernour
26 of the citie, and to Ioab the ſonne of Amelech. † And you ſhal ſay: Thus ſayth the king: Caſt this felow into priſon, and giue him a litle bread, and a litle water, til I returne in
27 peace. † And Micheas ſayd: If thou returne in peace, our Lord hath not ſpoken in me, & he ſayd: Heare al ye peoples.
28 † Therfore the king of Iſrael, and Ioſaphat the king of Iuda
29 went vp into Ramoth Galaad. † And the king of Iſrael ſayd to Ioſaphat: I wil change my habite, and ſo I wil goe to the fight, but be thou clothed with thine owne garmentes. And

:: See Annotation. 3 Reg. 22. v. 15.

the king of Israel changing his habit came to the battel.
† And the king of Syria had commanded the captaynes of 30
his horsemen saying: Fight not agaynst the least, or agaynst
the greatest, but agaynst the king of Israel only. † Therfore 31
when the princes of the horsemen saw Iosaphat, they sayd:
This is the king of Israel. And they compassed him fighting:
but he cried to our Lord, and he holpe him, and turned them
away from him. † For when the captaynes of the horsemen 32
saw, that is was not the king of Israel, they least him. † And 33
it chanced that one of the people shot an arrow at aduen-
ture, and stroke the king of Israel betwen the necke and the
shoulders, and he sayd to his cocher: Turne thy hand, and
carie me out of the battel, because I am wounded. † And the 34
fight was ended in that day: moreouer the king of Israel stood
in his chariote agaynst the Syrians vntil euening, and died at
the sunne sette.

CHAP. XIX.

Iosaphat being reproued by a prophet for yelding help to Achab, 5. appoynteth Iudges in seueral cities, admonishing them to doe iustice. 8. exhorteth Priestes and Leuites to execute their functious carefully. 11. Amarias High Priest directing and ruling in thinges belonging to God, Zabedias generall captayne gouerneth the kinges affayres.

:: Precisian Donatistes holding it vnlawful to conuerse with sinners amongst other Scriptures alleaged this reprehension of Iosaphat for his societie with Achab. To whom *S. Augustin* answereth, that he was not blamed for other conuersation with Achab, but for ayding him, and ioyning with him in the act of

AND Iosaphat the king of Iuda returned into his house 1
peaceably, into Ierusalem. † Whom Iehu the sonne of 2
Hanani the Seer mette, and sayd to him: :: To the impious
man thou geuest ayde, and to them that hate our Lord thou
art ioyned in frendship, and therfore thou didst deserue in
deed the wrath of our Lord: † but good workes are found in 3
thee, for that thou hast taken away the groues out of the land
of Iuda, and hast prepared thy hart to seeke our Lord the
God of thy fathers. † Iosaphat therfore dwelt in Ierusalem: 4
and he went forth to the people agayne from Bersabee vnto
mount Ephraim, and recalled them to our Lord the God of
their fathers. † And he appoynted iudges of the land in al the 5
fensed cities of Iuda, in euerie place, † and commanding the 6
iudges, he sayd: Take heede what you doe: for you exercise
not the iudgement of man, but of our Lord: and whatsoeuer
you shal iudge, it shal redound to you. † Let the feare of our 7
Lord be with you, and with diligence doe al thinges: for
there is no iniquitie with the Lord our God, nor acception
of per-

8 of perſonnes,nor deſyre of giftes.† In Ieruſalem alſo Ioſaphat appoynted Leuites, and Prieſtes, and princes of families of Iſrael, that they ſhould iudge the iudgement and cauſe of our
9 Lord to the inhabitantes therof.† And he commanded them, ſaying: Thus shal you doe in the feare of our Lord faithfully,
10 and with a perfect hart. † Euerie cauſe, that shal come to you of your brethren, that dwel in their cities,betwen kinred and kinred, wherſoeuer there is queſtion of the law, of the commandement, of ceremonies, of iuſtifications: shew it them, that they ſinne not agaynſt our Lord, and leſt there come wrath vpon you and your brethren: ſo doing therfore
11 you shal not ſinne. † And :: Amarias the prieſt and your Bishop shal be chiefe in theſe thinges, which pertayn to God: moreouer Zabadias the ſonne of Iſmahel, who is the prince in the houſe of Iuda, shal be ouer thoſe workes, which pertayne to the kinges office: and you haue maiſters the Leuites before you, take courage, and doe diligently, and our Lord wil be with the good.

ſinne,when he contemning Micheas the true prophete of God, and beleuing falſe prophetes went to battel wherin both kinges offended,but with difference; ſo one was ſlaine though he ſemed to be ſecure,the other was ſaued in great danger, and repenting was pardoned. *li. 2. c. 18. cont. epiſt.* Parmen.

:: A moſt plaine diſtinction of ſpiritual and temporal authoritie and offices, not inſtituted by Ioſaphat, nor anie other king, but by God himſelf. *Deut. 17. Num. 27.*

CHAP. XX.

The Ammonites, Moabites, and Syrians ioynning forces agaynſt Ioſaphat, 3. he ſeeketh Gods helpe by publique prayer and faſting. 14. A Prophet fortelleth that God wil fight for them: 20. ſo they ſinging praiſes to God, the enemies kil eche other. 24. Ioſaphat with his men gather verie great ſpoiles.30. reigneth in peace,35. but his nauie periſheth, for his ſocietee with Wicked Ochozias.

1 AFTER theſe thinges were the children of Moab gathered together, and the children of Ammon, and with
2 them of the Ammonites, to fight agaynſt Ioſaphat † And there came meſſengers, and told Ioſaphat, ſaying: There cometh agaynſt thee a great multitude from thoſe places, which are beyond the ſea, and out of Syria, and behold they ſtay in
3 Aſaſonthamar, which is Engaddi. † And Ioſaphat being frighted with feare, he tooke him wholy to beſech our Lord,
4 and he :: proclamed a faſt to al Iuda. † And Iudas was gathered together to pray to our Lord: yea and al :: came out of
5 their cities to beſech him. † And when Ioſaphat ſtood in the middes of the aſſemblie of Iuda, and Ieruſalem in the houſe
6 of our Lord before the new court,† he ſayd: Lord God of our fathers, thou art God in heauen, and ruleſt ouer al the kingdomes of Nations, in thy hand is ſtrength and might, neither

:: They faſted not only to ſubdue the fleſh to the ſpirite but alſo for other neceſſities.

:: Example of pilgremage to holie places, becauſe it pleaſeth God to heare the prayers of

good people rather in one place then in an other. *ch. 6. 7. &c.*

can anie man reſiſt thee. † Didſt not thou our God kil al the inhabitantes of this land before thy people Iſrael, and gaueſt it to the ſeed of Abraham thy frend for euer? † And they dwelt in it, & built in it a Sanctuarie to thy name, ſaying: † If euils fal vpon vs, the ſword of iudgement, peſtilence, & famine, we wil ſtand before this houſe in thy ſight, wherein thy name is inuocated: & we wil crie to thee in our tribulations, and thou ſhalt heare, and ſaue vs. † Now therfore behold the children of Ammon, and mount Seir, by whom thou didſt not grant Iſrael to paſſe, when they came out of Ægypt, but they declined from them, & ſlew them not: † doe the contrarie, and endeuoure to caſt vs out of the poſſeſſion, which thou haſt deliuired to vs. † Our God, wilt not thou therfore iudge them? In vs in deed there is not ſo great ſtrength, that we can reſiſt this multitude, which cometh violently vpon vs. But whereas we are ignorant what we ought to doe, this onlie we haue leaſt, that we direct our eies to thee. † And al Iuda ſtood before our Lord with their litle ones, and wiues, and their children. † And there was Iahaziel the ſonne of Zacharias, the ſonne of Banaias, the ſonne of Iehiel, the ſonne of Mathanias, a Leuite of the children of Aſaph, vpon whom the ſpirit of our Lord came in the middes of the multitude, † and he ſayd: Attend ye al Iuda, and you that dwel in Ieruſalem, and thou king Ioſaphat: thus ſayth our Lord to you: Feare not, neither dread ye this multitude: for it is not your battel, but Gods. † To morrow you shal goe downe agaynſt them: for they wil come vp by the ſteepe named Sis, and you shal find them in the vtmoſt part of the torrent, which is agaynſt the wilderneſſe of Ieruel. † It shal not be you that shal fight, but onlie ſtand confidently, and you shal ſee the helpe of our Lord ouer you, ô Iuda, and Ieruſalem: feare not, neither dreade ye: to morrow you shal goe out agaynſt them, and our Lord wil be with you. † Ioſaphat therfore, and Iuda, and al the inhabitantes of Ieruſalem fel flat on the earth before our Lord, and adored him. † Moreouer the Leuites of the children of Caath, and of the children of Core prayſed our Lord the God of Iſrael with a lowd voice, on high. † And when they had riſen earely in the morning, they went forth by the deſert of Thecua: and they being gone forth, Ioſaphat ſtanding in the middes of them, ſayd: Heare me ye men of Iuda, and al the inhabiters of Ieruſalem: :: beleue in the Lord your

:: Faith is the fundation of

your God, and you ſhal be ſecure: beleue his prophetes, and
21 al thinges ſhal fal out proſperous. † He gaue counſel alſo to the people, and appoynted the ſinging men of our Lord, that they ſhould prayſe him in their companies, and ſhould goe
Hebr.135. before the hoſt, and with agreable voice ſhould ſay: Confeſſe
22 to our Lord, becauſe his mercie is foreuer. † And when they began to ſing prayſes, our Lord turned their embuſhementes vpon themſelues, to witte, of the children of Ammon, and of Moab, and of mount Seir, who were gone forth to fight
23 agaynſt Iuda, and were ſtriken. † For the children of Ammon, and of Moab, roſe together agaynſt the inhabitantes of mount Seir, to kil and deſtroy them: and when they had in worke atcheued this, being turned alſo agaynſt themſelues, they
24 fel wounded one of an other. † Moreouer Iuda when they were come to the watch place, that looketh to the deſert, ſaw a far of al the countrie abrode ful of dead bodies, and
25 that none remayned aliue that could eſcape death. † Ioſaphat therfore came, and al the people with him to take away the ſpoiles of the dead, and they found among the dead bodies, diuerſe ſtuffe, garments alſo, and moſt pretious veſſels: and they ſpoiled it, ſoe that they could not carie al thinges, nor in three dayes take away the ſpoiles for the greatneſſe of the
26 praye. † And in the fourth day they were aſſembled in the Vale of bleſſing: for becauſe there they had bleſſed our Lord, they called that place the Vale of bleſſing vntil this preſent
27 day. † And euerie man of Iuda returned, and the inhabitantes of Ieruſalem, and Ioſaphat before them into Ieruſalem with great ioy, becauſe our Lord had geuen them ioy of their ene-
28 mies. † And they entered into Ieruſalem with pſalteries, and
29 harpes, and trumpettes into the houſe of our Lord. † And the dread of our Lord fel vpon al the kingdomes of the landes when they heard that our Lord had fought agaynſt the ene-
30 mies of Iſrael. † And the kidgdom of Ioſaphat was quiet and
31 God gaue him peace round about. † Ioſaphat therfore reigned ouer Iuda, and he was fiue and thirtie yeares old when he begane to reigne: and he reigned fiue and twentie yeares in Ieruſalem: and the name of his mother was Azuba the daugh-
32 ter of Selahi. † And he walked in the way of his father Aſa, neither declined he from it, doing the thinges that were
33 pleaſing before our Lord. † But :: yet the excelſes he tooke not away, and as yet the people had not directed their hart to

al good werkes. *Heb.* 11. but not ſufficient to ſaluation without other vertues, and therefore they not only beleued but alſo faſted and prayed, and where nede required fought with weapons, though at this time it pleaſed God to fight for them. *See Ioſue* 23.

:: He deſtroyed the places where ſacrifice

was offered to idoles. *ch.* 17. *v.* 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce al to perfection,

our Lord the God of their fathers. † But the reſt of the actes of Ioſaphat, the firſt and the laſt are writen in the wordes of Iehu the ſonne of Hanani, which he diſpoſed into the Bookes of the kinges of Iſrael. † After theſe thinges Ioſaphat the king of Iuda entered frendſhipe with Ochozias the king of Iſrael, whoſe workes were moſt impious. † And he was partaker to make ſhippes, which ſhould goe into Tharſis: and they made a nauie in Aſiongaber. † And Eliezer the ſonne of Dodau of Mareſa prophecied to Ioſaphat, ſaying: Becauſe thou haſt had a league with Ochozias, our Lord hath ſtrooken thy workes, and the ſhippes are broken, neither could they goe into Tharſis.

34 35 36 37

CHAP: XXI.

Ioſaphat dieth, and Ioram ſucceding killeth his owne brethren, and ſome other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna reuolt from him. 12. Elias by letters forwarneth him of plagues, 16. which falling vpon him, he dieth after two yeares languiſhing, and horrible diſeaſe.

AND Ioſaphat ſlept with his fathers, & was buried with them in the Citie of Dauid: and Ioram his ſonne reigned for him. † Who had brethren the ſonnes of Ioſaphat, Azarias, and Iahiel, and Zacharias, and Azarias, and Michael, and Saphatias. al theſe were the ſonnes of Ioſaphat the king of Iuda. † And their father gaue them manie giftes of ſiluer, and of gold, and penſions, with the moſt fenſed cities in Iuda: but the kingdom he deliuered to Ioram, becauſe he was the firſt begotten. † And Ioram roſe ouer the kingdom of his father: and when he had eſtabliſhed himſelf, he ſlew al his brethren with the ſword, and certain of the princes of Iſrael. † Two and thirtie yeare old was Ioram when he began to reigne: and he reigned eight yeares in Ieruſalem. † And he walked in the waies of the kinges of Iſrael, as the houſe of Achab had done: for Achabs daughter was his wife, and he did euil in the ſight of our Lord. † But our Lord would not deſtroy the houſe of Dauid for the couenant, which he had made with him: and becauſe he had promiſed that he would geue him a lampe, and to his ſonnes for euer. † In thoſe daies Edom rebelled, from being ſubiect to Iuda, and made them ſelues a king. † And when Ioram had paſſed with his princes, and al the horſemen, that were with him, he roſe in the night,

1 4 2 3 4 5 6 7 8 9

and

and ſtroke Edom, which had compaſſed him, and al the cap-
10 taynes of his horſemen. † But yet Edom rebelled, from being vnder the dominion of Iuda vntil this day: at that time Lobna alſo reuolted, from being vnder his hand. For he had for-
11 ſaken our Lord the God of their fathers: † moreouer he built alſo excelſes in the cities of Iuda, and he made the inhabitantes of Ieruſalem to fornicate, and Iuda to tranſgreſſe.
12 † And there were letters brought him :: from Elias the prophete, in which was Writen: Thus ſayth our Lord the God of Dauid thy father: Becauſe thou haſt not walked in the waies of Ioſaphat thy father, & in the waies of Aſa the king
13 of Iuda, † but haſt gone by the waies of the kinges of Iſrael, and haſt made Iuda to fornicate, and the inhabitantes of Ieruſalem, hauing imitated the fornication of the houſe of Achab, moreouer alſo haſt killed thy brethren, the houſe of
14 thy father, better men then thou: † behold our Lord wil ſtrike thee with a great plague with al thy people, and chil-
15 dren, and thy wiues, and al thy ſubſtance. † And thou shalt be ſicke of a very ſore diſeaſe of thy bealie, til thy vital partes
16 come forth by litle and litle euerie day. † Our Lord therfore raiſed vp agaynſt Ioram the ſpirit of the Philiſthianes, and of
17 the Arabians, which are borderers to the Æthiopians. † and they went vp into the Land of Iuda, and waſted it, and they ſpoyled al the ſubſtance, that was found in the kinges houſe, moreouer alſo his ſonnes, and wiues: neither was there a
18 ſonne left him but Ioachaz, who was the yongeſt. † And beſide al theſe thinges our Lord ſtroke him with an incu-
19 rable diſeaſe of the bealie. † And when day ſucceded day, and the ſpaces of times paſſed about, the circuite of two yeares was complete: and ſoe being waſted with a long conſumption, ſoe that he voyded euen his very bowels, he was ridde of the diſeaſe, and of his life together. And he died in an exceding vile infirmitie, & the people made him not exequies according to the maner of burning, as they had done to
20 his anceters. † He was two and thirtie yeares old, when he began to reigne, and he reigned eight yeates in Ieruſalem. And he walked not rightly, and they buried him in the Citie of Dauid: but yet not in the ſepulchre of the kinges.

:: Elias was aſſumpted from ordinarie conuerſation with mortal men the eight-tenth yeare of king Ioſaphat 4 *Reg.* 2. 3 who reigned twentie fiue yeares 3. *Reg.* 22. 7. 42. So he ſhewed this ſpecial care of Ioram and his kingdom, after his aſſumption ſeuen yeares,

CHAP. XXII.

Ochozias reigning one yeare, 13. is ſlaine together with Ioram king of Iſrael, by king Iehu. 10. *Athalia killeth the kinges children (onlie Ioas being ſaued by his aunt) and vſurpeth the kingdom ſix yeares.*

AND the inhabitantes of Ieruſalem made Ochozias his leaſt ſonne, king for him: for al the elders, that had bene before him, the rouers of the Arabians had ſlayne, which inuaded the campe: and Ochozias the ſonne of Ioram the king of Iuda reigned. † Two and :: fourtie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ieruſalem, and the name of his mother was Athalia the daughter of :: Amri. † But he alſo went by the waies of the houſe of Achab: for his mother forced him to doe impiouſly. † He therfore did euil in the ſight of our Lord, as the houſe of Achab: for they were his counſelers after the death of his father, to his deſtruction. † And he walked in their counſels. And he went forth with Ioram the ſonne of Achab king of Iſrael, into battel agaynſt Hazael king of Syria, into Ramoth Galaad: and the Syrians wounded Ioram. † Who returned to be cured into Iezrael: for he had taken manie woundes in the foreſayd battel. Therfore Ochozias the ſonne of Ioram king of Iuda, went downe te viſit Ioram the ſonne of Achab in Iezrael being ſicke. † For it was the wil of God agaynſt Ochozias, that he ſhould come to Ioram: and when he was come he ſhould goe out alſo againſt Iehu the ſonne of Namſi, whom our Lord anoynted to deſtroy the houſe of Achab. † When Iehu therfore ouerthrew the houſe of Achab, he found the princes of Iuda, and the ſonne of the brethren of Ochozias, which ſerued him, and he ſlewe them. † Searching alſo for Ochozias himſelf, he tooke him lying hid in Samaria: and being brought vnto him, he killed him, and they buried him: becauſe he was the ſonne of Ioſaphar, who had ſought our Lord in al his hart :: neither was there anie more hope that anie ſhould reigne of the ſtocke of Ochozias. † For Athalia his mother, ſeing that her ſonne was dead, aroſe, and ſleu al the kinges ſtocke of the houſe of Ioram. † Sauing that Ioſabeth the kinges daughter tooke Ioas the ſonne of Ochozias, and ſtole him out of the middes of the kinges ſonnes, when they were ſlayne. and she hid thim with his nource in the bedde chamber: and Ioſabeth that hid him, was the daughter of king Ioram, the wife of Ioiada the high prieſt, the ſiſter of Ochozias, and therfore Athalia did not kil him. † He therfore was with them in the houſe of God ſix yeares, in the which Athalia reigned ouer the Land.

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:: To wit when he beganne to reigne alone: for he reigned together with his father at the age of 22. 4. Reg. 8. v. 26. And after his fathers death but one yeare.

:: See 4. Reg. 8. v. 18.

:: Human hope failed, but Gods prouidence vſed meanes to conſerue ſome of Dauids iſſue to ſitte in his throne. yea to continue the ſucceſſion til Chriſt. Mat. 1.

CHAP.

CHAP. XXIII.

Ioiada the High priest annoynteth and crowneth Ioas king. 12. *causeth Athalia to be slaine,* 16. *idolatrie to be destroyed.* 18. *and Gods seruice aduanced.*

Reg. 1 AND in the seuenth yeare Ioiada taking courage, tooke the centurions, to witte, Azarias the sonne of Ieroham, and Ismahel the sonne of Iohanan, Azarias also the sonne of Obed, and Maasias the sonne of Adaias, and Elisaphat the 2 sonne of Zechri: and made a couenant with them. † Who going about Iuda, gathered together the Leuites out of al the cities of Iuda, and the princes of the families of Israel, and 3 they came into Ierusalem. † Therfore al the multitude made a couenant with the king in the house of God: and Ioiada sayd to them: Behold the kinges sonne shal reigne, as our 4 Lord hath spoken, vpon the sonnes of Dauid. † This :: ther- 5 fore is the thing which you shal doe. † The third part of you that come to the * Sabbath of the Priestes, and of Leuites, and of porters shal be in the gates: and a third part at the kinges house: and a third at the gate, which is called of the Fundation: but let al the rest of the common people be in the 6 courtes of the house of our Lord. † Neither let anie other enter into the house of our Lord, but the Priestes, and they that minister of the Leuites: let them onlie goe in, because they are sanctified and let al the rest of the multitude obserue 7 the watches of our Lord. † And let the Leuites enuiron the king, hauing euerie one their weapons: (and if anie other shal enter into the temple, let him be slayne) and let them be 8 with the king both coming in, and going out. † The Leuites therfore, & al Iuda did according to al thinges, which :: Ioiada the high Priest had commanded; and they tooke euerie one the men that were vnder them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to goe forth. For Ioiada the high Priest permitted not the companies to depart, which were accustomed to succede one 9 an other euerie weeke. † And Ioiada the Priest gaue to the centurions the speares, and the shieldes, and targattes of king Dauid, which he had consecrated in the house of our Lord. 10 † And he appoynted al the people of them that held weapons on the right side of the temple, vnto the left syde of the temple, before the altar, and the temple, round about the

:: Gods promise being absolute and certayne, yet humane meanes were neuertheles required.

the weekelie watch.

:: In case of right and necessitie we see here what the high Priest could do and did by his authoritie: who otherwise intermedled not in the kings affayres. *ch.* 19. 7 11.

king. † And they brought forth the kinges ſonne, and put the 11
crowne vpon him, and the teſtimonie, and gaue the law to be
in his hand, & they made him king: Ioiada alſo the high Prieſt,
and his ſonnes annoynted him: and they wiſhed him wel,
and ſaid: God ſaue the king. † Which thing when Athalia had 12
heard, to witte, the voice of them that ranne and prayſed the
king, ſhe went in vnto the people, into the temple of our
Lord. † And when ſhe had ſeene the king ſtanding vpon the 13
ſteppe in the entrance, and the princes, and the companies
about him, and al the people of the land reioyſing, and ſoun-
ding with trumpettes, and playing on inſtrumentes of diuerſe
kind, and the voice of them that prayſed, ſhe rent her gar-
mentes, and ſayd: Treaſon, treaſon. † And Ioiada the high 14
Prieſt going forth to the centurions, and captaines of the
armie, ſayd to them: Bring her forth without the precinct of
the temple, and let her be killed with the ſword without. And
the Prieſt commanded that ſhe ſhould not be killed in the
houſe of our Lord. † And they layd handes vpon her necke: 15
and when ſhe was entred within the gate of the horſes of the
kinges houſe, they killed her there. † And Ioiada made a 16
couenant betwen himſelf, and al the people, and the king, that
they would be the people of our Lord. † Al the people ther- 17
fore entred into the houſe of Baal, and deſtroyed it: and they
brake his altars and ⁘ his * images: Mathan alſo the prieſt of *ſimu-
Baal they ſlewe before the altars. † And Ioiada appoynted 18 cra.
ouerſeers in the houſe of our Lord, vnder the handes of the
Prieſtes, & the Leuites, which Dauid diſtributed in the houſe
of our Lord: that they ſhould offer holocauſtes to our Lord,
as it is writen in the law of Moyſes, in ioy and ſonges, accor-
ding to the diſpoſition of Dauid. † He appoynted alſo porters 19
in the gates of the houſe of our Lord, that the vncleane in
anie thing ſhould not enter in. † And he tooke the centurions, 20
and the moſt valiant men, and princes of the people, and al the
common people of the land, and they made the king to goe
downe from the houſe of our Lord, & to enter by the middes
of the vpper gate into the kinges houſe, and placed him in the
royal throne. † And al the people of the land reioyſed, & the 21
citie was quiet: moreouer Athalia was ſlayne with the ſword.

1. They are wilfully blind that wil not ſee difference betwen images of Baal & of Chriſt or of Sainctes.

CHAP. XXIIII.

Ioas reigning piouſly, ſo long as Ioiada liueth, cauſeth the Temple to be repayred, 14. and new ſacred veſſels to be made. 15. Ioiada an hundred thirtie

yeares

yeares old dieth. 17. Ioas falleth to idolatrie: 20. cauſeth Zacharias to be ſlayne in the court of the Temple. 23. A few Syrians kil the chief men about the king, and carie away great prayes. 25. Ioas is ſlayne by his owne men, and his ſonne Amaſias reigneth.

1 SEVEN yeares old was Ioas when he began to reigne: and
he reigned fourty yeares in Ieruſalem, the name of his mo-
2 ther was Sebia of Berſabee. † And he did that which is good
3 before our Lord al the dayes of Ioiada the Prieſt † And Ioiada
tooke for him two wiues, of whom he begat ſonnes & daugh-
4 ters. † After which thinges it pleaſed Ioas to repayre the
5 houſe of our Lord. And he aſſembled the Prieſtes, and the
Leuites, and ſayd to them: Goe ye forth to the cities of Iuda,
and gather of al Iſrael money for the reparation of the temple
of your God, yeare by yeare, and doe this in haſt: moreouer
6 the Leuites did negligently. † And the king called Ioiada the
prince, and ſayd to him: why haſt thou had no care to con-
ſtrayne the Leuites to bring in out of Iuda and Ieruſalem the
money, that was :: appointed of Moyſes the ſeruant of our
Lord, that al the multitude of Iſrael ſhould bring it in into the
7 tabernacle of teſtimonie? † For the moſt impious Athalia,
and her children haue deſtroyed the houſe of God, and of al
thinges that had bene ſanctified in the temple of our Lord,
8 they adorned the temple of Baalim. † The king therfore com-
manded and they made a cheſt: and ſet it by the gate of our
9 Lord on the out ſide. † And it was proclaymed in Iuda and
Ieruſalem, that euery man ſhould bring the price to our Lord,
which Moyſes the ſeruant of God appoynted ouer al Iſrael,
10 in the deſert. † And al the princes reioyſed, and al the people:
and going in they contributed into the cheſt of our Lord, and
11 caſt in ſo that it was filled. † And when it was time that they
ſhould bring the cheſt before the king by the handes of Le-
uites (for they ſaw much money) the kinges Scribe went in,
and he whom the high prieſt had appoynted: & they powred
out the money that was in the cheſt, & recaried it to his place:
and ſo did they from day to day, and there was gathered in-
12 finite money. † Which the king and Ioiada gaue to them,
that ouerſaw the workes of the houſe of our Lord: but they
hired with it hewers of ſtones, and artificers of al workes, to
repayre the houſe of our Lord: ſmithes alſo of yron and braſſe,
13 that that which began to fal, might be vpholden. † And

:: By the law euerie one payed yearly halfe a ſicle, towards the repayring of the tabernacle and ſo afterwardes of the temple. *Ex. 30.*

they that wrought did induſtriouſly, and the breach of the walles was cloſed by their handes, and they rayſed the houſe of our Lord into the old ſtate, and made it ſtand firmely.
† And when they had accompliſhed al the workes, they 14
brought the reſt of the money before the king and Ioiada: of the which were made veſſels of the temple to the miniſterie, and for holocauſtes, phials alſo, and other veſſels of gold and ſiluer: and holocauſtes were offered in the houſe of our Lord continually al the daies of Ioiada. † But Ioiada became old 15
being ful of dayes, and died when he was an hundred and thirtie yeares old. † And they buried him in the citie of Dauid 16
with the kinges, becauſe he had done good with Iſrael, and with his houſe. † And after that Ioiada was dead, the princes 17
of Iuda went in, and adored the king, who being altered by their ſeruiceableneſſe, agreed to them. † And they forſooke 18
the temple of our Lord the God of their fathers, and ſerued groues, and ſculptilles, and there came wrath agaynſt Iuda, and Ieruſalem for this ſinne. † And he ſent them prophetes, 19
that they ſhould returne to our Lord, whom proteſting they would not heare. † The ſpirit of God therfore inueſted Za- 20
charias the ſonne of Ioiada the Prieſt, & he ſtood in the ſight of the people, and ſayd to them: Thus ſayth our Lord God: Why tranſgreſſe you the precept of our Lord, which thing ſhal not profit you, & haue forſaken our Lord, that he ſhould forſake you? † Who being gathered agaynſt him, they threw 21
ſtones according to the kinges commandement, in the court of the houſe of our Lord. † And Ioas the king did not re- 22
member the mercie, that Ioiada his father had done with him, but he killed his ſonne. Who when he died, ſayd: Our Lord ſee, and require it. † And when a yeare was come about, the 23
armie of Syria came vp againſt him: & it came into Iuda & Ieruſalem, & ſlewe al the princes of the people, and al the pray they ſent to the king into Damaſcus. † And wheras there was 24
come a very ſmal number of the Syrians, our Lord deliuered into their handes an infinit multitude, for that they had forſaken our Lord the God of their fathers: on Ioas alſo they exerciſed ignomious iudgementes. † And departing they left 25
him in great diſeaſes: and his ſeruantes roſe agaynſt him, :: for reuenge of the bloud of the ſonne of Ioiada the prieſt, & they ſlewe him in his bed, & he dyed: and they buried him in the Citie of Dauid, but not in the kinges ſepulchres. † And 26
there

:: He that killed his ſpiritual father was ſlaine by his owne ſeruantes.

there conspired against him Zabad the sonne of Semmaath an Ammonitesse, & Iozabad the sonne of Semarith a Moabi-
27 tesse. † Moreouer his children, and the summe of money, which was gathered vnder him, & the repayring of the house of God are writen more diligently in the Booke of kinges: and Amasias his sonne reigned for him.

CHAP. XXV.

Amasias killeth those that slew his father. 5. Besides his owne people, hyreth souldiars of Israel, but by aduise of a Prophete dismisseth them, 11. and with his owne ouerthroweth the Idumeans, whose idols taken in battel (13. the dismissed souldiars in the meane time spoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the king of Israel to warre, 22. is taken in battel and spoyled. 27. Fearing treason in Ierusalem fleeth, and is slaine in Lachis.

4.Reg. 14. 1 FIVE and twentie yeares old was Amasias when he began to reigne, and he reigned nine and twentie yeares in Ierusalem, the name of his mother was Ioaden of Ierusa-
2 lem. † And he did good in the sight of our Lord: but yet not
3 in a perfect hart. † And when he saw his kingdom strengthned, he put to death the seruantes, that had slayne the king
4 his father, † but their children he slew not, as it is writen in the Booke of the law of Moyses, where our Lord commanded, saying. The fathers shal not be slayne for the children, Deut. 24. nor the children for their fathers, but euerie one shal die in
5 his owne sinne. † Amasias therfore gathered together Iuda, and appoynted them by families, and tribunes, and centurions in al Iuda, and Beniamin: and he numbred from twentie yeares vpward, and found three hundred thousand of yong men that went forth to battel, and held speare and shielde.
6 † He hyred also for wages of Israel an hundred thousand
7 strong men, for an hundred talentes of siluer. † But a man of God came to him, and sayd: O king, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al
8 the children of Ephraim: † and if thou thinke that battels consist in the force of an armie, God wil make thee to be ouercome of the enemies: for it perteyneth to God both to
9 helpe, and to put to flight. † And Amasias sayd to the man of God: What shal become then of the hundred talentes, which I haue geuen the souldiars of Israel? And the man of God answered him: Our Lord hath whereby he is able to

geue thee much more then this. † Amasias therfore seperated the host, that came to him out of Ephraim, that they should returne into their place: but they being wrath exceedingly agaynst Iuda, returned into their countrie. † Moreouer Amasias brought forth his people confidently, and went into the Vale of salt pittes, and stroke the children of Seir, ten thousand. † And other ten thousand men did the children of Iuda take, and bring to the steepe of a certaine rocke, and cast them down headlong from the toppe, who burst in sunder euerie one. † But that armie which Amasias had sent backe, from going with him to battel, was spred in the cities of Iuda, from Samaria vnto Bethhoron, & killing three thousand tooke away a great praye. † But Amasias after the slaughter of the Idumeans, sette vp the goddes of the children of Seir, which he had brought thence, for his goddes, and adored them, and burnt incense to them. † For which thing our Lord being angrie against Amasias, sent a prophete vnto him, which should say to him: Why hast thou adored goddes, that haue not deliuered their owne people out of thy hand? † And when he spake these thinges, he answered him: Art thou the kinges counseler? be quiet, lest I kil thee. And the prophet departing, sayd: I know that God is minded to kil thee, because thou hast done this euil, and besides hast not agreed to my counsel. † Therfore Amasias the king of Iuda taking verie il counsel, sent to Ioas the sonne of Ioachaz the sonne of Iehu, the king of Israel, saying: Come, let vs see one an other. † But he sent backe the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Geue thy daughter to my sonne to wife: & behold the beastes that were in the wood of Libanus passed, and trode downe the thistle. † Thou hast sayd: I haue stroken Edom, and therfore thy hart is extolled into pryde, sitte in thy house, why dost thou prouoke euil against thee, that both thou mayest fal, and Iuda with thee. † Amasias would not heare, because it was our Lordes wil, that he should be deliuered into the handes of the enemies :: for the goddes of Edom. † Ioas therfore the king of Israel went vp, and they gaue themselues one the sight of the other: and Amasias the king of Iuda was in Bethsames of Iuda: † and Iuda fel before Israel, and fled into their tabernacles, † Moreoner Amasias the king of Iuda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas the

10 11 12 13 14 15 16 4.R 17 18 19 20 21 22 23

:: Obduration of hart for former sinne.

the king of Iſrael in Bethſames, & brought him into Ieruſalem: and deſtroyed the wal therof from the gate of Ephraim,
24 to the gate of the corner, foure hundred cubites. † Al the gold alſo, and ſiluer, and al the veſſels, that he found in the houſe of God, and with Obededom in the treaſures alſo of the kinges houſe, moreouer he brought backe the ſonnes of
25 the hoſtages into Samaria. † And Amaſias the ſonne of Ioas the king of Iuda liued, after that Ioas died the ſonne of
26 Ioachaz the king of Iſrael, fiftene yeares. † But the reſt of the wordes of Amaſias the firſt and the laſt are Writen in the
27 Booke of the kinges of Iuda and Iſrael. † Who after he reuolted from our Lord, they lay in waite agaynſt him in Ieruſalem. And when he had fled into Lachis, they ſent, and ſlew
28 him there. † And carying him backe vpon horſes, buried him with his fathers in the Citie of Dauid.

CHAP. XXVI.

OZias ſeruing God, 6. preuaileth in battel againſt the Philiſtians, Arabians, and Ammonites. 9. proſpereth in honour and Wealth. 16. Then waxing proud offereth incenſe on the altar, is ſtriken with leproſie, expelled out of the Temple, and citie. 20. and his ſonne Ioathan ruleth the kingdom.

1 AND al the people of Iuda made his ſonne Ozias ſixtene
2 yeares old, king for Amaſias his father. † He built Ailath, and reſtored it to the dominion of Iuda, after that the
3 king ſlept with his fathers. † Sixtene yeares old was Ozias when he began to reigne, and he reigned two and fiftie yeares in Ieruſalem, the name of his mother was Iechelia of Ieruſa-
4 lem. † And he did that which was right in the eies of our Lord, according to al thinges, which Amaſias his father had
5 done. † And he ſought our Lord in the daies of Zacharias that vnderſtood and ſaw God: and when he ſought our Lord,
6 * he directed him in al thinges. † Moreouer he went forth, and ſought againſt the Philiſthijms, and deſtroyed the wal of Geth, and the wal of Iabinia, and the wal of Azotus: he built
7 alſo townes in Azotus, and among the Philiſthijms. † And God did helpe him againſt the Philiſthijms, and againſt the Arabians, that dwelt in Garbaal, and againſt the Ammonites.
8 † And the Ammonites gaue giftes to Ozias: and his name was renowmed vnto the entrance of Ægypt for his often
9 victories. † And Ozias built towers in Ieruſalem ouer the gate of the corner, and ouer the gate of the valley, and the reſt, in

* So long as this king obſerued the ordinance of God to be directed by the high priest Num. 27. v. 21. he proſpered in his affayres.

reſt, in the ſame ſide of the wal, and ſtrengthened them.
† He built towers alſo in the wildernesſe, and digged manie 10
ceſternes, becauſe he had much cattel as wel in the champaine, as in the vaſtitie of the deſert: he had alſo vineyardes & dreſſers of vines in the mountaynes, and in Carmel: for he was a man geuen to huſbandrie. † And the hoſt of his war- 11
riers, which went forth to battels, was vnder the hand of Iehiel the ſcribe, & Maaſias the doctor, and vnder the hand of Hananias, who was of the kinges dukes. † And al the number 12
of the princes by families of valiant men, was two thouſand ſix hundred. † And vnder them al the hoſt of three hundred 13
& ſeuen thouſand fiue hundred: which were apt to battels, and fought for the king againſt the aduerſaries. † Ozias alſo 14
prepared for them, that is to ſay, for al the armie, ſhildes, and ſpeares, and helmettes, and coates of mayle, and bowes, and ſlinges to caſt ſtones. † And he made in Ieruſalem engines 15
of diuerſe kind, which he placed in the towers, and in the corners of the walles, to ſhoote arrowes, and great ſtones: and his name went forth farre, for that our Lord did ayde him, and had ſtrengthned him. † But when he was ſtrength- 16
ned, his hart was eleuated to his deſtruction, and he neglected our Lord his God: and entering into the temple of our Lord: he would burne incenſe vpon the altar of incenſe.
† And incontinent Azarias the Prieſt going in after him, & 17
with him the Prieſtes of our Lord eightie, moſt valiant men,
† they reſiſted the king, and ſayd: It is not thy office Ozias, 18
to burne incenſe to our Lord, but of the Prieſtes, that is, of the children of Aaron, which are conſecrated to this kind of miniſterie: goe out of the Sanctuarie, contemne not: becauſe this thing ſhal not be reputed to thee for glorie of our Lord God. † And Ozias being angrie, and holding in his hand the 19
cenſar to burne incenſe, threatned the Prieſtes. And forthwith there roſe a leproſie in his forehead before the Prieſtes, in the houſe of our Lord vpon the altar of incenſe. † And 20
when Azarias the high Prieſt had beheld him, and al the reſt of the Prieſtes, they ſaw the leproſie in his forehead, and in haſt they thruſt him out. Yea and him ſelf being ſore afrayd, made haſt to goe out, becauſe he felt by and by the plague of our Lord. † Ozias therfore the king was a leper vntil the day 21
of his death, and he dwelt in a houſe apart ful of the leproſie, for the which he had bene caſt out of the houſe of our Lord.

Moreouer

1: For vſurping ſpiritual authority which pertayned not to him, the high prieſt with his aſſiſtantes oppoſe themſelues againſt the king: and God confirmed their ſentence, by ſtriking the ſame king with leproſie. And ſo he was not only caſt out of the temple, but alſo out of his kingdom, and common conuerſation with

Moreouer Ioathan his ſonne gouerned the kinges houſe, and
22 iudged the people of the land. † But the reſt of the wordes
of Ozias the firſt and the laſt wrote Iſaias the ſonne of Amos,
23 the prophet. † And Ozias ſlept with his fathers, and they
buried him in the :: kings ſepulchres field, becauſe he was
a leper: and Ioathan his ſonne reigned for him.

other men, & forced to dwel in a ſeparet houſe withoue the citie accor ding to the law. *Leuit.* 13. *v.* 46.

:: Neither could he be buried in the proper ſepul chres of the kinges.

CHAP. XXVII.

Ioathan a godlie king, 5 *preuaileth in battel againſt the Ammonites.* 7. *dieth, and his ſonne Achaz ſuccedeth.*

4 Reg. 15.

1 FIVE and twentie yeares old was Ioathan when he began
to reigne, and he reigned ſixtene yeares in Ieruſalem: the
2 name of his mother was Ieruſa the daugter of Sadoc. † And
he did that which was right before our Lord, according to
al thinges, which Ozias his father had done, ſauing that he
entered not into the temple of our Lord, and as yet the people
3 did ſinne. † He built the high gate of the houſe of our Lord,
4 and in the wal of Ophel he built manie thinges. † Cities alſo
he built in the mountaynes of Iuda, and caſtelles and
5 towres in the forreſtes. † He fought agaynſt the king of the
children of Ammon, and ouercame them, and the children of
Ammon gaue him at that time an hundred talentes of ſiluer,
and tenne thouſand cores of wheate, and as manie cores of
barley: the children of Ammon gaue him theſe thinges in the
6 ſecond and third yeare. † And Ioathan was ſtrengthened,
becauſe he had directed his waies before our Lord his God.
7 † But the reſt of the wordes of Ioathan, and al his battels,
and workes, are writen in the Booke of the kinges of Iſrael
8 and Iuda. † He was fiue and twentie yeares old when he be-
gan to reigne, and he reigned ſixtene yeares in Ieruſalem.
9 † And Ioathan ſlept with his fathers, and they buried him
in the Citie of Dauid: and Achaz his ſonne reigned for him.

CHAP. XXVIII.

For his great wickednes Achaz is taken in battel, his countrie ſpoyled, and manie ſlayne by the kinges of Syria, and Iſrael. 9. *yet God ſuffereth not the kingdom to be ſubdued.* 16. *Then requiring helpe of the Aſſyrians,* 17. *is ſpoyled by the Idumeans, Philiſthians, and Aſſyrians.* 22. *After al which plagues he committeth more idolatrie.* 26. *dieth, and his ſonne Ezechias reigneth.*

TWENTIE yeares old was Achaz when he began to rei- 1
gne, & he reigned ſixtene yeares in Ieruſalem : he did 4.
not right in the ſight of our Lord as Dauid his father. † but 2 16:
walked in the wayes of the kinges of Iſrael, moreouer alſo he
did caſt ſtatues to Baalim. † He it is that burnt incenſe to the 3
Valebenennom, and he conſecrated his ſonnes in fire accor-
ding to the rite of the nations, which our Lord ſlewe in the
coming of the children of Iſrael. † He ſacrified alſo, & burnt 4
incenſe in the excelſes, & on hilles, and vnder euerie tree ful
of grene leaues. † And our Lord his God deliuered him into 5
the handes of the king of Syria, who ſtroke him, and tooke
a great praye out of his kingdom, & brought into Damaſcus:
to the handes alſo of the king of Iſrael was he deliuered, and
ſtriken with a great plague. † And Phacee the ſonne of Ro- 6
melia ſlewe of Iuda an hundred twentie thouſand in one day,
al men of warre: for that they had forſaken our Lord the God
of their fathers. † At that time Zechri a mightie man of 7
Ephraim, ſlewe Maaſias the kinges ſonne, and Ezricam
the gouernour of his houſe, Elcana alſo ſecond from the
king. † And the children of Iſrael tooke of their brethren 8
two hundred thouſand of wemen, of boyes, and of wen-
ches, and an infinite praye: and they brought it into Samaria.
† At that time there was a Prophete of our Lord, named 9
Oded : who going forth to meete the armie coming into
Samaria, ſayd to them : Behold our Lord the God of your
fathers being angrie againſt Iuda, hath deliuered them into
your handes, and you haue ſlayne them cruelly, ſo that your
crueltie did reach to heauen. † Moreouer the children of 10
Iuda and Ieruſalem you wil ſubdue vnto you for bondmen
and bondwemen, which nedeth not to be done: for you haue
ſinned hereupon to our Lord your God. † But heare ye my 11
counſel, and carie backe the captiues, that you haue brought
of your brethren, becauſe the great furie of our Lord hangeth
ouer you. † There ſtood therfore princes of the children of 12
Ephraim, Azarias the ſonne of Iohanan, Barachias the ſonne
of Moſollomoth, Ezechias the ſonne of Sellum, and Amaſa
the ſonne of Hadali, againſt them that came out of the battel,
† and they ſayd to them: You ſhal not bring in the captiues 13
hither, leſt we ſinne to our Lord. Why wil you adde vpon
our ſinnes, and heape vp old offences? for it is a great ſinne,
and the anger of the furie of our Lord hangeth ouer Iſrael.

† And

14 † And the men of warre diſmiſt the pray,& al the thinges that
15 they had taken, before the princes and al the multitude. † And
the men, whom we mentioned aboue, ſtood and taking the
captiues, and al that were naked they clothed and ſhod them,
with the ſpoyles: and when they had clothed and refreſhed
them with meate and drinke,and annoynted them becauſe of
their labour, and had looked carefully to them: as manie as
could not walke, and were of a weake bodie, they ſet on
beaſtes, and brought them to Iericho the Citie of palme
trees to their brethren,and themſelues returned into Samaria.
16 † At that time king Achaz ſent to the king of the Aſſyrians
17 asking helpe. And the Idumeans came and ſtroke manie of
18 Iuda,and tooke a great praye. † The Philiſthijms alſo were
ſpred abroad by the cities of the champayne, and toward the
South of Iuda: and they tooke Bethſames, & Aialon, and Ga-
deroth, Socho alſo, & Thamnan, and Gamzo, with their vil-
19 lages,and dwelt in them. † For our Lord had humbled Iuda
becauſe of Achaz the king of Iuda, for that he had made it
20 naked of helpe, and had contemned our Lord. † And he
brought agaynſt him Theglathphalnaſar the king of the As-
ſyrians, who alſo afflicted him, and ſpoyled him no man reſi-
21 ſting. † Therfore Achaz ſpoyling the houſe of our Lord, and
the houſe of the kinges, and of the princes gaue giftes to the
king of the Aſſyrians, and yet it did nothing profite him.
22 † Moreouer alſo in the time of his diſtreſſe he increaſed con-
tempte agaynſt our Lord, king Achaz himſelf by himſelf,
23 † immolated victimes to the goddes of Damaſcus that ſtroke
him, and ſayd: The goddes of the kinges of Syria doe helpe
them, whom I wil pacifie with hoſtes, and they wil ayde me, ::VVicked po-
wheras on the contrarie patt they were his ruine, and al If- licie auaileth
24 raels. † Achaz therfore hauing ſpoyled al the veſſels of the nothing, but
houſe of God, and broken them ſhut the gates of the temple hurteth much.
of God, and made him altars in al the corners of Ieruſalem.
25 † In al the cities alſo of Iuda he built altars to burne frankin-
cenſe, and he prouoked to wrath our Lord the God of his fa-
26 thers. † But the reſt of his wordes, al his workes the firſt and
the laſt are writen in the Booke of the kinges of Iuda and
27 Iſrael. † And Achaz ſlept with his fathers, and they buried
him in the Citie of Ieruſalem: for they receiued him not into
the ſepulchres of the kinges of Iſrael. And Ezechias his ſonne
reigned for him.

CHAP. XXIX.

Ezechias repayreth the Temple, and diuine ſeruice 5. Zealouſly exhorteth offenders to repentance. 12. the Temple is purified in ſixtene daies. 18. the king and nobles offer hoſtes, which the Prieſtes immolate. 25. With ſolemne muſick (ordained by king Dauid) and great ioy of al the people.

THERFORE Ezechias began to reigne, when he was fiue and twentie yeares old, and he reigned nine and twentie yeares in Ieruſalem: the name of his mother was Abia, the daughter of Zacharias. † And he did that which was pleaſing in the ſight of our Lord, according to al thinges that Dauid his father had done. † He in the firſt yeare and moneth of his reigne opened the doores of the houſe of our Lord, and repayred them. † And he brought the Prieſtes and the Leuites, and aſſembled them in the Eaſt ſtreate. † And he ſayd to them: Heare me ye Leuites, and be ſanctified, cleanſe the houſe of our Lord the God of your fathers, and take away al vncleannes out of the Sanctuarie. † Our fathers haue ſinned and done euil in the ſight of our Lord God, forſaking him: they haue turned away their faces from the tabernacle of our Lord, and geuen the backe. † They haue ſhut the doores, that were in the porch, and put out the lampes, and haue not burnt incenſe, and haue not offered holocauſtes in the Sanctuarie of the God of Iſrael. † Therfore was the furie of our Lord ſtirred vp vpon Iuda and Ieruſalem, and he hath deliuered them into commotion, and into deſtruction, & to be hiſſed at, as your ſelues ſee with your eyes. † Behold, our fathers haue fallen by the ſwordes, our ſonnes, and our daughters, and wiues are led captiue for this wickedneſſe. † Now therfore it pleaſeth me that we make a couenant with our Lord the God of Iſrael, and he wil turne away the furie of his wrath from vs. † My children be not negligent: our Lord hath choſen you to ſtand before him, and to miniſter to him, and to worſhipe him, and to burne incenſe to him. † The Leuites therfore aroſe: Mahath the ſonne of Amaſai, and Ioel the ſonne of Azarias, of the children of Caath: moreouer the children of Merari, Cis the ſonne of Abdi, and Azarias the ſonne of Ialaleel. And of the children of Gerſon, Ioah the ſonne of Zemma, and Eden the ſonne of Ioah. † Bu of the children of Eliſaphan, Samri, and Iahiel. Alſo of the children of Aſaph, Zacharias, and Mathanias.

1 4. 18. 2 3 4 5 6 7 8 9 10 11 12 13

† Moreouer

14 † Moreouer alſo of the children of Heman, Iahiel, & Semei-
yea and of the children of Idithun, Semeias, and Oziel.
15 † And they gathered together their brethren, and were ſan-
ctified, and went in according to the commandment of the
king, and the precept of our Lord, to purge the houſe of
16 God. † The Prieſtes alſo going into the Temple of our Lord
to ſanctifie it, brought out al vncleannes, which they found
within the entrance of the houſe of our Lord, which the Le-
uites tooke, and caried to the Torrent cedron without.
17 † And they began to clenſe it the firſt day of the firſt moneth,
and in the eight day of the ſame moneth they entred into the
porche of the temple of our Lord, and they purged the tem-
ple in eight dayes, and in the ſixtenth day of the ſame mo-
18 neth, they accompliſhed that which they began. † They
entered in alſo to Ezechias the king, and ſayd to him: We
haue ſanctified al the houſe of our Lord, and the altar of ho-
locauſt, and the veſſels therof, moreouer alſo the table of
19 propoſition with al the veſſels therof, † and al the furni-
ture of the temple, which king Achaz in his reigne had pollu-
ted, after that he tranſgreſſed; and behold al thinges are ſet
20 forth before the altar of our Lord. † and Ezechias the king
riſing early, aſſembled al the princes of the citie, and went
21 vp into the houſe of our Lord: † and they offered together
ſeuen oxen, and ſeuen rammes, ſeuen lambes, and ſeuen
buckgoates for ſinne, for the kingdom, for the ſanctuarie, for
Iuda, and he ſayd to the Prieſtes the children of Aaron,
that they ſhould offer them vpon the altar of our Lord.
22 † They killed therfore the oxen, and the Prieſtes tooke the
bloud, and powred it vpon the altar, they killed alſo the ram-
mes, and their bloud they powred alſo vpon the altar, and
they immolated the lambes, and powred the bloud vpon the
23 altar. † They brought the buckgoates for ſinne before the
king, and the whole multitude, and they put their handes
24 vpon them: † and the Prieſtes immolated them, and ſprink-
led their bloud on the altar for an expiation of al Iſrael: for
the king had commanded for al Iſrael, that holocauſt ſhould
25 be made, and for ſinne. † He appoynted alſo the Leuites in
the houſe of our Lord with cymbals, and pſalteries, and har-
pes according to the diſpoſition of Dauid the king, and of
Gad the Seer, and of Nathan the Prophete: for it was the
26 precept of our Lord by the hand of his prophetes. † And the

Leuites ſtoode, holding the inſtrumentes of Dauid, and the
Prieſtes trumpettes. † And Ezechias commanded that they 27
ſhould offer holocauſtes vpon the altar: and when holo-
cauſtes were offered, they began to ſing prayſes to our Lord,
and to ſound with trumpettes, and on diuerſe inſtrumentes,
which Dauid the king of Iſrael had prepared for to ſound.
† And al the multitude adoring, the ſinging men, and they 28
that held the trumpettes, were in their office, whiles the ho-
locauſt was accomplished. † And when the oblation was 29
ended, the king bowed, and al that were with him, and ado-
red. † And Ezechias, and the princes commanded the Leui- 30
tes, that they ſhould prayſe our Lord in the wordes of Dauid,
and Aſaph the Seer: who prayſed him with great ioy, and
bowing the knee adored. † But Ezechias added theſe wordes 31
alſo: You haue filled your handes to our Lord, come, and
offer victimes, and prayſes in the houſe of our Lord. Al the
multitude therfore offered hoſtes, and prayſes, and holo-
cauſtes with a deuout minde. † Moreouer the number of 32
the holocauſtes, which the multitude offered, was this, oxen
ſeuentie, rammes an hundred, lambes two hundred. † And 33
they ſanctified to our Lord oxen ſix hunered, & sheepe three
thouſand. † But the Prieſtes were few, neither could they 34
ſuffiſe to draw of the ſkinnes of the holocauſtes: wherfore
the Leuites alſo their brethren holpe them, til the worke
was accomplished, and the Prieſtes were ſanctified, for the
Leuites are ſanctified with an eaſier rite, then the Prieſtes.
† There were holocauſtes therfore verie many, the fatte of 35
pacifiques, and the libamentes of the holocauſtes: and the
ſeruice of the houſe of our Lord was accomplished. † And 36
Ezechias reioyſed, and al the people, becauſe the miniſterie
of our Lord was accomplished. For it pleaſed them that the
thing ſhould be done of a ſoden.

CHAP. XXX.

Ezechias by meſſengers and letters exhorteth the people both of Iuda and Iſrael, to make Paſch in Ieruſalem. 11. *Which ſome of Iſrael, and al Iuda perfor-me,* 18. *the fourteenth day of the ſecond moneth, though al could not be purified according to the law.* 23. *they make an other feaſt of Azimes ſeuen dayes more, the king and princes geuing hoſtes to the people.*

EZECHIAS alſo ſent to al Iſrael and Iuda: and he wrote 1
le tters to Ephraim and Manaſſes, that they ſhould come
to the

to the houſe of our Lord in Ieruſalem, and ſhould make a
2 Phaſe to our Lord the God of Iſrael. † Counſel therfore
being taken of the king and the princes, and of al the aſſem-
blie of Ieruſalem, they decreed to make the Phaſe the ſecond
3 moneth. † For they could not make it in his time: becauſe
the Prieſtes that might ſuffiſe, had not bene ſanctified, and the
4 people had not as yet bene gathered into Ieruſalem. † And
5 the word pleaſed the king, and al the multitude. † And they
decreed to ſend meſſengers into al Iſrael from Berſabee vnto
dan, that they ſhould come, and make the Phaſe to our Lord
the God of Iſrael in Ieruſalem: for manie had not made it as
6 is preſcribed by the law. † And the poſtes went forth with
letters of commandement from the king, and his princes,
into al Iſrael and Iuda, according to that, which the king had
commanded, proclaming: Children of Iſrael returne ye
to our Lord the God of Abrahām, and Iſaac, and Iſrael: and
he wil returne to the remnant, that hath eſcaped the hand of
7 the king of the Aſſyrians. † Become not as your fathers, and
brethren, which haue reuolted from our Lord the God of
their fathers, who hath deliuered them into deſtruction, as
8 your ſelues ſee. † Harden not your neckes, as your fathers:
geue handes to our Lord, and come to his Sanctuarie, which
he hath ſanctified for euer: ſerue our Lord the God of your
fathers, and the wrath of his furie shal be turned away from
9 you. † For if you shal returne to our Lord: your brethren,
and children shal haue mercie before their Lordes, that haue
led them captiue, and they shal returne into this land: for
our Lord your God is merciful, and wil not turne away his
10 face from you, if you shal returne to him. † Therfore the
poſtes went forward ſpedely from citie to citie, through the
land of Ephraim, and of Manaſſes, as farre as Zabulon, they
11 mocking and ſkorning them. † Neuertheleſſe certayne men
of Aſer, and Manaſſes, and Zabulon, condeſcending to the
12 counſel, came to Ieruſalem. † But the hand of God was in
Iuda, to geue them one hart to doe the word of our Lord,
according to the precept of the king and of the princes.
13 † And much people was gathered into Ieruſalem to make
14 the ſolemnitie of Azimes in the ſecond moneth: † And
riſing they deſtroyed the altars that were in Ieruſalem, and
ouerthrowing al thinges wherin incenſe was burnt to idols,
15 they threw it into the Torrent cedron. † And they immolated

the

the Phaſe the fourteenth day of the ſecond moneth. The Prieſtes alſo and the Leuites at length being ſanctified offered holocauſtes in the houſe of our Lord. And they ſtoode in their order according to the diſpoſition, & law of Moyſes the man of God: but the Prieſtes receiued the bloud to be powred out of the handes of the Leuites, † becauſe a great 17
multitude was not ſanctified: & therfore the Leuites immolated the Phaſe for them, that came not in time to be ſanctified to our Lord. † For a great parr of the people of Ephraim, 18
and Manaſſes, and Iſſachar, and Zabulon, that had not bene ſanctified, did eate the Phaſe, not according to that which is writen: and Ezechias prayed for them, ſaying: Our good
:: Being penitēt in hart for their ſinnes, Gods diſpenſation might be ſuppoſed for legal purification in caſe of neceſitie, which otherwiſe was ſtrictly commanded *Leuit. 5. et ſeq. Deut. 27. &c.*
Lord wil be merciful, † to al them, :: that in al their hart 19
ſeeke our Lord the God of their fathers: and wil not impute it to them that they are not ſanctified. † Whom our Lord 20
heard, and was pacified to the people. † And the children of 21
Iſrael, that were found in Ieruſalem, made the ſolemnitie of Azimes ſeuen daies in great ioy, prayſing our Lord euerie day. The Leuites alſo and the Prieſtes by inſtrumentes, that
agreed to their office. † And Ezechias ſpake to the hart of 22
al the Leuites, that had good vnderſtanding concerning our Lord: and they did eate during the ſeuen daies of the ſolemnitie, immolating victimes of pacifiques, and prayſing our Lord the God of their fathers. † And it pleaſed the whole mul- 23
titude to celebrate it :: other ſeuen daies: which alſo they did with great ioy. † For Ezechias the king of Iuda had 24
geuen the multitude a thouſand oxen, and ſeuen thouſand ſheepe: but the princes had geuen the people oxen a thouſand, & ſheepe ten thouſand: there was ſanctified therfore a verie great multitude of Prieſtes. † And al the multitude of 25
Iuda was ful of mirth, as wel of the Prieſtes and Leuites, as of al the aſſemblie, that came out of Iſrael; of the proſelites alſo of the land of Iſrael, and them that dwelt in Iuda. † And 26
there was made a great ſolemnitie in Ieruſalem, ſuch as had not bene in that citie from the dayes of Salomon the ſonne of Dauid the king of Iſrael. † And the Prieſtes & the Leuites 27
roſe vp bleſſing the people: & their voice was heard: and their prayer came into the holie habitation of heauen.

:: Voluntarie workes of ſupererogation, more then was commanded.

CHAP. XXXI.

Idoles being deſtroyed in al Iuda and part of Iſrael, Prieſtes and Leuites freely execute their functions. 4 Tithes and firſt fruictes are payed in ſuch abundance, 15. that they are put in ſtore houſes, and diſtributed by officers.

1 AND when these thinges had bene ritely celebrated, al Israel that was found in the cities of Iuda, went forth, and they brake the idols, and cut downe the groues, ouerthrew the excelses, and destroyed the altars, not onlie out of al Iuda and Beniamin, but out of Ephraim also and Manasses, til they vtterly destroyed them: and al the children
2 of Israel returned into their possessions and cities. † And Ezechias appoynted companies of Priestes, and of Leuites, by their diuisions, euerie man in his owne office, to witte, as wel of the Priestes, as of the Leuites, for the holocaustes, and pacifiques, that they should minister, and :: confesse, and
3 sing in the gates of the campe of our Lord. † And the kinges part was, that of his proper substance holocaust should be offered, morning al waies and euening, in the Sabbathes also, and the Calendes and in other solennites, as it is writen in
4 the law of Moyses. † He commanded also the people that dwelt in Ierusalem, to geue portions to the Priestes, and the
5 Leuites, that they might attend the law of our Lord. † Which when it was noysed in the eares of the multitude, the children of Israel offered very manie first fruites of corne, of wine, and of oyle, of honie also: and of al thinges, which the
6 ground bringeth forth, they offered tithes. † Yea and the children of Israel and Iuda, that dwelt in the cities of Iuda, offered tithes of oxen, and sheepe, and tithes of sanctified thinges, which they had vowed to our Lord their God: and
7 carying them al, made manie heapes. † The third moneth they began to lay the fundations of the heapes, and in the
8 seuenth moneth they finished them. † And when Ezechias, and his princes came in, they saw the heapes, and blessed our
9 Lord, and the people of Israel. † And Ezechias asked the
10 Priestes and the Leuites, why the heapes lay so: † Azarias the high Priest of the stocke of Sadoc answered him, saying: Since first fruites began to be offered in the house of our Lord, we haue eaten, and haue bene ful, and very much hath remayned, because our Lord hath blessed his people: and of the remaynes this is the abundance, which thou seest.
11 † Ezechias therfore commanded that storehouses should be prepared in the house of our Lord. Which when they had
12 done, † they brought in as wel the first fruites, as the tithes, and watsoeuer they had vowed, faythfully. And the ouerseer of them was Chonenias a Leuite, and Semeihis brother

:: Besides confession of sinnes there is also cõfession of Gods excellencie & goodnes

the ſecond, † after whom Iahiel, and Azarias, and Nahath, 13
and Aſael, and Ierimoth, Ioſabad alſo, and Eliel, and Ieſmachias, and Mahath, and Banaias, ouerſeers vnder the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high Prieſt of the houſe of God, to whom al thinges apperteyned. † But Core the 14
ſonne of Iemna a Leuite, and porter of the eaſt gate, was ouerſeer of thoſe thinges, which were voluntarily offered to our Lord, and of the firſt fruites and the thinges conſecrated for Sancta ſanctorum. † And vnder his charge Eden, and 15
Beniamin, Ieſue, and Semeias, Amarias alſo, and Sechenias, in the cities of the Prieſtes, that they ſhould faithfully diſtribute to their brethren portions, to the leſſer and greater: † ſauing the men children from three yeares and aboue, to 16
al that entered into the temple of our Lord, and whatſoeuer day by day was profitable in the miniſterie, and the obſeruances according to their diuiſions, † to the Prieſtes by families, 17
and to the Leuites from the twentith yeare and vpward, by the orders and companies, † and to al the multitude, as wel 18
their wiues, as their children of both ſex, meares were geuen faithfully of theſe thinges, that had bene ſanctified. † Yea 19
and of the children of Aaron by the fildes and the ſuburbes of euerie citie, there were men ordayned, that ſhould diſtribute portions, to al the male ſexe, of the Prieſtes and the Leuites. † Ezechias therfore did al thinges which we haue 20
ſayd in al Iuda: and wrought good and right, and truth before our Lord his God, † in al the ſeruice of the miniſterie of the 21
houſe of our Lord, according to the law and the ceremonies, willing to ſeeke his God in al his hart, and he did it and proſpered.

CHAP. XXXII.

Sennacherib king of Aſſyria inuading Iuda, king Ezechias encorageth the people, and prouideth to defend the countrie. 9. the Aſſyrians threaten the people, and blaſpheme God. 20. Ezechias and Iſaias pray. 21. An Angel deſtroyeth the Aſſyrians armie, ſo their king retiring home, is ſlayne in his idols temple, by his owne ſonnes. 22. Ezechias reigneth in peace, 24. falleth into deadlie ſickneſs, but miraculouſly recouereth, offendeth in pryde, and repenteth. 27. is exceding rich, which he imprudently sheweth to ſtrangers: 32. dieth, and Manaſſes ſucceedeth

AFTER which thinges, and ⁂ this maner of truth, came 1 4. Reg 18. Iſaie 36
Sennacherib the king of the Aſſyrians, and entering into

into Iuda, beſieged the fenſed cities, deſirous to take them.
2 † Which when Ezechias had ſene, to witte, that Sennacherib was come, and the whole force of the battel to be turned
3 agaynſt Ieruſalem, † taking counſel with the princes, and the moſt valiant men, to ſtoppe vp the heades of the fountraynes, that were without the citie: and the ſentence of them al
4 decreing this, † he gathered a very great multitude, & they ſtopped vp al the fountaynes, and the riuer, that ranne in the middes of the land, ſaying: Leſt the kinges of the Aſſyrians
5 come, and finde abundance of waters. † He built alſo doing induſtriouſly euerie wall that had bene deſtroyed, and built towers vpon them, and an other wall without: and he repayred Mello in the citie of Dauid, and made armour and
6 ſhildes of al ſortes: † And he appointed princes of warryers in the armie: and he called them al together in the ſtreate of
7 the gate of the citie, and ſpake to their hart, ſaying: † Doe manfully, and take courage: feare not, neither dread ye the king of the Aſſyrians, and al the multitude, that is with him:
8 for there are manie moe with vs, then with him. † For with him is an arme of fleſh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with theſe maner of wordes of Ezechias the king of
9 Iuda. † Which thinges after they were done, Sennacherib the king of the Aſſyrians ſent his ſeruantes to Ieruſalem (for himſelf with al his armie beſeiged Lachis) to Ezechias the king of Iuda, & to al the people, that was in the citie, ſaying:
10 † Thus ſayth Sennacherib the king of the Aſſyrians: In whom hauing affiance, doe you ſitte beſieged in Ieruſalem?
11 † Hath Ezechias deceiued you, to deliuer you to death in hunger and thirſt, affirming that the Lord your God can de-
12 liuer you from the hand of the king of the Aſſyrians? † Why, is not this Ezechias, that hath deſtroyed his excelſes, and altars, and hath commanded Iuda & Ieruſalem, ſaying: Before one altar you ſhal adore, and on it you ſhal burne incenſe?
13 † Are you ignorant what thinges I haue done, and my fathers to al the peoples of the landes? haue the goddes of nations, and of al landes bene able to deliuer their countrie out of my
14 hand? † Who is there of al the goddes of the nations, which my fathers wafted, that could deliuer his people out of my hand, that your God alſo can deliuer you out of this hand?
15 † Let not therfore Ezechias deceiue you, nor delude you

with vayne perſuaſion, neither beleue ye him. For if no god of al nations and kingdomes, could deliuer his people out of my hand, and out of the hand of my fathers, conſequently neither ſhal your God be able to deliuer you out of my hand.
† Yea and manie other thinges did his ſeruantes ſpeake, 16
agaynſt our Lord God, and agaynſt Ezechias his ſeruant.
† Letters alſo he wrote ful of blaſphemie againſt our Lord the 17
God of Iſrael, and he ſpake agaynſt him: as the goddes of their nations could not deliuer their people out of my hand, ſo the God alſo of Ezechias can not deliuer his people out of this hand. † Moreouer alſo with a lowd crie, in the Iewes 18
tongue, he ſounded againſt the people, that ſate on the walles of Ieruſalem, that he might terrifie them, and take the citie.
† And he ſpake agaynſt the God of Ieruſalem, as agaynſt the 19
goddes of the peoples of the earth, the workes of mens handes. † Ezechias therfore the king, and Iſaias the prophet the 20
ſonne of Amos, ptayed agaynſt this blaſphemie, and cried out euen to heauen. † And our Lord ſent an Angel, which ſtroke 21
euerie ſtrong man, and warryer, and prince of the armie of the king of the Aſſyrians: and he returned with ignominie into his countrie. And when he was entered into the houſe of his God, his ſonnes that were come forth of his wombe, ſlewe him with the ſword. † And our Lord ſaued Ezechias 22
and the inhabitantes of Ieruſalem, out of the hand of Sennacherib the king of the Aſſyrians, and out of the hand of al, & gaue them reſt round about. † Manie alſo brought hoſtes, 23
and ſacrifices to our Lord into Ieruſalem, and giftes to Ezechias the king of Iuda: who was exalted after theſe thinges before al nations. † In thoſe daies Ezechias was ſick euen 24
to death, and he prayed our Lord: and he heard him, and gaue him a ſigne. † But not according to the benefites, which he 25
receiued, did he recompenſe, :: becauſe his hart was eleuated: and wrath came agaynſt him, and agaynſt Iuda and Ieruſalem. † And he was humbled afterward, becauſe his hart had 26
bene exalted, both he and the inhabitantes of Ieruſalem: and therfore the wrath of our Lord came not vpon them in the daies of Ezechias. † And Ezechias was rich, and glorious ex- 27
cedingly and gathered to himſelf great treaſures of ſiluer and of gold, and of pretious ſtone, of ſpices, and of armour of al kinde, and of veſſels of great price. † Storehouſes alſo of 28
corne, of wyne, and of oyle, and ſtalles of al beaſtes, and folde

:: More danger of pride in proſperitie, then in aduerſitie.

29 foldes of cattel, † and ſix cities he built to him ſelf: for he had
flockes of ſheepe, and of heardes innumerable, becauſe our
30 Lord had geuen him ſubſtance exceding much. † The ſame
is Ezechias, that ſtopped the vpper fountaine of the waters
of Gihon, and turned them away vnderneth toward the Weſt
of the Citie of Dauid: in al his workes he did proſperouſly
31 what he would. † But yet in the embaſſie of the princes of
Babylon, that were ſent to him, to aske of the wonder, that
had chanced vpon the earth, God leift him that he might be
tempted, and al thinges might be made knowen, that were in
32 his hart. † But the reſt of the wordes of Ezechias, and of his
mercies are writen in the viſion of Iſaias the ſonne of Amos
the prophete, and in the booke of the kinges of Iuda & Iſrael.
33 † And Ezechias ſlept with his fathers, and they buried him in
the chiefe ſepulchres of the children of Dauid: and al Iuda
celebrated his funeralles, & al the inhabitantes of Ieruſalem:
and Manaſſes his ſonne reigned for him.

CHAP. XXXIII.

Manaſſes for his manifold wickednes is led captiue into Babylon. 12. *repenteth in priſon, is reſtored to his kingdom, and deſtroyeth idolatrie:* 18. *dieth,* 21. *& Amon ſucceding,* 24. *is ſlayne by his ſeruantes, and Ioſias reigneth.*

4 Reg. 21. 1 TWELVE yeares old was Manaſſes when he began to reigne, and he reigned fiftie fiue yeares in Ieruſalem.
2 † And he did euil before our Lord, according to al the abo-
minations of the nations, which our Lord ouerthrew before
3 the children of Iſrael: † and being turned, he reedified the
excelles which Ezechias his father had deſtroyed: and he
built altars to Baalim, and made groues, and he adored al the
4 hoſt of heauen, and worſhipped it. † He built alſo altars in
the houſe of our Lord, wherof our Lord had ſayd: In Ieruſa-
5 lem ſhal my name be for euer. † And he built them to al the
hoſt of heauen in the two courtes of the houſe of our Lord.
6 † And he made his ſonnes to paſſe through fyre, to the Vale-
benennom: he obſerued dreames, folowed ſouthſayings,
gaue him ſelf to magike artes, he had with him magicians, &
inchaunters: and he wrought manie euils before our Lord, to
7 prouoke him. † Alſo a grauen, and a molten ſigne he put in
the houſe of God, wherof out Lord ſpake to Dauid, and to
Salomon his ſonne, ſaying: In this houſe, and in Ieruſalem,
which I haue choſen al the tribes of Iſrael, Wil I put my

name for euer, † And I wil not make the foote of Iſrael to 8
moue out of the land, which I haue deliuered to their fathers:
yet ſo if they ſhal obſerue to doe that I haue commanded
them, and al the law, and the ceremonies, and iudgementes
by the hand of Moyſes. † Manaſſes therfore ſeduced Iuda, 9
and the inhabitantes of Ieruſalem, that they did euil aboue al
the nations, which our Lord had ouerthrowen before the
face of the children of Iſrael. † And our Lord ſpake to him, 10
and to his people, and they would not attend. † Therfore he 11
brought vpon them the princes of the hoſt of the king of the
Aſſyrians: and they tooke Manaſſes, & led him bound with
chaynes, and fetters into Babylon. † Who after that he was 12
in diſtreſſe, prayed our Lord his God: and did penance exce-
dingly before the God of his fathers. † And he deſired him, 13
:: A pregnant example of the effect of harty repentance. and beſought him earneſtly: :: and he heard his prayer, and
brought him agayne to Ieruſalem into his kingdom, and Ma-
naſſes knew that our Lord he was God. † After theſe thin- 14
ges he built a wal without the citie of Dauid, on the weſt of
Gihon in the valley, from the entrance of the fiſh gate round
about vnto Ophel, and rayſed it excedingly: and he appoyn-
ted princes of the hoſt in al the fenſed cities of Iuda: † and 15
he tooke away ſtrange goddes, and the idol out of the houſe
of our Lord: the altars alſo which he had made in the mount
of the houſe of our Lord, and in Ieruſelem, and he threw al
without the citie. † Moreouer he reedified the altar of our 16
Lord, and immolated vpon it victimes, and pacifiques, and
prayſe: and he commanded Iuda to ſerue our Lord the God
of Iſrael. † Neuertheleſſe as yet the people immolated in the 17
excelſes to our Lord their God. † But the reſt of the actes of 18
Manaſſes: and his obſecration to his God: the wordes alſo of
the Seers, that ſpake to him in the name of our Lord the God
of Iſrael, are conteyned in the wordes of the kinges of Iſrael.
:: This prayer is not extant in the Hebrew but in Greke & Latin. as yet neither receiued for canonical, by the Church nor refuſed. † His :: prayer alſo, and his obtayning, and al his ſinnes, 19
and contempt, the places alſo wherein he built excelſes, and
made groues, and ſtatues before he did penance, are writen
in the wordes of Hozai. † Manaſſes therfore ſlept with his 20
fathers, and they buried him in his houſe: & his ſonne Amon
reigned for him. † Ammon was two and twentie yeares old 21
when he began to reigne, and he reigned two yeares in Ieru-
ſalem. † And he did euil in the ſight of our Lord, as Manaſſes 22
his father had done: and he immolated to al the idols, which

Manaſſes

23 Manaſſes his father had made, and ſerued them. † And he did not reuerence the face our Lord, as Manaſſes his father did reuerence it, and he committed farre greater ſinnes.
24 † And when his ſeruantes had conſpired agaynſt him, they
25 ſlewe him in his owne houſe. † Moreouer the reſt of the multitude of the people, hauing ſlaine them that ſtroke Amon, made Ioſias his ſonne king for him.

CHAP. XXXIIII.

Ioſias deſtroyeth idolatrie. 8. repaireth the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Whereby vnderſtanding the ſinnes of the people, 23. a prophete foreſheweth their punishment, 26. but not in his daies. 29. He reneweth the couenant betwen God and the people.

4. Reg. 1 EIGHT yeares old was Ioſias when he began to reigne, &
2 he reigned thirtie and one yeares in Ieruſalem. † And he did that which was right in the ſight of our Lord, and walked in the waies of Dauid his father: he declined not neither to the right hand, nor to the left. † And in the eight
3 yeare of his reigne, when he was yet a child, he began to ſeeke the God of his father Dauid: and the twelfth yeare after he began to reigne, he cleanſed Iuda and Ieruſalem from excelſes, and groues, and idols, & ſculptils. † And they deſtroyed
4 before him the altars of Baalim, and the idols, that had bene ſet vpon them, they deſtroyed: the groues alſo and ſculptils he cut downe and brake in peeces: and ouer their tombes, that were accuſtomed to immolate vnto them, he ſtrawed
5 the fragmentes. † Moreouer the bones of the Prieſtes he burnt on the altars of the idols, and he cleanſed Iuda and Ieru-
6 ſalem. † Yea and in the cities of Manaſſes, and of Ephraim,
7 and of Simeon, vnto Nepthali he querthrew al. † And when he had deſtroyed the altars, and the groues, and had broken the idols into peces, and had ouerthrowen al profane temples out of al the land of Iſrael, he returned into Ieruſalem.
8 † Therfore in the eighteenth yeare of his reigne, the land now cleanſed, and the temple of our Lord, he ſent Saphan the ſonne of Eſelias, and Maaſias the gouernour of the citie, and Ioha the ſonne of Ioachaz Commenter, that they ſhould re-
9 payre the houſe of our Lord his God. † Who came to Helcias the high prieſt: and taking of him the money, which had bene brought into the houſe of our Lord, and which the Leuites and porters had gathered together of Manaſſes, and Ephraim,

Ephraim, and of al the remnant of Iſrael, of al Iuda alſo, and
Beniamin, and the inhabiters of Ieruſalem, † they deliuered 10
in their handes, that ouerſaw the workemen in the houſe of
our Lord, that they ſhould repayre the temple, and mend al
weake partes. † But they gaue it to the artificers, and to the 11
maſons, that they ſhould bye ſtones out of the quarries, and
timber for the ioyntures of the building, and for making the
roofe of the houſe, which the kinges of Iuda had deſtroyed.
† Who did al thinges faithfully. And the ouerſeers of the 12
workemen were Iahath & Abdias of the children of Merari,
Zacharias and Moſollam of the children of Caath, which
vrged the worke: al Leuites ſkilful to ſing on inſtrumentes.
† But ouer them, that caried burdens to diuerſe vſes, were 13
ſcribes, and maſters of the Leuites, and porters. † And when 14
they caried forth the money, that had bene brought into the
temple of our Lord, Helcias the Prieſt found the Booke of
the law of our Lord, :: by the hand of Moyſes. † And he ſayd 15
to Saphan the Scribe: I haue found the booke of the law in
the houſe of our Lord: and deliuered it to him. † But he 16
brought in the volume to the king, and told him, ſaying: Al
thinges, which thou gaueſt into the hand of thy ſeruantes,
loe are accomplished. † The ſiluer that was found in the 17
houſe of our Lord, they haue gathered into a maſſe: and it
was geuen to the ouerſeers of the artificers, and of them that
make diuerſe workes. † Moreouer Helcias the Prieſt deli- 18
uered me this booke. Which when he had read in the kinges
preſence, † and he had heard the wordes of the law, he rent 19
his garmentes: † and he commanded Helcias, and Ahicam 20
the ſonne of Saphan, and Abdon the ſonne of Micha, Saphan
alſo the ſcribe, and Aſaa the kinges ſeruant, ſaying: † Goe, 21
and pray our Lord for me, and for the remnant of Iſrael, and
Iuda, concerning al the wordes of this Booke, which is
found: for the great furie of our Lord hath diſtilled vpon vs,
for that our fathers haue not kept the wordes of our Lord, to
doe al thinges, that are writen in this volume. † Helcias 22
therfore went, and they that were ſent together by the king,
to Olda a propheteſſe, the wife of Sellum the ſonne of The-
cuath, the ſonne of Haſra keeper of the garmentes: who
dwelt in Ieruſalem in the ſecond part: and they ſpake to
her the wordes, which we haue aboue mentioned. † But ſhe 23
anſwered them: Thus ſayth our Lord the God of Iſrael: Tel

the

:: Geuen by the hand of Moyſes.

24 the man, that sent you to me: † Thus sayth our Lord: Behold
I wil bring euils vpon this place, and vpon the inhabitantes
therof, and al the curses, that are writen in this Booke,
25 which they redde before the king of Iuda. † Because they
haue forsaken me, and haue sacrificed to strange goddes, that
they might prouoke me to wrath in al the workes of their
handes, therfore shal my furie droppe vpon this place, & shal
26 not be extinguished. † But to the king of Iuda that sent you
to beseche our Lord, thus speake ye: Thus sayth our Lord
the God of Israel: Because thou hast heard the wordes of
27 this volume, † and thy hart is mollified, and thou art humbled in the sight of our Lord for these thinges, which are spoken against this place, and the inhabitantes of Ierusalem, and
reuerencing my face, hast rent thy garmentes, and wept be-
28 fore me: I also haue heard thee, sayth our Lord. † :: For now
wil I gather thee to thy fathers, and thou shalt be brought
into thy graue in peace: neither shal thyne eies see al the euil
that I wil bring in vpon this place, and vpon the inhabitantes
therof. They therfore reported to the king al thinges that
29 she had sayd. † But he calling together al the ancientes of
30 Iuda and Ierusalem, † went vp into the house of our Lord,
and al the men of Iuda, and the inhabitantes of Ierusalem,
Priestes and Leuites, and al the people from the least to the
greatest. In whose hearing in the house of our Lord, the
31 king read al the wordes of the volume. † And standing on
his tribunal seate, he made a couenant before our Lord, that
he would walke after him, and keepe his preceptes, and testimonies, and iustifications in al his hart, and in al his soule,
and would do the thinges that were writen in that volume,
32 which he had read. † He adiured also vpon this al that were
found in Ierusalem, and Beniamin: and the inhabitantes of
Ierusalem did according to the couenant, of our Lord the
33 God of their fathers. † Iosias therfore tooke away al abominations of al the countries of the children of Israel: and made
al, that were left in Israel, to serue our Lord their God. Al
his daies they reuolted not from our Lord the God of their
fathers.

:: It is a benefite to be taken out of this world, before general miserie come vpon the people.

CHAP. XXXV.

Iosias celebrateth a most Solemne Pasch. 20. Is slaine by the king of Ægypt, al Iuda lamenting him, 25. most specially Ieremias.

:: This Phaſe, or Paſch made by Ioſias is famous, partly for that this feaſt had bene omitted ſome yeares, but ſpecially for the great and extraordinarie ſolemnitie made at this time.

AND Ioſias made in Ieruſalem :: a Phaſe to our Lord, 1
which was immolated the fourteenth day of the firſt 4.
moneth. † And he appoynted the Prieſtes in their offices, 2 16.
and exhorted them that they would miniſter in the houſe of
our Lord. † To the Leuites alſo, at whoſe inſtruction al Iſrael 3
was ſanctified to our Lord, he ſpake: Put the Arke in the
Sanctuarie of the temple, which Salomon built the ſonne of
Dauid the king of Iſrael, for you ſhal carie it no more: but
now miniſter to our Lord your God, and to his people Iſrael.
† And prepare your ſelues by your houſes, and kinredes in 4
the diuiſions of euerie one, as Dauid the king of Iſrael com-
manded, and Salomon his ſonne deſcribed. † And miniſter 5
ye in the Sanctuarie by families and Leuitical companies,
† and being ſanctified immolate the Phaſe, prepare alſo your 6
brethren, that they may doe according to the wordes, which
our Lord ſpake in the hand of Moyſes. † Moreouer Ioſias 7
gaue to al the people, that was found there in the ſolemni-
tie of the Phaſe, lambes and kiddes of the flockes, and of
the reſt of the cattel thirtie thouſand, of oxen alſo three
thouſand, al theſe thinges of the kinges ſubſtance. † His 8
dukes alſo voluntarily offered that which they vowed, as
wel to the people, as to the Prieſtes and the Leuites. Moreouer
Helcias, and Zacharias, and Iahiel princes of the houſe of our
Lord, gaue to the Prieſtes to make the Phaſe cattel one with
an other two thouſand ſix hundred, and oxen three hundred.
† And Chonenias, and Semeias, alſo Nathanael, his bre- 9
thren, moreouer Haſabias, and Iehiel, and Iozabad princes
of the Leuites, gaue to the reſt of the Leuites to celebrate the
Phaſe fiue thouſand sheepe, and oxen fiue hundred. † And 10
the miniſterie was prepared, and the Prieſtes ſtood in their
office: the Leuites alſo in companies, according to the kinges
commandement. † And the Phaſe was immolated: and 11
Prieſtes ſprinkled the blood with their hand, and the Leuites
drew of the skinnes of the holocauſtes: † and they ſeperated 12
them to geue them by the houſes and families of euerie
one, and to be offered to our Lord, as it is writen in the
Booke of Moyſes, of oxen alſo they did in like maner.
† And they roſted the Phaſe vpon fyre, according to that 13
which is writen in the law: but the pacifique hoſtes they
boyled in caudrons, and kettles, and pottes, and in haſt they
diſtributed it to al the people. † And for themſelues, and for 14

the Prieſtes they prepared afterward: for in oblation of holocauſtes and of fatte the Prieſtes were occupied vntil night: wherfore the Leuites prepared for themſelues, and
15 for the Prieſtes the children of Aaron laſt. † Moreouer the ſinging men the children of Aſaph ſtood in their order, according to the precept of Dauid, and Aſaph, and Heman, and Idithun the prophetes of the king: and the porters watched at euerie gate, ſo that they departed not a moment from the miniſterie: for the which cauſe alſo their brethren the Leui-
16 tes prepared meates for them. † Therfore al the ſeruice of our Lord was ritely accompliſhed that day, ſo that they made the Phaſe, and offered holocauſtes vpon the altar of our Lord,
17 according to the precept of king Ioſias. † And the children of Iſrael that were found there, made the Phaſe at that time,
18 and the ſolemnitie of Azymes ſeuen daies. † There was not a Phaſe like to this in Iſrael, from the daies of Samuel the prophete: neither did anie of al the kinges of Iſrael make a Phaſe as Ioſias, to the Prieſtes, and the Leuites, and to al Iuda, and Iſrael that was found, and to the inhabitantes of Ieruſa-
19 lem. † In the eightenth yeare of the kingdom of Ioſias was
20 this Phaſe celebrated. † After that Ioſias had repayred the temple, came vp Nechao the king of Ægypt to fight in Charcamis beſide Euphrates: and Ioſias went forth to meete him.
21 † But he ſending meſſengers vnto him, ſayd: What haue I to doe with thee king of Iuda? I come not agaynſt thee this day, but I fight agaynſt an other houſe, to the which God hath commanded me to goe in haſt: leaue to doe agaynſt God, who
22 is with me, leſt he kil thee. † :: Ioſias would not returne, but prepared battel agaynſt him, neither did he agree to the wordes of Nechao from the mouth of God, but went forward to
23 fight in the fielde of Mageddo. † And there being wounded of the Archers, he ſayd to his ſeruantes: Carie me out of the
24 battel, becauſe I am ſore wounded. † Who remoued him from one chariote into an other chariote, that folowed him after the maner of kinges, and they caried him away into Ieruſalem, & he died, and was buried in the monument of his
25 fathers, and al Iuda and Ieruſalem :: mourned for him. † Ieremie moſt of al: whoſe lamentations al the ſinging men and ſinging wemen repeate vntil this preſent day vpon Ioſias, and it is growen as it were a law in Iſrael: Behold it is ſayd
26 to be writen in the lamentations. † But the reſt of the wordes

:: Ioſias thought that the king of Ægypt intended to inuade his kingdome. And it was Gods wil he ſhould be ſlaine, and not ſee the euiles that ſhould happen to the people.

:: Solemne exequies with lamentations and muſike.

des of Iosias & of his mercies: which are commanded by the law of our Lord: † his workes also the first and the last, are writen in the Booke of the kinges of Iuda and Israel. 27

CHAP. XXXVI.

Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleuen yeares, 9. his sonne Ioachin three monethes, 11. his vncle Sedecias eleuen yeares. 14. Most Prieſtes, and people contemning the admonitions of Prophetes, 17. manie are slaine by the Chaldees, the Temple and Ierusalem spoiled and burnt. 20. The sayd kinges successiuely, and people are caryed captiue into Babylon. 22. After seuentie yeares Cyrus king of Persia, releaseth the captiuitie, and geueth leaue to reedifie the Temple.

THE people therfore of the land tooke Ioachaz the sonne of Iosias, and made him king for his father in Ierusalem. † Three and twentie yeares old was Ioachaz, when he began to reigne, and he reigned three monethes in Ierusalem. † And the king of Ægypt when he came into Ierusalem, deposed him, and condemned the land in an hundred talentes of siluer, and a talent of gold. † And he made Eliakim :: his brother king for him, ouer Iuda and Ierusalem: and he turned his name Ioakim: but he tooke Ioachaz himself with him, and caried him away into Ægypt. † Fiue and twentie yeares old was Ioakim when he began to reigne, and he reigned eleuen yeares in Ierusalem: and he did euil before our Lord his God. † Agaynst him came vp Nabuchodonosor the king of the Chaldees, and brought him bound in chaynes into Babylon. † Whither he transported also the vessels of our Lord, and put them in his temple. † But the rest of the wordes of Ioakim, and of his abominations, which he wrought, and the thinges that were found in him, are contayned in the Booke of the kinges of Iuda and Israel. And Ioachin his sonne reigned for him. † Eight yeares old was Ioachin when he began to reigne, and he reigned three monethes and ten dayes in Ierusalem, and he did euil in the sight of our Lord. † And when the compasse of a yeare was come about, Nabuchodonosor the king sent some, that brought him in to Babylon, the most precious vessels of the house of our Lord being caried away withal: But he made Sedecias his vncle king ouer Iuda and Ierusalem. † One & twentie yeares old was Sedecias when he began to reigne: & he reigned eleuen yeares in Ierusalem. † And he did euil in the eies of our

1 2 3 4 5 6 7 8 9 10 11 12

:: Hitherto from K. Dauids death the sonne had euer succeded to his father.

of our Lord his God, neither did he reuerence the face of Iere-
13 mie the prophet ſpeaking to him from the mouth of our Lord
† He reuolted alſo from king Nabuchodonoſor, who had adiured him by God: & he hardened his necke & his hart, that
14 he would not returne to our Lord the God of Iſrael. † Yea & al the chiefe of the Prieſtes, and the people tranſgreſſed vnlawfully according to al the abominations of the Gentiles: and they polluted the houſe of our Lord, which he had ſanctified to him in Ieruſalem. † And our Lord the God of their
15 fathers ſent to them, by the hand of his meſſengers, ryſing by night, and daily admoniſhing them: for that he ſpared his
16 people and his habitation. † But they mocked the meſſengers of God, and litle eſtemed his wordes, and ſcorned the prophetes, vntil the furie of our Lord aſcended vpon his
17 people, and there was no amendment. † For he brought vpon them the king of the Chaldees, and ſlewe their yong men with the ſword in the houſe of his ſanctuarie, he pitied not yong man, and virgin, and old man, no neither him that
18 ſtouped for age, but he deliuered al into his handes. † And al the veſſels of the houſe of our Lord, as wel greater as leſſer, and the treaſures of the temple, and of the king, and the prin-
19 ces he tranſported into Babylon. † The enemies ſet fyre on the houſe of God, and deſtroyed the wal of Ieruſalem, al the towres they burnt, and what ſoeuer was pretious, they de-
20 ſtroyed. † If anie man eſcaped the ſword, being led into Babylon he ſerued the king and his ſonnes, til the king of the
21 Perſians reigned. † That the word of our Lord by the mouth
ver. 25. of Ieremie might be accompliſhed, and the land might celebrate their Sabbathes: for al the daies of the deſolation
22 ſhe kept a Sabbath, til the ſeuentie yeares were expyred. † But in the firſt yeare of Cyrus king of Perſians, to fulfil the word of our Lord, which he had ſpoken by the mouth of Ieremie, our Lord rayſed vp the ſpirit of Cyrus king of the Perſians: who commanded to be proclaymed in al his king-
23 dom, yea by writing, ſaying: † Thus ſayth Cyrus king of the Perſians: Al kingdomes of the earth hath the Lord the God of heauen geuen me, and he hath commanded me that I ſhould build him a houſe in Ieruſalem, which is in Iewrie: who of you is there in al his people? The Lord his God be with him, and let him goe vp.

: It is like that Eſdras added this cõcluſion when he reſtored the holie Scriptures that were loſt: for he beginneth his owne booke with the ſame wordes.

The end of the fifth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE FIFTH AGE.

From the fundation of the Temple, to the captiuitie in Babylon. The ſpace of 430. yeares.

ALBEIT *there were greater Schiſmes, Hereſies, and more reuoltes from Gods law and ſeruice in this fifth age, then in the former: Yet the true Church and Religion continued ſtil, and were no leſſe conſpicuous then before. VVhich being clere and euident, touching manie principal Articles, We wil here only remitte the reader to ſome ſpecial places, for confirmation therof: neither wil we be prolixe, in declaring other pointes denied, or called into controuerſie at this time, by the impugners of Catholique Religion.*

The Church ſtil viſible, and the ſame faith as before.

One God. Beleefe in one God *appeareth plainly in building, adorning, & dedicating the Temple With ſo great ſolemnitie of the Prieſtes, Leuites, and al the Tribes, and particularly by king Salomons prayer.* 3. *Reg.* 7. *&* 8. 2. *Paral.* 2. *&c.*

Three Perſons Chriſt. *Alſo Prouerb.* 8. *Eccle.* 12. *Iſaie.* 41. 44. 45. *The Myſterie of the* B. Trinitie, *Prouer.* 12. *Iſaiæ.* 6. 48. 49. *Oſe.* 11. *Ioel.* 2. Of Chriſt our Redemer. Iſaie. 7. 8. 9. 11. 28. 53. *Ierem.* 23. 30. 33. *Ezech.* 17. 34. 37. *Dan.* 7. 9. *Oſee.* 6. 11. 14. *Ioel.* 2. *Sophon.* 2. *Aggæi.* 2. *Zachar.* 2. *&c.*

Sacrifices Sacramentes tobe changed by Chriſt. Sacrifices, Sacramentes, *& other Rites the ſame as before. But more frequent Prophecies, that they* ſhould be changed into better, *and perfecter* by Chriſt. *Prou.* 9. *Iſai.* 12. 52. 55. 61. *In the meane time for more ſignification of the* ſingular vertue of Chriſts Sacramentes, *the effect of* penitential workes *is often recorded. For example, wicked* Achab by haire cloth, faſting, and *other* humiliation eſcaped *part of his deſerued* puniſhment. 3. *Reg.* 21. Manaſſes recouered Gods fauoure, *and* his temporal kingdom. 2. *Par.* 33. *VVho yet was punished in his poſteritie.* 4. *Reg.* 23. *And the* Niniuites *by ſuch penance* auoided deſtruction. *Ione.* 3. *Yea nothing is more frequent in the Prophetes then preaching of penance. Iſa.* 1. 2. 3. 30. *Iere.* 3. 18. *&c. and others, al aſcribing the cauſe of plagues, and afflictions to the want of repentance. And* falſe Prophetes *condemned of errour and falſe doctrine,* for promiſing the people peace, *and ſecuritie* in their ſinnes. *Ierem.* 14. *Lamen.* 2. *Beſides* abſtinence *from diuers ſortes of meates, counted vncleane (Iſaiæ* 66.) *and* ordinarie faſtes, *according to the law,* other faſtes *were* appointed *ſometimes, vpon occaſions requiring, not only to ſubdue, and mortifie the fleſh, but alſo* to obtaine mercie *at Gods handes in ſpecial diſtreſſes.* 2. *Par.* 20. *Ioel.* 1. 2. *Ione* 3. Elias faſting fourtie dayes, 3. *Reg.* 19. *prefigured* Chriſts faſt. *VVhich the Church imitateth* in Lent of fourtie daies, *according to humane habilitie, for the faſtes of Chriſt, Elias, and Moyſes were miraculous.*

Fruit of penance.

Abſtinence.

Faſtes.

Lent.

Feaſtes. *To the Feaſtes inſtituted before, was added the* Dedication of the Temple.

Temple. 3. *Reg.* 7. 2, *Par.* 3. Which was built in Mount Moria, 2. *Par.* 3. *the ſpecial place* deſigned long before *for this purpoſe, when Abraham was directed thither by God, & was there readie to ſacrifice his ſonne Iſaac. Gen.* 22. *Where Dauid alſo offered ſacrifice.* 2. *Reg.* 24. 1. *Par.* 21. Place of the Temple deſigned long before.

This being the onlie ordinarie place for Sacrifice, *there were for other Vſes of daylie prayer reading, preaching, and hearing the Word of God other* Synagogues built (*as it were Pariſh churches*) *in great number: in Ieruſalem it ſelf foure hundred and foure ſcore, and manie more in the whole kingdom, as the Hebrew Traditions teſtifie. Of al Which places, eſpecially* of the Temple, *there was* venerable reſpect *had. For Which cauſe when Ioiada the High Prieſt gaue order to kil Athalia, he ſuffered it not to be donne in the Temple, but commanded firſt to draw her forth.* 4. *Reg.* 11. 2. *Par.* 23. Synagogues. Sanctuarie.

And as peculiar places, ſo ſpecial Pſalmes, *and* Hymnes *were* appointed *for diuers purpoſes and occaſions.* 2. *Par.* 20. Sette formes of prayers.

The miniſterie of Angeles *was very vſual in this time. One was* ſent to *comforte and direct* Elias *the prophet in his afflictions.* 3. *Reg.* 19. 4. *Reg.* 1. An Angel ſtroke the Aſſyrians *whole campe,* 4. *Reg.* 19. 2. *Par.* 32. *Alſo the* Interceſſion of Angels is *ſo euident, Tobiæ* 12. Raphael offering Tobias prayer to God, *that Proteſtants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.* Miniſterie of Angeles.

Honour of *other* Sainctes, and *their* Interceſſion is *proued* a Maiori. *For ſo much as honour was religiouſly exhibited to ſpiritual power and excellencie, in men yet liuing in this World. So* a Noble man adored Elias *the Prophet, being farre greater then he in ciuil, and Worldlie reſpectes.* 3. *Reg.* 18. Eliſeus *alſo was* adored by his diſciples, *not for anie Worldlie authoritie or eminence, but* for his ſpiritual power and ſuperioritie *amongſt them.* 4 *Reg.* 2. *Likewiſe al* Prophetes, *and* Prieſtes *were* religiouſly honored for their holie and ſpiritual functions. 3. *Reg.* 13. *Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth alſo that* Elias, ſeuen *yeares* after *that* he was tranſlated *from humane conuerſation* (*When Eliſeus was chiefe Prophet.* 4. *Reg.* 3. *Which was in or before the eightenth yeare of Ioſaphat, Who reigned fiue and twentie.* 3. *Reg.* 22.) had care of Ioram, *and his kingdom,* admoniſhing him by letters *of Gods wrath, againſt him and his people for their ſinnes.* 2. *Par.* 21. *And the Scripture ſaieth often, that* God ſpared and protected Ieruſalem, and the kingdom of Iuda for Dauids ſake. 3. *Reg.* 11. 15. 4. *Reg.* 8. 19. 20. 2. *Par.* 6. 21. *Iſa.* 37. *We haue alſo example of* Sainctes Reliques *in the* cloke of Elias. 4. *Reg.* 2. *in* Eliſeus bones, 4. *Reg.* 13. *and in* an other Prophetes bodie buried *in Bethel. Which Ioſias would not ſuffer to be touched* 4. *Reg.* 23. Images *Were conſerued* in the Temple, 3. *Reg.* 7. *as before in the Tabernacle: When idolartie was moſt deſtroyed.* Honour and Interceſſion of Sainctes. Reliques. Images.

3. *Reg.*

3. *Reg.* 15. 4. *Reg.* 23. *yea an abuse rising of the* brasen serpẽt, *for which Ezechias* destroyed it 4. *Reg.* 18. *yet he touched not the Images of Cherubins in the Temple. Which none but Infideles sought to destroy. And* Osee *the Prophet* (*ch.* 3.) bewayleth the want of Theraphim *or* Images, *amongst other sacred thinges, Sacrifice, Altar, and Ephod. Wherby the ancient Rabbins proue very wel, that* Images of Angels (*and the same of other Saincts*) *are* not contrarie to the Decalogue, *but the images of Idoles.*

Good workes meritorious.

Good workes *were* rewarded, *and* bad punished, 3. *Reg.* 9. *and the whole historie of this age testifieth the same. Where by the way may be obserued, that some* inst men fel from their iustice, *as Salomon.* 1. *Par.* 28. 3. *Reg.* 11. *Ioas,* 4. *Reg.* 12. 2. *Par.* 24. *Ozias,* 2. *Paral.* 26. Others from wickednes returned to pietie. *as Manasses* 4. *Reg.* 23. 2. *Par.* 33. *the multitude of the people very often much folowing the dispostion of their kinges.*

Euangelical counselles prefigured.

Special State of life *not commanded by the law, Was* voluntarily professed, *and obserued by some Prophetes, and their disciples, called* the children of Prophetes. *Keping* particular Rules, *and wearing* distinct habite. 4. *Reg.* 1. 2. 4. *The orders of* Nazarites, *and* Rechabites *instituted before,* continued *stil. Amos.* 2. *Ierem.* 35. *stil which Were very exam-* *Mat.* 19. *1. Co.* 7. *Act.* 21. *1. Tim.* 5.

Chastitie of clergie men, & religious orders.

plar figures of Religious State, and Orders in the new Testament, *and perpetual chastitie of clergie men embraced by such, as folow* Euangelical counsailes. *proposed, and not commanded by our Sauiour. To Which S. Paul likewise exhorteth, though there be no precept therof to anie, before they bind themselues.*

Solemne Exequies for the dead.

Exequies for the dead *Were continually kept, as the sacred historie Witnesseth, recording Where and With What solennitie the kinges Were buried. Which would be ouerlong, & nedeles to recite: the like is also Writen of some Prophetes.* 3. *Reg.* 13. 4. *Reg.* 23. *Holie* Tobias *by example, and fatherlie admonition* exhorted *his sonne,* to do workes of mercie, *not only to the liuing, but also* to the dead. Put thy bread, and thy wine vpon the sepulture of the iust. *c.* 4. Isaias, *ch.* 57. *as the Iewes both Vnderstood and practised,* prayed, that peace be geuen to the iust, in his couch, *or resting place after his death.* *Gen.* 5

Resurrection.

Of the general Resurrection, *Elias translation is a figure, Who yet liuing sheweth, that God can and wil restore al men to life againe in their bodies, after death, as he conserueth him, and Enoch in their mortal bodies Without corruption. Ezechiel also* prophecieth of the Resurrection *of the dead, applying it mystically to spiritual resurrection,*

Iudgement.

and restauration of Israel to former state. ch. 37. *Of the* last Iudgment, *and*

Eternal glorie or paine.

eternal glorie to *the good, and euerlasting* paine *to the wicked, Salomon agreably to the doctrin of other Prophetes, discourseth, in his booke of Ecclesiastes, namely ch.* 3. 11. *and in the last concludeth thus.* Let vs al togeather heare the end of speaking: Feare God, and obserue his commandmentes:

mentes: for this is euerie man (*or, to this end man is created*) and God wil bring, into Iudgement al thinges, that are done, for euerie errour (*or obscure thing*) whether it be good or euil.

Church without interruption.

Neither were these and other pointes of Faith and Religion *interrupted, but* ſtil beleued and profeſſed *in the* Church alwaies viſible and incontaminate, *notwithſtanding* ſome boughes *and branches became vnfruictful, and rotten: others* brake of and were ſeparated *from the vine. For when* Salomon falling *to luxurie, multiplying manie wiues and concubines, was by them ſeduced and brought* to ſpiritual fornication, *and idolatrie,* making altars, & offering ſacrifices to Idoles, the Prieſtes, Prophetes, and people generally perſeuered in Gods law *& ſeruice.* 3. *Reg.* 11. *After whoſe death* Ieroboam *his ſeruant, of the tribe of Ephraim,* poſſeſſing Tenne Tribes (*called the kingdom of Iſrael*) *to maintaine his new ſtate, fearing that if the people reſorted to Ieruſalem, for religions ſake, they would depart from him, and returne to the right heyres of Dauid and Salomon,* made an egregious Schiſme; ſetting vp two golden calues in Bethel, and Dan. 3. *Reg.* 12. made temples, altares, and prieſtes *to ſerue them, al oppoſite to Gods ordinance. But not only the other* Two Tribes, *called the kingdom of Iuda, but alſo* the greateſt part of Iſrael, *eſpecially* Prieſtes, Leuites, *and* deuouteſt people, repayred ſtil to Ieruſalem, not yelding to *that* ſchiſme *and idolatrie. 2. Par.* 11. *Moreouer God raiſed vp and* ſent *ſpecial* Prophetes, *to confirme the weake and recal the ſeduced.*

Ieraboams wicked policie

Prophets inſpired by God to reſiſt Schiſme and Hereſie.

For Ieroboam had no ſowner ſette vp his new altar in Bethel, and begunne to offer incenſe vpon it, but a Prophet came out of Iuda, in the word of our Lord: *and cried againſt that altar, foretelling that whereas for that preſent, they burnt frankincenſe vpon it, the time ſhould come, when the falſe prieſtes ſhould be burned there, confirming by preſent* miracles *that which he auerred in wordes,* the kings hand ſuddanly withering, *&* reſtored *againe* by the prophets prayer, *and the new* altar cleuing *in ſunder, that the aſhes fel out.* 3. *Reg.* 13. *Further an other Prophet called* Ahias foreſhewed *the deſtruction and vtter* extirpation of Ieroboams familie, *for his enormious wickednes, and namely* (*which is moſt often inculcate*) for making Iſrael to ſinne, *by deuiſing and ſetting abroch a new religion.* 3. *Reg.* 14. *which ruine happened very ſhortly. For himſelf reigning twentie two yeares* (3. *Reg.* 14.) *one of his ſonnes died preſently* according to the Prophets word. v. 18. *An other called* Nadab *ſucceeding to his father, reigned only two yeares, and was* ſlaine *together* with their whole race *and kindred, by* Baaſa *of the tribe of Iſachar.* 3. *Reg.* 15. *Likewiſe Baaſa following the bad ſteppes of Ieroboam was forewarned by* Iehu a Prophet, *that his houſe ſhould alſo be deſtroyed. And accordingly when he had reigned foure and*

The often change of Kinges, and euil ſucceſſe in the kingdō of Iſrael.

The firſt familie reigned but 24. yeares

The ſecond newe familie 26.

twentie yeares, his ſonne Ela reigning but two yeares, was ſlaine by his ſeruant Zambri, and al his kinred deſtroyed. VVhich Zambri reigned but ſeuen dayes. For being forthwith beſieged by Amri, of the tribe of Beniamin, he deſperatly burned him ſelf together with the kinges palace. Neither did Amri then poſſeſſe the kingdome with peace. For he being choſen king by the armie only, whereof he was generall, an other part of the people choſe & folowed Thebni. Wherof aroſe ciuil Warre betwen the Antikinges, continuing three yeares: til Thebni died, and ſo Amri reigned alone, but wickedly as his predeceſſors, twelue yeares in al. Then ſucceeded his ſonne Achab moſt wicked. Who maried Iezabel a Sydonian, & by her was perſwaded to worshippe Baal. 3. Reg. 16. To him not withſtanding God ſent manie admonitions by ſundrie Prophetes, and beſtowed great benefites vpon him, wherupon he did ſome notorious penitential workes; but not perſeuering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally beleuing falſe prophetes, and perſecuting Micheas for prophecying the truth, was ſlaine in battel when he thought him ſelf moſt ſecure. 3. Reg. 22. hauing reigned twentie two yeares. 3. Reg. 16. His ſonne Ochozias reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other ſonne Ioram, after twelue yeares was ſlaine by Iehu of an other familie: who then diſpatched Iezabel, and leauing her in the ſtreete, the dogges did eate her carcaſſe. He alſo cauſed ſeuentie ſonnes of Ioram to be ſlaine, and vtterly deſtroyed al Achabs houſe. 4. Reg. 10. For which ſeruice he was eſtablished in the kingdome, for foure generations, v. 30. So himſelfe reigning twentie eight yeares, 3. Reg. 10. after him reigned ſucceſſiuely his ſonne Ioachaz ſeuenetene yeares, his ſonne Ioas, ſixtene yeares. 4. Reg. 13. his ſonne Ieroboam one and fourtie yeares. Laſtlie his ſonne Zacharias, vvhom his ſeruant Sellum of an other race, killed when he had reigned but ſix monethes. 4. Reg. 15. And after one month Sellum vvas ſlaine by Manahen of an other progenie. VVho reigned tenne yeares. Then his ſonne Phaceia reigning two yeares, was ſlaine by Phacee of an other generation. He reigning twentie yeares, manie of his people were carried captiue into Aſſiria, and himſelfe was ſlaine by Oſee of an other kindred. 4 Reg. 15. Finallie the Aſſirians taking Samaria by three yeares ſiege, in the ninth yeare of Oſee poſſeſſed the kingdome of Iſrael, and led al the principal perſons captiues into Aſſiria: about two hundred fourtie two yeares after that Ieroboam firſt reigned ouer the Ten Tribes. Thus there were in al nineteene kinges. Beſides Thebni, Who onlie reigned in part againſt an other. Of which the firſt Ieroboam, and Iehu were aduanced by Gods ordinance, for punishment of others. Amri was choſen by the armie, the reſt of the people choſing Thebni. Six inuaded by mere force, killing their predeceſſors. The reſt ſucceeded, by ſuch titles as their fathers had. And though ſome were better, ſome worſe then others, al were wicked, and at laſt ouerthrowen.

The third but 7. daies.
The fourth, 48. yeares.
The fifth 10j.
The ſixth, one moneth.
The ſeuenth, 11. yeares.
The eight 20. yeares.
The ninth nine yeares.
Then ouerthrowen and the kingdom neuer reſtored

Contrari-

Contrariwise in the kingdome of Iuda *ſtanding after the ſeperation of* *tenne tribes about foure hundreda yeares, though ſome kinges were wicked, yet ſome were good; and in them al* God preſerued Dauids ſeede, by the line of Salomon, *in this direct ſucceſſion*: Roboam, Abias, Aſa, Ioſaphat, Ioram, Ochozias, Ioas (*in whoſe infancie, his grandmother* Athalia vſurped *the kingdome ſix yeares*) Amaſias, Ozias, Ioathan, Achaz, Ezechias, Manaſſes, Amon, Ioſias, Ioachaz (*hitherto the ſonne euer ſucceeding his father*) *then* Ioakim (*brother of Ioachaz*) *Ioachin otherwiſe called* Iechonias, *ſonne of Ioachaz. And finallie his Vncle* Sedecias; *who was carried captiue into Babilon. But* Iechonias by Gods ſpecial prouidence, *was* fauored and exalted *by a new king of Babilon. Whether he was led captiue before.* In whoſe line Dauids oſſpring continued *though not with title of kinges*, yet in eminent ſtate, *and eſtimation. As reſteth to be noted in the ſixth age of the world.*

The kingdom of Iuda for Danids ſake conſerued in his ſede.

The progenie *alſo* of Aaron continued *in their office and function of* *Prieſthood*, with ſucceſſion of High Prieſtes; *as before from Aaron to Sadoc, partly in the line of Eleazar, partlie of Ithamar, both Aarons ſonnes; ſo from Sadoc, by the like ſucceſſion of both families. For* of Eleazar *is recorded this* Genealogie 1. *Parol.* 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias, *and* Ioſedech. *Who was High Prieſt in the captiuitie.* (*v.* 15.) *being caried into Babilon in the firſt tranſmigration with king Iechonias, before the general captiuitie of al, as it ſeemeth* 4. *Reg.* 24. *his father* Zaraias *yet liuing, who was* ſlaine *nine yeares after by Nabuchadonoſor,* 4. *Reg.* 25. *And amongſt theſe there were ſome* High Prieſts of Ithamars line. *To witte*, Ioram, Ioiada (4. *Reg.* 11. 2. *Par.* 23.) Ioathan, Vrias, (4. *Reg.* 16.) and *ſome others; or els ſome of the aboue mentioned, had other names. recited by Ioſephus. lib.* 10. *cap.* 11. *Antiq. and Nicephorus lib.* 2. *cap.* 4. *Hiſt. Eccleſ.*

Succeſſion of Prieſtes continued.

Moreouer beſides this ordinarie ſucceſſion of Prieſtes, there was an extraordinarie miſſion of Prophetes: *to ſupply more fullie the office of preaching the truth, and admoniſhing offenders. And theſe God* inſpired *and ſent, moſt eſpeciallie* when and where errors ſprong, and ſinnes moſt abounded: *geuing them* extraordinarie grace *and moſt excellent vertues, to counterpoiſe the enormities of wicked men. Such were in the times of Achab and Iezabel, in the kingdome of Iſrael, beſides manie others, the* two famous great Prophets Elias, & Eliſeus. *Whoſe admirable liues and holie conuerſation were a mirrour to the world, and great terrour to the wicked, whoſe workes and miracles meruelouſlie confirmed the well diſpoſed, encouraged the weake, conuerted manie tranſgreſſors, confounded falſe Prophets, iuſtified their owne preaching, and much glorified God.* Elias 1. ſhutte the

Extraordinary miſſion of Prophetes.

Great effectes of their preaching and miracles.

Elias his miracles.

heauen, that it rayned not *in three yeares*. 2. was fedde by rauens. 3. Multiplied *a poore Vvido Vves* meale & oile. 4. Raiſed her *dead* ſonne *to life* (3. *Reg.* 17.) 5. Brought fire from heauen, to burne his ſacrifice: *thereby confounding foure hundred and fifty falſe prophets of Baal.* 6. *By prayer* procured rayne. (3. *Reg.* 18.) 7. Faſted *vvithout eating or drincking* fourtie daies *and nightes togeither.* (3. *Reg.* 19.) 8. Procured fire *from heauen*, which deuoured two *inſolent* captaines, and their hundred men (4 *Reg.* 1.) 9. Diuided *the riuer of* Iordan *vvith his cloke, that himſelfe and Eliſeus paſſed ouer the drie chanel.* 10. *VVas* aſſumpted in a firie chariote *into ſome place, vvhere he yet liueth. And parting avvay* obtained *of God, the like* duble ſpirit (*of prophecie and miracles*) *to Eliſeus.*

Eliſeus his miracles.

In like maner Eliſeus. 1. diuided Iordan againe by Elias cloke, *and ſo returned to his diſciples.* 2. Amended *the bitternes of certaine* waters, by caſting in ſalte. 3. Boies *being* curſed by him, *for deriding him*, were *forthvvith* torne by beares (4. *Reg.* 2.) 4. *He* procured water without rayne, *for three kinges in the campe* (4. *Reg.* 3.) 5. Multiplied *a poore vvidovves* oile. 6. By his prayers a barren woman became frutefull. 7. *He* raiſed *her ſonne* from death. 8. Made *the* bitter broth *of his diſciples* ſweete. 9. Fedde manie with few loaues (4. *Reg.* 4.) 10. Cured Naaman of leproſie. 11. Stroke Giezi with the ſame (4. *Reg.* 5.) 12. Made yron to ſwimme. 13. Knewe the ſecret counſels *of the Syrian* king. 14. Made one ſee horſemen, and firie chariotes, which to others were inuiſible. 15. Made the Syrianes blinde, *that vvere ſent to apprehend him, and ſo ledde them into Samaria.* 16. For ſhewed vnexpected plentie of corne *the next day, VVith the* death of a *great* man, that would not beleue it. (4. *Reg.* 7.) 17. *And after his death* an other mans dead bodie, touching his bones reuiued. 4. *Reg.* 13.

Religion not wholly deſtroyed in the kingdom of Iſrael.

Other Prophets vvrought alſo miracles, but theſe for example may ſuffice to ſhevve, that God preſerued religion alſo in the kingdome of Iſrael. *VVhich himſelfe further teſtified, euen in moſt deſolate times, vvhen Elias lamented, that he vvas leift alone* (3. *Reg.* 19.) *For God anſvvered*, that ſeuen thouſand (*meaning therby a great multitude*) had not bowed their knees to Baal, *not ſo much as in outvvard shevve conformed themſelues to infidelitie, or idolatrie.* Iehu *in his time, deſtroyed all the* worſhippers of Baal. (4. *Reg.* 10.) *But* none *at anie time* could wholy deſtroy true Iſraelites. *For* God would not ſuffer it. 4. *Reg.* 14. *v.* 27.

Hereſies in the kingdom of Iſrael.

Yea not vvithſtanding diuers notorious hereſies *vvere preached, & followed* in that kingdome of the Tenne tribes, *yet al did not fall, nor embrace them.* Ieroboam *not onlie made and ſet vp golden calues, but alſo* taught, that *they vvere Gods, ſaying*: Behold *thy goddes, O Iſrael, vvhich* brought thee out of the land of Ægypt. 3. *Reg.* 12. making temples,

Ieroboamites

altars,

altars, *and* imaginarie prieſtes, which were not of the children of Leui. *Alſo* a feaſt the fifteenth day of the moneth, after the ſimilitude of the ſolemnitie, that was celebrated in Iuda. *Al which the holie Scripture ſaith*: He fourged of his owne hart. *The very propertie of Archeretickes. But the* true Prieſtes, Leuites, and *manie* others, that had geuen their hart to ſeke our Lord, went into Ieruſalem, to immolate theire victimes before our Lord the God of their fathers. 2 *Par.* 11. *Yea* Naaman *a ſtranger of Syria, and a Neophite in religion*, taught *by his example*, that none may yeld conformitie, nor otherwiſe communicate with Infideles, then Gods Prieſts, or Prophetes approue for lawful. 4. *Reg.* 5.

Manie conſtant in true religion.

Vnto this hereſie of Ieroboam Achab, by Iezabels perſwaſion, added the worſhipping of Baal, *as God.* 3. *Reg.* 16. *making both temple and altar to him in Samaria. Ieroboams prieſts ſerving fitly this purpoſe. Though al the former heretikes no more agreed to this new hereſie, then Lutherans now admitte of Caluiniſme. For* Iehu a Ieroboamite deſtroyed al Iezabilits *that he could by a ſtratagem get togither.* 4. *Reg.* 10. *v.* 18. 29. *Much leſſe did al Iſrael ſerue Baal.*

Iezabelites.

Againe after that Salmanaſar king of Aſſyria had taken Samaria, and placed there a new people, 4. *Reg.* 17. *they learning the* rites of the *Iſraelits* religion, mixed *their* Paganiſme *therewith, and* made a new hereſie, *or rather* manie new hereſies. *For being* diuers nations *they* had *in ſeueral conuentieles, their* particular goddes, *and* ſo manie diuers Sects. *The* Babylonians, Cutheites, Emathites, Heueites, *and* Sapharuaimites. 4. *Reg.* 17. *But as the Prieſtes, which taught them rites of true religion, allowed not of this mixture, ſo doubtles ſome people harkened to their admonitions, and kept religion ſimply and ſincerely. And at this very time of the Tenne tribes captiuitie*, holie Tobias *who was carried captiue with the reſt*, neither before nor after the captiuitie, leift the law of God. But went to Ieruſalem (*when others ſerued Ieroboams golden calues*) *to the Temple of our Lord, and there adored the Lord God of Iſrael. And in captiuitie beſtowed himſelfe in workes of mercie, towardes the liuing and dead of his nation. Tob.* 1.

Samaritanites, diuided into manie Sectes.

Tobias neuer yelded to Schiſme.

As for the kingdom of Iuda, *it was* more free from hereſies. *For very few or none of thoſe kinges that fell to other groſſe enormities, yea to manifeſt idolatrie, became heretikes, as is probablie collected by that Iſaias the Prophet being ſent to Achaz, admoniſhed him, conuerſed and dealt with him, as with one that beleued wholly and ſolidly true religion: aſſuring him that God would proteſt Ieruſalem, bidding him not to* feare the two ſmoking firebrandes, in the wrath of Raſin king of Syria, and of Phacee king of Iſrael. *Iſa.* 7. *Further bidding him aske a ſigne of God, he anſwered,*

The kingdom of Iuda more free from hereſie.

King Achaz.

red, though frowardlie, yet not as an infidel: I wil not aske: and I wil not tempt our Lord. Vrias high prieſt. *Yea though* Vrias *the* High Prieſt *by commandment of the ſame king* (4. *Reg.* 16.) made a new altar *in place of Gods Altar*, yet *he* erred not in faith, *nor in doctrine, as teaching in Moyſes chayre*, but in fact *onelie, and of frailtie for feare of the king, as the king offended in his externall act, to flatter the king of Syria. And in this caſe God ſent Iſaias to admoniſh the king, which Vrias neglected, or durſt not do. Likwiſe* Ioram (4. *Reg.* 8. 2. *Par.* 21.) Ochozias (2. *Par.* 22.) Ioas *in the latter part of his life*, 2. *Par.* 24. Manaſſes *in the former part of his reigne* (4. *Reg.* 2. 2. *Par* 33.) *and ſome other kinges of Iuda committing idolatrie, and making others to fall with them, either were* not wholie peruerted, *or at leaſt* drew not al with them, *For not onlie* Prophets, in whoſe hand (*or miniſterie*) God ſpake, *and reproued theſe ſinnes, but manie others kept their Zele of true religion. as appeared in their promptnes to ſerue God, when by good kinges Aſa, Ioſaphat, Ezechias, Ioſias and others, they were exhorted, or admitted ſo to do.* 4. *Reg.* 18. 23. 2. *Par.* 15. 17. 29. 30. 31. 33. 34. *&c.*

King Ioram. and others committing idolatrie in fact, manie others ſtil profeſſed true Religion.

Finally wheras diuers good princes diſpoſed, thinges belonging to Diuine ſeruice *in the temple*, correcting faultes, *and* puniſhing offenders *in that behalfe*, (3. *Reg.* 15. 4. *Reg.* 18. 23.) *they* did the ſame without preiudice of the High Prieſtes ſupremacie *in ſpirituall cauſes, and their godlie actes* make nothing for the Engliſh Paradox of Laiheadſhippe. *For ſuperior authoritie, and ordinarie powre is not proued by factes good or euil, but rather by Gods ordinance and inſtitution. For as the factes of vſurpers make no lawfull preſcription; ſo neither the factes of good men, do change Gods general ordinance and law: But are done either by Waie of execution, or ſometimes by diſpenſation. Often alſo by commiſſion and ſpecial inſpiration of God. As king Dauid by diſpenſation did eate the holie bread,* Mat. *which was ordained for Prieſts onlie.* 1. *Reg.* 21. *He diſpoſed of Prieſtes and Leuites offices about the Arke of God.* Par. 15. 19. *by way of execution according to the law. And of the like offices in the Temple (when it ſhould be builte)* 1. *Par.* 23. 24. 25. 26. *by diuine inſpiration. And Salomon by commiſſion from God depoſed Abiathar the High Prieſt, from his office and put Sadoc in his place.* 3. *Reg.* 2. *Wherefore albeit good kinges did excellentlie well in calling together the Prieſtes, and diſpoſing them in their offices, for execution of Gods ſeruice, yea in commanding what they ſhould do* 4. *Reg.* 18. 19. 22. *and in punishing Prieſtes* (4. *Reg.* 23.) *yet they did ſuch thinges as* Gods Commiſſioners, *not as ordinarie Superiors* in ſpiritual cauſes, *and ſtill the ordinarie ſubordination made by the law, Deut.* 17. *Num.* 27. *ſtood firme and inuiolable, the* High Prieſt ſupreme Iudge *of all doubtes in faith, cauſes, and quarels in religion, when other ſubordinate inferior Iudges varied in their iudgmentes. Of which offices Malachias the Prophet* (*cap.* 2.) *admoniſheth*

Authoritie depending vpon diuine ordinance, is not changed by factes or practiſe.

Good kinges defended and promoted religion not as chiefe in ſpiritual cauſes, but by way of execution, diſpenſation, or cõmiſſion.

admonished Prieſtes in his time, that whereas they were negligent, not performing their dutie, their ſinne was the greater, for that their authoritie ſtil remained, and the perpetual Rule of the lavv, that the lippes of the Prieſt ſhal kepe knowlege, and they (*other men generally*) ſhal require the law of his mouth, becauſe he is the Angel of the Lord of hoſtes. Prieſtes by their negligēce do ſinne but loſe not their authoritie.

And al *Princes & others* were to receiue the law at the prieſtes hād *of the Leuitical Tribe. This vvas the vvarrant of ſtabilitie in truth of the Synagogue in the old Teſtament. Much more* the Church *and Spouſe* of Chriſt, *vvhoſe excellencie and ſingular priuileges* Salomon deſcribeth in his canticle of canticles, *hath ſuch vvarrant.* Of this ſpouſe al the Prophets write, *& that more plainlie then of Chriſt himſelfe,* forſeing more aduerſaries bending their forces againſt her, *as S. Auguſtine obſerueth,* then againſt Chriſt *her head. And the ſame holie father in manie places teacheth, that ſhe* neither periſheth, nor loſeth her beutie, *for the mixture of euil members, in reſpect of vvhom ſhe* is blacke, but fayre *in reſpect of the good, Cantic.* 1. *Notvvithſtanding therfore ſinners remaining vvithin the Church, ſchiſmatikes and hereticks breaking from the Church, ſtil ſhe remaineth the* pillar and firmament of truth, the virgin daughter of Sion.

The Church of the old Teſtament conſerued in truth. Much more the Church of Chriſt.

THE ARGVMENT OF THE BOOKES OF ESDRAS.

ESDRAS *a holie Prieſt and Scribe, of the ſtocke of Aaron, by the line of Eleazar, vvriteth the hiſtorie of Gods people, in, and preſently after their captiuitie in Babilon:* *vvhich* Nehemias *an other godlie Prieſt proſecuteth, vvhoſe booke is alſo called the ſecond of Eſdras, becauſe in the Hebre vv and Greke they are but one booke, relating the acts of them both. The other two bookes called* the third and fourth *of Eſdras, touching the ſame matter,* are *not in the Hebrew, nor* receiued into the Canon of holie Scripture, *though the Greke Church hold the third booke as Canonicall, and placeth it firſt, becauſe it conteyneth thinges donne before the other.*

The two bookes of Eſdras and Nehemias are but one in the Hebrew. The third and fourth are not canonical.

In the two here folowing, vvhich are vndoubtedly holie Scripture S. Ieroms ſayth, that Eſdras and Nehemias (to witte the Helper, and Comforter from God) reſtored the Temple, and built the walles of the citie; *adding that* al the troope of the people returning into their countrie, alſo the deſcription of Prieſtes, Leuites, Iſraelites, Proſelites, and the wotkes of walles and towres diuided by ſeueral families, *aliud in cortice præferunt, aliud in medulla retinent,* ſhew one thing in the barke, kepe an other thing in the martow: *ſignifying that this hiſtorie hath both a literal, and a myſtical ſenſe. According to the letter, this firſt booke ſhevveth the reduction of Gods people from Babylon; In the firſt ſix chapters. In the other foure, their inſtruction by Eſdras after their returne.*

This hiſtorie hath alſo a ſpiritual ſenſe

First booke diuided into two partes.

THE FIRST BOOKE OF ESDRAS.

CHAP. I.

Cyrus king of Perſia mou'd by diuine inſpiration, releaſeth Gods people from captiuitie, with licenſe to returne and build the Temple in Ieruſalem: 7. reſtoring the holie veſſel, which Nabuchodonoſor had taken from thence.

The firſt part. The returne of gods people from Babylon.

IN THE firſt yeare of Cyrus king of the Perſians, that the word of our Lord by the mouth of Ieremie might be accompliſhd, our Lord rayſed vp the ſpirit of Cyrus king of Perſians: and he made proclamation in al his kingdom, yea by wryting, ſaying: † Thus ſayth Cyrus king of the Perſians: Al the kingdomes of the earth hath the Lord the God of heauen geuen me, & he hath commanded me that I ſhould build him a houſe in Ieruſalem, which is in Iewrie. † Who is there among you of al his people? His God be with him. Let him goe vp into Ieruſalem, which is in Iewrie, and build the houſe of the Lord the God of Iſrael, he is the God that is in Ieruſalem. † And let al the reſt in al places wherſoeuer they dwel, let euery man of his place helpe him, with ſiluer and gold, and ſubſtance, and cattel, beſides that which they offer voluntarily to the temple of God, which is in Ieruſalem. † And there roſe vp the princes of the fathers of Iuda and Beniamin, & the Prieſtes, and Leuites, and euerie one, whoſe ſpirit God rayſed vp, to goe vp to build the temple of our Lord, which was in Ieruſalem. † And al that were round about, :: did helpe their handes in veſſels of ſiluer, and of gold, in ſubſtance, and beaſtes, in furniture, beſides thoſe thinges which they had offered voluntarily. † King Cyrus alſo brought forth the veſſels of the temple of our Lord, which Nabuchodonoſor had taken of Ieruſalem, and had put them in the temple of his God. † But Cyrus the king of Perſians brought them forth by the hand of Mithridates the ſonne of Gazabar, & numbred them to Saſſabaſar the prince of Iuda. † And this is the number of them; Phials of gold thirtie, phials of ſiluer a thouſand, kniues twentie nine, gob-

:: Liberally gaue ſuch thinges into their handes.

lettes

10 lettes of gold thirtie, † goblettes of ſiluer of the ſecond or-
11 der, foure hundred tenne: other veſſels a thouſand. † Al
the veſſels of gold and ſiluer, fiue thouſand foure hundred:
Saſſabaſar tooke al with them, that went vp from the tranſ-
migration of Babylon into Ieruſalem.

CHAP. II.

The names and number of ſpecial men, which returned vnder the conduct of Zorobabel into Ieruſalem. 66. their ſubſtance of cattel, 68. and their oblations for the reedifying of the Temple.

1 AND ::theſe are the children of the prouince, that went vp from the captiuitie, which Nabuchodonoſor the king of Babylon had tranſported into Babylon, and returned
2 into Ieruſalem and Iuda, euerie man into his citie. † They tnat came with Zorobabel, Ioſue, Nehemia, Saraia, Rahelaia, Mardochai, Belſan, Meſphar, Beguai, Rehum, Baana: The
3 number of the men of the people of Iſrael: † The children
4 of Pharos two thouſand an hundred ſeuentie two. † The
5 children of Saphatia, three hundred ſeuentie two. † The
6 children of Area, ſeuen hundred ſeuentie fiue. † The chil-
7 dren of Phahath Moab, of the children of Ioſue: Iohab, two
8 thouſand eight hundred twelue. † The children of Aelam a
9 thouſand two hundred fiftie foure. † The children of Ze-
10 thui, nine hundred fourtie fiue. † The children of Zachai,
11 ſeuen hundred ſixtie. † The children of Bani ſix hundred
12 fourtie two. † The children of Bebai, ſix hundred twentie
13 three. † The children of Azgad, a thouſand two hundred
14 twentie two. † The children of Adonicam, ſix hundred ſix-
15 tie ſix. † The children of Beguai, two thouſand fiftie ſix.
16 † The children of Adin, foure hundred fiftie foure. † The
17 children of Arher, which were of Ezechias, ninetie eight.
18 † The children of Beſai, three hundred and twentie three.
19 † The children of Iora, an hundred twelue. † The childre
20 of Haſum, two hundred twentie three. † The children of
21 Gebbar, ninetie fiue. † The children of Bethlehem, an hun-
22 dred twentie three. † The men of Netupha, fiftie ſix. † The
23 men of Anathoth an hundred twentie eight. † The chil-
24 dren of Azmaueth, fourtie two. † The children of Cariathi-
25 arim, Cephira, and Beroth, ſeuen hundred fourtie three.
26 † The children of Rama and Gabaa, ſix hundred twentie
27 one. † The men of Machmas, an hundred twentie two.

::This enumeration of the Iſraelites, which aſcended into Ieruſalem, ſignifieth the Elect which aſcend from the militant Chuſh to the triumphant.

† The men of Bethel and Hai, two hundred twentie three. 28
† The children of Nebo, fiftie two. † The children of 29
Megbis, an hundred fiftie ſix. † The children of an other 30
Ælam, a thouſand two hundred fiftie foure. † The children of 31
Harim, three hundred twentie. † The children of Lod Hadid 32
and Ono, ſeuen hundred twentie fiue. † The children of Ie- 33
richo, three hundred fourtie fiue. † The children of Senaa, 34
three thouſand ſix hundred thirtie. † The Prieſtes: The chil- 35
dren of Iadaia in the houſe of Ioſue, nine hundred ſeuentie 36
three. † The children of Emmer, a thouſand fiftie two. † The 37
children of Phethur, a thouſand two hundred fourtie ſeuen. 38
† The children of Harim, a thouſand and ſeuentie. † The 39
Leuites: The children of Ioſue and Cedmiel, the children of 40
Odouia, ſeuentie foure. † The ſinging men: The children of 41
Aſaph, an hundred twentie eight. † The children of the Por- 42
ters: the children of Sellum, the children of Ater, the chil-
dren of Telmon, the children of Accub, the children of Ha-
tita, the children of Sobai: al an hundred thirtie nine. † The 43
Natheneites: The children of Siha, the children of Haſupha,
the children of Tabbaoth, † the children of Ceros, the chil- 44
dren of Siaa, the children of Phadon, † The children of Le- 45
bana, the children of Hagaba, the children of Accub, † The 46
children of Hagab, the children of Semlai, the children of
Hanan, † The children of Gaddel, the children of Gaher, 47
the children of Raaia, † The children of Raſin, the children 48
of Neeoda, the children of Gazam, † The children of Aza, 49
the children of Phaſea, the children of Beſee, † The chil- 50
dren of Aſena, the children of Munim, the children Ne-
phuſim, † The children of Bacbuc, the children of Hacu- 51
pha, the children of Harhur, † The children of Beſluth, 52
the children of Mahida, the children of Harſa, † The chil- 53
dren of Bercos, the children of Siſara, the children of The- 54
ma, † The children of Naſia, the children of Hatipha, † The 55
children of the ſeruants of Salomon, the children of Sotai,
the children of Sophereth, the children of Pharuda, † The 56
children of Iala, the children of Darcon, the children of Ged-
del, † The children of Saphatia, the children of Hatil, the 57
children of Phochereth, which were of Aſebaim, the chil-
dren of Ami. † Al the Nathineites, and the children of the 58
ſeruantes of Salomon, three hundred ninetie two. † And 59
theſe are they that came vp from Thelmela, Thelharſa, Che-
rub,

rub, and Adon, and Emer. And they could not ſhew the houſe of their fathers and their ſeede, whether they were of
60 Iſrael. † The children of Dalaia, the children of Tobia, the
61 children of Necoda, ſix hundred fiftie two. † And of the children of the Prieſtes: The children of Hobia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their
62 name: † theſe ſought the writing of their genealogie, and :: found it not, and they were caſt out of the Prieſthood.
63 † And Atherſatha ſaid to them, that they ſhould not eate of the Holie of holies, til there roſe a prieſt learned and perfect.
64 Al the multitude as it were one man, :: fourtie two thouſand three hundred ſixtie: † beſide their men ſeruantes,& wemen
65 ſeruantes, which were ſeuen thouſand three hundred thirtie ſeuen: and among them ſinging men,and ſinging wemen two
66 hundred †Their horſes ſeuen hundred thirtie ſix,their mules
67 two hundred fourtie fiue, † their cameles, foure hundred thirtie fiue, their aſſes ſix thouſand ſeuen hundred twentie.
68 † And of the princes of the fathers,when they entred into the temple of our Lord, which is in Ieruſalem, they offered voluntarily vnto the houſe of our Lord to build it in his place.
69 † According to their abilities, they gaue the expenſes of the worke, of gold ſixtie one thouſand ſoldes, of ſiluer fiue thou-
70 ſand pounds,& garmentes for the prieſtes an hundred.†The Prieſtes therfore & the Leuites, and they of the people, and the ſinging men, and the porters, and the Nathinaites dwelt in their cities, and al Iſrael in their cities.

:: Such as ſay they are prieſtes and can not ſhew their vocatiõ, muſt not exerciſe that function.

.. Al aboue numbred of the tribes of Iuda, Beniamin, & Leui, do not amoũt to 30. thouſand three hundred.So in this general number are contained aboue twelue thouſand of other tribes, not recited among the reſt. as Rabbi Salomon explicateth the difficultie.

CHAP. III.

An Altar is built for ſacrifice, 4 *The feaſt of Tabernacles ſolemnly celebrated* 8. *And in the ſecond yeare (after their returne) the Temple is founded with great ioy of the people, and mourning of ſome.*

1 AND now the ſeuenth moneth was come, and the children of Iſrael were in their cities: the people therfore
2 was gathered together as it were one man into Ieruſalem. † And Ioſue the ſonne of Ioſedec roſe vp, and his brethren the Prieſtes,and Zorobabel the ſonne of Salathiel, and his brethren, and they built the altar of the God of Iſrael, that they might offer on it holocauſtes, as it is writen in the law of
3 Moyſes the man of God. † And they placed the altar of God vpon his feete, the people of the lands round about putting

them :: in feare, & they offered vpon it holocauſt to our Lord
morning and euening. † And they made the ſolemnitie of ta- 4
bernacles, as it is writen, and holocauſt euery day by order
according to the præcept, the worke of the day in his day.
† And after theſe thinges the continual holocauſt, as wel in 5
the Calendes, as in al the ſolemnities of our Lord, that were
conſecrated, and in al wherein there was offered voluntarily
a gift to our Lord. † From the firſt day of the ſeuenth moneth 6
they began to offer holocauſt to our Lord: moreouer the
temple of God was not yet founded. † And they gaue money 7
to hewers of ſtones and to maſons: meate alſo and drinke,
and oyle to the Sidonians and Tyrians, that they ſhould bring
ceder trees from Libanus to the ſea vnto Ioppe, according to
that which Cyrus the king of the Perſians had commanded
them. † And in the ſecond yeare of their coming to the 8
temple of God in Ieruſalem, the ſecond moneth, began Zoro-
babel the ſonne of Salathiel, and Ioſue the ſonne of Ioſedec,
and the reſt of their brethren the Prieſtes, and the Leuites,
and al that were come from the captiuitie into Ieruſalem, and
they appoynted Leuites from twentie yeares and vpward, that
they ſhould haſten forward the worke of our Lord. † And 9
Ioſue ſtood and his ſonnes, and his brethren, Cedmihel, and
his ſonnes, and the children of Iuda, as it were one man, that
they might be inſtant vpon them, that did the worke in the
temple of God: the ſonnes of Henadad, and their ſonnes, and
their brethren Leuites. † The temple therfore of our Lord 10
being founded by the maſons, the Prieſtes ſtood in their attyre
with trumpettes: and the Leuites the children of Aſaph in
cymbals, to prayſe God :: by the handes of Dauid the king of
Iſrael. † And they ſang together in hymnes, and confeſſion 11
to our Lord: Becauſe he is good, becauſe his mercie is for euer
vpon Iſrael. Al the people alſo made a ſhoute with a lowde
crie in prayſing our Lord, becauſe the temple of our Lord
was founded. † Verie manie alſo of the Prieſtes and the Le- 12
uites, and the princes of the fathers, & the ancients, that had
ſeene the former temple; when they ſaw this temple foun-
ded, :: they wept with a lowd voyce: and manie ſhouting in
ioy, lifted vp their voyce. † Neither could anie man diſcerne 13
the voice of the crie of them that reioyced, and the voice of
the weeping of the people: for one with an other the people
ſhowted with a lowd crie, and the voice was heard far of.

:: Notwithſtanding the terrour of infideles, Gods ſeruantes tooke corage to offer ſacrifice.

:: By the ordinance of Dauid. 1. Par. 25

:: By their weping they teſtified that the new temple was not ſo excellent as the former. And therfore Aggeus prophecie (c. 2.) can not be vnderſtood of this temple, but of the Church of Chriſt. *s Aug. li. 18. ciuit. c. 45.*

CHAP.

CHAP. IIII.

The schismatical Samaritanes, because they are not admitted to communicate with the Iewes, endeuour to hinder the building of the Temple. 5. Which worke of theirs procedeth, al the dayes of king Cyrus. 7. but is hindered by Artaxerxes, til the second yeare of Darius.

1 BVT the enemies of Iuda and Beniamin heard that the
children of the captiuitie built a temple to our Lord the
2 God of Israel. † And coming to Zorobabel, and the princes
of the fathers, they sayd to them: Let vs build with you, be-
cause :: euen as you, so do we seeke your God: Behold we haue
immolated victimes from the dayes of Asor Haddan the king
3 of Assur, which brought vs hither. † And Zorobabel sayd to
them, and Iosue, and the rest of the princes of the fathers of
Israel: It is not for you and vs to build a house to our God,
but we our selues alone wil build to the Lord our God, as
4 Cyrus the king of the Persians hath cõmanded vs. † It came
to passe therfore that the people of the land hindred the
handes of the people of Iuda, and trubled them in building.
5 † And they hyred counselers agaynst them, to destroy theyr
counsel al the dayes of Cyrus the king of the Persians, & vntil
6 the reigne of Darius the king of the Persians. † And in the
reigne of Assuerus in the begining of his reigne, they wrote
7 an accusation against the inhabitantes of Iuda and Ierusalem.
† And in the dayes of Artaxerxes Beselam, Mitridates, & Tha-
beel, & the rest that were in theyr counsel writ to Artaxerxes
king of the Persians: and the epistle of the accusation was
written in Syriake, and was read in the Sirian language.
8 † Roum Beelteem, and Samsai scribe wrote one epistle from
6 Ierusalem to Artaxerxes the king, of this tenure: † Roum
Beelteem, and Samsai scribe, and the rest of their counseleis,
the Dineites, and the Apharsathaceites, the Terphaleites, the
the Apharseites, the Erchueites, the Babylonians, the Susa-
10 nechcites, the Dieuites, and the Aelamites, † and the rest
of the Gentiles, which Asenaphar the great and glorious
transported: and made them dwel in the cities of Samaria,
and in the rest of the countries beyond the Riuer in peace:
11 († this is the copie of the epistle, which they sent to him)
To Artaxerxes the king, thy seruantes, the men that are be-
12 yond the Riuer, send greeting. † Be it known to the king,
that the Iewes, which came vp from thee to vs, are come into

:: Schismatikes and heretikes may not be admitted to communicate in sacrifice with Catholiques.

Ieruſalem a rebellious and naughtie citie, which they build making the rampyres thereof, and repayring the walles.
† Now therfore be it knowen to the king, that if that citie 13
ſhal be built, and the walles therof repayred, they will not geue tribute, and tolle, & yearly rentes, and this damage wil come euen to the kinges. † But we mindful of the ſalt that 14
we haue eaten in the palace, and becauſe we count it heynous to ſee the kings harmes, therfore we haue ſent and certified the king, † that thou recount in the bookes of the hiſtories 15
of thy fathers, and thou ſhalt finde writen in the commentaries: and ſhalt know that that citie is a rebellious citie, and hurtful to the kinges, and prouinces, and battels are rayſed in it of old time: for the which cauſe alſo the citie it ſelfe was deſtroyed. † We certifie the king, that if that citie ſhal be 16
built, and the walles therof repayred, thou ſhalt haue no poſſeſſion beyond the Riuer. † The king ſent word to Reum 17
Beelteem, and Samſai ſcribe, and to the reſt that were in their counſel inhabitantes of Samaria, and to the reſt beyond the Riuer, ſending greeting and peace. † The accuſation, which 18
you haue ſent to vs, was openly read before me. † and I gaue 19
commandment: and they recounted, and haue found, that that citie of old time rebelleth agaynſt the kinges, and ſeditions and battels are rayſed in it. † For there haue beene alſo 20
moſt valiant kinges in Ieruſalem, which alſo had dominion ouer al the countrie, that is beyond the Riuer. They tooke alſo tribute, and tolle, and rentes. † Now therfore heare the 21
ſentence: Prohibite ye thoſe men, that that citie be not built, til it perhaps ſhal be commanded by me. † See that 22
you doe not negligently accompliſh this thing, and by litle there grow euil agaynſt the kinges. † Therfore the copie of 23
the edict of Artaxerxes the king was read before Reum Beelteem, and Simſai the ſcribe, and their counſelers: and they went in haſt into Ieruſalem to the Iewes, & prohibited them with arme and ſtrength. † Then was the worke of the houſe 24
of our Lord in Ieruſalem intermitted, and was not done vntil the ſecond yeare of the reigne of Darius the king of the Perſians.

CHAP. V.

By the exhortation of Aggæus, and Zacharias, the people proceede in building the Temple. 3. Which their enimies ſtriuing to hinder, 5. for deciſion of the cauſe, both parties write to king Darius.

1 AND there prophecied Aggeus the Prophete, & Zacha-
rias the ſonne of Addo, prophecying to the Iewes, that
were in Iewrie and Ieruſalem, in the name of the God of
2 Iſrael. † Then roſe vp Zorobabel the ſonne of Salathiel, and
Ioſue the ſonne of Ioſedec, and began to build the temple of
God in Ieruſalem, and with them the propheres of God hel-
3 ping them. † But at the ſame time there came to them Tha-
thanai, who was prince beyond the Riuer, and Stharbuza-
nai, and their counſelers: and ſayd thus to them: Who hath
geuen you counſel to build this houſe, and to repayre the
4 walles? † Wherto we anſwered them, what the names were
5 of the men that were authors of that building. † And :: the
eye of theyr God was ſet vpon the ancientes of the Iewes,
and they could not inhibite them. And it pleaſed them that
the matter ſhould be referred to Darius, and then they
6 would ſatisfie agaynſt that accuſation. † The copie of the
epiſtle, which Thathanai prince of the countrie beyond the
Riuer ſent, and Stharbuzanai, and his counſelers the Apha-
ſacheites, which were beyond the Riuer, to Darius the king.
7 † The word, which they ſent him, was writen thus: To Da-
8 rius the king al peace. † Be it knowen to the king, that we
went to Iurie, the prouince, to the houſe of the great God,
which is in building with ſtone vnpoliſhed, and timber is
put in the walles: and that worke is in building diligently,
9 and groweth in their handes. † We therfore demanded of
thoſe ancientes, and thus we ſayd to them: Who hath geuen
you authoritie to build this houſe, & to repaire theſe walles?
10 † Yea and their names we asked of them, that we might
certifie thee: and we writte the names of theſe men, that are
11 the chiefe amongſt them. † And they anſwered vs theſe
wordes, ſayng: We are the ſeruantes of the God of heauen &
earth, and we do build a temple, that was built theſe manie
yeares before, and which a great king of Iſrael built and ſet
12 vp. † But after that our fathers prouoked the God of heauen
to wrath, he deliuered them into the handes of Nabucho-
donoſor the king of Babylon the Chaldee: this houſe alſo
he deſtroyed, and his people he tranſported into Babylon.
13 † But in the firſt yeare of Cyrus the king of Babylon, Cyrus
the king put forth an edict, that this houſe of God ſhould be
14 built. † For the veſſeles alſo of the temple of God, of gold
and of ſiluer, which Nabuchodonoſor had taken out of
the

:: God geuing corege to his ſeruantes, ſtricke their enemies with terrour, and ſo made them ceaſe from hinderuig his worke as they before intended.

the temple, that was in Ieruſalem, and had caried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were geuen to Saſſabaſar ſo called, whom alſo he appointed the chiefe, † and ſayd 15 to him: Take theſe veſſels, and goe, and put them in the temple, that is in Ieruſalem, and let the houſe of God be built in his place. † Then therfore came this Saſſabaſar, and layd 16 the foundations of the temple of God in Ieruſalem, and from that time vntil now it is in building, and is not yet finiſhed. † Now therfore if it ſeeme good to the king, let him ſearch 17 in the kings librarie, which is in Babylon, whether it hath beene commanded by Cyrus the king, that the houſe of God in Ieruſalem ſhould be built, and let him ſend the kings pleaſure concerning this thing vnto vs.

CHAP. VI.

Darius finding in the regiſter, that Cyrus gaue licence to build the Temple, commandeth that none hinder it. 8. geueth alſo money towardes the charges, and boſtes for ſacrifice.

Then Darius the king commanded, and they ſearched in 1 the librarie of the bookes, that were layd vp in Babylon, † and there was found in Ecbatanis, which is a caſtle in the 2 prouince Medena, one volume, and there was ſuch a cõmentarie writen therein: † In the firſt yeare of Cyrus the king: 3 Cyrus the king decreed, that the houſe of God ſhould be built, which is in Ieruſalem, in the place where they immolate boſtes, and that they lay the foundations ſupporting the height of threeſcore cubites, & the bredth of threeſcore cubites, † three rewes of ſtones vnpoliſhed, & ſo rewes of new 4 timber: and the coſtes ſhal be geuen out of the kings houſe. † Yea & the veſſels of the temple of God, of gold & of ſiluer 5 which Nabuchodonoſor had taken out of the Temple of Ieruſalem, and had brought them into Babylon, let them be reſtored, & brought backe into the temple of Ieruſalem vnto their place, which alſo were put in the temple of God. † Now therfore Thathanai prince of the countrie, that is 6 beyond the Riuer, Sthar ubazanai, and your counſelers the Apharſacheites, which are beyond the Riuer, depart farre from them, † and ſuffer that temple of God to be made of 7 the duke of the Iewes, and of their ancientes, that they may build that houſe of God in his place. † Alſo there is cõmand- 8

ment

ment geuen from me what must be done of those ancientes of the Iewes, that the house of God may be built, to witte, that of the kings coffer, that is, of the tributes, that are geuen out of the countrie beyond the Riuer, the charges be dili-
9 gently geuen to those men, lest the worke be hindred. † And if it shal be necessarie, calues also, and lambes, and kiddes, for holocaust to the God of heauen, wheate, salt, wyne, and oyle, according to the rite of the Priestes, that are in Ierusalem, let there be geuen them day dy day, that there be no
10 complaynte in any thing. † And let them offer oblations to the God of heauen, and pray for the life of the king, and
11 of his children. † By me therfore there is a decree made; That euerie man, which shal alter this commandement, there be a beame taken of his house, and set vp, and he be fast
12 hanged vpon it, and his house be confiscate. † And the God, that hath made his name to dwel there, destroy al kingdomes, and the people that shal extend theyr hand to resist, & to destroy the house of God, that is in Ierusalē. I Darius haue made
13 the decree, which I wil to be diligently accōplished. † Therfore Thathanai the prince of the countrie beyond the Riuer, and Sthatbuzani, and his counselers, according to that which Darius the king had commanded, so did execute it diligently.
14 † And the ancientes of the Iewes built, and prospered according to the prophecie of Aggeus the prophet, and of Zacharias the sonne of Addo: and they built and set vp, the God of Israel commanding, and :: Cyrus commanding, and Darius,
15 and Artaxerxes the kings of the Persians. † And they were finishing this house of God, vntil the third day of the moneth of Adar, which is the sixth yeare of Darius the king.
16 † And the children of Israel, the Priestes and the Leuites, and the rest of the transmigration, made the dedication of
17 the house of God in ioy. † And they offered in the dedication of the house of God, calues an hundred, rammes two hundred, lambes foure hundred, buckgoates for the sinne of al Israel twelue, according to the number of the tribes of
18 Israel. † And they set the Priestes in theyr orders, and the Leuites in theyr courses ouer the workes of God in Ierusa-
19 lem, as it is written in the booke of Moyses. † And the children of Israel of the transmigration made the Phase, the
20 fourteenth day of the first moneth. † For al the Priestes and the Leuites were purified as it were one man: al cleane to

:: The hart of the king is in the hand of our Lord. Prouerb. 21.

immolate the Phase for al the children of the transmigration, and for theyr brethren the Priestes, and them selues. † And the children of Israel that were returned from the transmigration, did eate, and al that had separated them selues from the coinquination of the Gentiles of the earth vnto them, to seeke our Lord the God of Israel. † And they made the solemnitie of Azymes seuen dayes in ioy, because our Lord had made them ioyful, and had turned the hart of the king of Assur to them, that he should helpe theyr handes in the worke of the house of our Lord the God of Israel. 21 22

CHAP. VII.

Esdras, with manie other Priestes and Leuites, ascendeth to Ierusalem to teach, and assist the people. 11. bringing Artaxerxes Edict, declareth it to the people, 27. and geueth thankes to God.

The second part. Esdras instructeth the people.

AND after these thinges in the reigne of Artaxerxes king of Persians, Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, † the sonne of Sellum, the sonne of Sadoc, the sonne of Achitob, † the sonne of Amarias, the sonne of Azarias, the sonne of Maraioth, † the sonne of Zarahias, the sonne of Ozi, the sonne of Bocci, † the sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the Priest from the begynning. † The same Esdras :: came vp from Babylon, and he was a quicke scribe in the law of Moyses, which our Lord God gaue to Israel: and the king gaue him according to the hand of our Lord his God vpon him al his petition. † And there came vp of the children of Israel, and of the children of the Priestes, and of the children of the Leuites, and of the singing men, and of the porters, and of the Nathineites into Ierusalem in the seuenth yeare of Artaxerxes the king. † And they came into Ierusalem the fifth moneth, that is the seuenth yeare of the king. † For in the first day of the first moneth he began to goe vp from Babylon, and in the first day of the fifth moneth he came into Ierusalem according to the good hand of his God vpon him. † For Esdras prepared his hart to search the law of our Lord, and to doe and to teach in Israel preceptes and iudgement. † And this is the copie of the epistle of the edict, which king Artaxerxes gaue to Esdras the Priest, the learned scribe, in the wordes and preceptes of our Lord, and his ceremonies in Israel. † Artaxerxes the king of kings to Esdras

:: Esdras came with the first from Babylon (2. Esd. 12.) but returned thither and now ascended the second time to Ierusalem.

1 2 3 4 5 6 7 8 9 10 11 12

Esdras the Priest, the most learned scribe of the law of God
13 of heauē, greeting. † It is decreed by me that whōsoeuer it shal
please in my kingdom of the people of Israel, and of the Prie-
14 stes and Leuites, to goe into Ierusalē, let him goe with thee.
† For thou art sent from the face of the king, and of his seuen
counselers, that thou mayst visite Iewrie and Ierusalem in the
15 law of thy God, which is in thy hand. † And that thou maist
carie the siluer & gold, which the king & his counselers haue
voluntarily offered to the God of Israel, whose tabernacle is
16 in Ierusalem. † And al the siluer and gold whatsoeuer thou
shalt finde in al the prouince of Babylon, and the people wil
offer, and of the Priestes that shal voluntarely offer to the
17 house of their God, which is in Ierusalem, † take freely, and
bye diligently of this money calues, rammes, lambes, and the
sacrifices and libamentes of them, and offer them vpon the
18 altar of the temple of your God, that is in Ierusalem. † Yea
and if it shal please thee, and thy brethren to doe any thing
with the rest of the siluer and gold, doe ye according to the
19 wil of your God. † The vessels also, which are geuen thee for
the ministerie of the house of thy God, deliuer thou in the
20 sight of God in Ierusalem. † Yea and other thinges wherof
neede shal be for the house of thy God, how much soeuer is
necessarie for thee to spend, thou shalt geue it out of the
21 treasure, and excheker of the king, and from me. † I Artaxer-
xes the king haue appointed and decreed to al the keepers
of the common coffer, that are beyond the Riuer, that what-
soeuer Esdras the Priest, the scribe of the law of God of he-
22 auen, shal aske of you, you geue it without delay, † vnto
an hundred talentes of siluer, and vnto an hundred cores of
wheat, and vnto an hundred bates of wyne, and vnto an
23 hundred bates of oyle, but salt without measure. † Al that
pertayneth to the rite of the God of heauen, let it be geuen
diligently in the house of the God of heauen: left perhaps
he be angrie agaynst the kingdom of the king, and of his
24 sonnes. † We doe you also to vnderstand concerning al the
Priestes, and Leuites, and the singers, and the porters, the
Nathineites, and ministers of the house of this God, that you
haue no authoritie to put tolle and tribute, and yearlie rentes
25 vpon them. † And thou Esdras according to the wisedom of
thy God, which is in thy hand, appoynt iudges and presiden-
tes, that they may iudge for al the people, that is beyond the

Riuer, that is for them which know the law of thy God, yea and the ignorant teach ye frely. † And euerie one that shal not doe the law of thy God, and the law of thy king diligently, there shal be iudgement of him, either vnto death, or into banishment, or to the confiscation of his substance, or at the least into prison. † Blessed be our Lord the God of our fathers, which hath put this in the kinges hart, that he would glorifie the house of our Lord, which is in Ierusalem, † and hath inclined his mercie toward me before the king and his counselers, and al the mightie princes of the king: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel princes that should goe vp with me.

26 27 28

CHAP. VIII.

Esdras reciteth those that came with him from Babylon. 21. the fast which he appointed. 33. and how they brought the holie vessel into the Temple.

THESE therfore are the princes of the families, and the genealogie of them, that came vp with me in the reigne of Artaxerxes the king :: out of Babylon. † Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. † Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fiftie men. † Of the children of Phahath Moab, Eleoenai the sonne of Zareha, and with him two hundred men. † Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. † Of the children of Adan, Abed the sonne of Ionathan, and with him fiftie men. † Of the children of Alam, Isaias the sonne of Athalia, and with him seuentie men. † Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. † Of the children of Ioab, Obedia the sonne of Iahiel, and with him two hundred and eightene men. † Of the children of Selomith, the sonne of Iosphia, and with him an hundred sixtie men. † Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. † Of the children of Azgad, Ioanan the sonne of Eccetan, and with him an hundred and ten men. † Of the children of Adonicam, which were the last: and these are theyr names: Elipheleth, and Iehiel, and Samaias, and with them sixtie men. † Of the children of Begui, Vthai and Zachur, and with them seuentie men. † And I gathered them to the

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

:: This great number which by Esdras perswasion came from Babylo, signified the great fruict of soules conuerted from sinne by the exhortation of holie preachers. S. *Beda. li. 2. in Esdra. c. 10.*

the riuer, which runneth downe to Ahaua, and we taried there three daies: and I ſought among the people and among the Prieſtes for the children of Leui, and found none there.
16 † Therfore I ſent Eliezer, and Ariel, and Semeias, and Elnathan, and Iarib, and other Elnathan, and Nathan, and Zacharias, and Moſollam princes: and Ioiarib, and Elnathan wiſe
17 men. † And I ſent them to Eddo, which is chiefe in the place of Chaſphia, and I did put in theyr mouth the wordes that they ſhould ſpeake to Eddo, and his brethren the Nathineites in the place of Chaſphia, that they ſhould bring vs mi-
18 niſters of the houſe of our God. † And they brought vs by the good hand of our God vpon vs a moſt learned man of the children of Mocholi the ſonne of Leui the ſonne of Iſrael,
19 and Sarabias and his ſonnes, and his brethren eightene, † and
20 Haſabias, and with him Iſaias of the children of Merari, and his brethren, and his ſonnes twentie. † And al the Nathineites, which Dauid gaue, and the princes for the miniſteries of the Leuites, Nathineites two hundred twentie: al theſe
21 were called by theyr names. † And I proclaymed there :: a faſt beſide the Riuer of Ahaua, that we might be afflicted before the Lord our God, and might deſire of him a right way for
22 vs and our children, and al our ſubſtance. † For I was aſhamed to aſke the king ayde and horſemen, that might defend vs from the enemie in the way: becauſe we had ſayd to the king: The hand of our God is vpon al them, that ſeeke him in goodneſſe: and his empire and ſtrength, and furie vpon al
23 them that forſake him. † And we faſted, and beſought our
24 God hereby: and it fel our proſperouſely vnto vs. † And I ſeparated twelue of the chief Prieſtes, Sarabias, and Haſabias,
25 and with them ten of theyr brethren. † And I weyed vnto them the ſiluer and gold, and the conſecrated veſſels of the houſe of our God, which the king had offered and his counſelers, and his princes, and al Iſrael of them, that were found:
26 † and I weyed in theyr handes of ſiluer ſix hundred fiftie talentes, and veſſels of ſiluer an hundred, of gold an hundred
27 talentes: † and cuppes of gold twentie, which had a thouſand ſolides, and two veſſels of the beſt ſhyning braſſe, fayre,
28 as gold. † And I ſayd to them: You are the holie of our Lord, and the veſſels are holie, and the ſiluer and gold, that is volun-
29 tarely offered to our Lord the God of our fathers: † Watch & keepe it, vntil you deliuer it by weight before the princes

:: It ſufficeth not to part from Babylon (that is, from ſinne) but we muſt alſo doe workes of ſatisfaction, and therfore Eſdras here proclamed an extraordinarie faſt to thoſe that were come from captiuitie.

of the Prieſtes, and of the Leuites, and the princes of the families of Iſrael in Ieruſalem, into the treaſure of the houſe of our Lord. † And the Prieſtes and the Leuites receiued the weight of the ſiluer and gold, and of the veſſels, to carie it to Ieruſalem into the houſe of our God. † We therfore did ſette forward from the riuer of Ahaua the twelfth day of the firſt moneth to goe on to Ieruſalem: and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and the lyer in wayte by the way. † And we came to Ieruſalem, and we taried there three dayes. † And in the fourth day the ſiluer was weyed, and the gold, and the veſſels in the houſe of our God by the hand of Meremoth the ſonne of Vrias the Prieſt, and with him Eleazar the ſonne of Phinees, and with them Iozabed the ſonne of Ioſue, and Noadaia the ſonne of Bemai Leuites, † according to the number and weight of al: and al the weight was deſcribed at that tyme. † Yea and the children of the tranſmigration that were come from the captiuitie, offered holocauſtes to the God of Iſrael, calues twelue for al the people of Iſrael, rammes nyntie ſix, lambes ſeuentie ſeuen, buckegoates for ſinne twelue: al for holocauſt to our Lord. † And they gaue the kings edictes to the princes, that were ouerſeers for the king, and the dukes beyond the Riuer, and they aduanced the people and the houſe of God.

30 31 32 33 34 35 36

CHAP. IX.

For mariages and other aſſociation which the Iewes had with Gentiles, Eſdras lamenteth, 5. and confeſſing the peoples iniquitie, prayeth God to conſerue them from vtter deſtruction.

AND after theſe thinges were accompliſhed, the princes came to me, ſaying: The people of Iſrael, and the Prieſts and Leuites :: are not ſeperated from the people of the landes, and from the abhominations of them, to witte, of the Chananeite, and Hetheite, and Pherezeite, and Iebuſeite, and of the Ammonites, and Moabites, and the Ægyptians, and Amorrheites. † For they haue taken of their daughters to them and to their ſonnes, and haue mingled the holie ſeede with the people of the landes. The hand alſo of the princes and magiſtrates hath bene firſt in this tranſgreſſion. † And when I had heard this word, I rent my cloke and my coate, and plucked of the heares of my head and beарde, and ſate

1 2 3 4 5

:: Malachias the Prophet complaineth alſo of this fault c. 2. v. 11. threatning Gods puniſhment both to ſuperiors and ſubiectes for not correcting it. v. 12.

4 ſate mourning. † And there aſſembled to me al that feared
the God of Iſrael, for the trangreſſion of them, that were
come from the captiuitie, and I ſate ſorowful, vntil the eue-
5 ning ſacrifice. † And at the euening ſacrifice I roſe out of my
affliction, and my cloke and coate being rent I fell vpon my
6 knees, and ſpred forth my hands to our Lord my God, † And
ſaid: My God I am confounded and aſhamed to lifte vp my
face to thee: becauſe our iniquities are multiplied ouer our
7 head, and our ſinnes haue growen euen vnto heauen, † from
the dayes of our fathers: yea and we our ſelues alſo haue ſin-
ned greuouſly vnto this day, and in our iniquities haue we
bene deliuered our ſelues, and our Kinges, and our Prieſtes in-
to the hand of the kinges of the landes, and into the ſword,
and into captuitie, and into ſpoyle, and into confuſion of
8 countenance, as alſo at this day. † And now as it were a litle,
and for a moment was our prayer made before the Lord our
God, that a remnant might be left vs, and :: a nayle might be
geuen vs in his holie place, and that our God would illumi-
nate our eies, and would geue vs a litle life in our bondage.
9 † Becauſe we are bondmen, and in our bondage our God did
not forſake vs, & he inclined mercie vpon vs before the king
of the Perſians, to geue vs life, and to aduance the houſe of
our God, and to build the deſolations therof and to geue vs a
10 hedge in Iuda and Ieruſalem. † And now what ſhal we ſay,
ô our God, after theſe thinges? becauſe we haue forſaken thy
11 cõmandmẽts, † which thou haſt cõmanded in the hand of thy
ſeruantes the prophetes, ſaying: The land, to the which you
enter to poſſeſſe it, is an vncleane land, according to the vn-
cleanneſſe of peoples, and of other landes, by the abhomina-
tions of them that haue filled it from mouth vnto mouth in
12 their coinquination. † Now therfore geue not your
daughters to their ſonnes, and their daughters take not for
your ſonnes, and doe ye not ſeeke their peace, and their pro-
ſperity for euer, that you may be ſtrengthned, and may eate
the goodes that are of the land, and may haue your children
13 heyres for euer. † And after al thinges that come vpon vs in
our moſt wicked workes, and our moſt great ſinne, becauſe
thou our God haſt deliuered vs from our iniquitie, and haſt
14 geuen vs health as it is at this day, † that we ſhal not turne
away, and make fruſtrate thy commandementes, neither
ſhould ioyne matrimonies with the peoples of theſe abomi-
nations

:: In reſpect of their great iniquities Eſdras preſumeth not to aske the conſeruation of the whole people, but ſome reliques or ſmaleſt part, as it were a little poſt, or a naile of a whole houſe towards the reedifying therof.

nations. Why art thou angrie with vs vnto vtter deſtruction, not to leaue vs a remnant vnto ſaluation? † Lord God of Iſrael thou art iuſt: becauſe we are left, which ſhould be ſaued as at this day. Behold we are before thee in our ſinne, for there can be no ſtanding before thee vpon this. 15

CHAP. X

Eſdras calling the people together commandeth them to diſmiſſe the ſtrange women, which they haue married: 14 appointing officers to ſee it executed: 18 and reciteth thoſe which had married ſuch women.

ESDRAS therfore thus praying, and beſeeching, and weeping, and lying before the temple of God, there was gathered to him of Iſrael an exceeding great companie of men and wemen and children, and the people wept with much lamentation. † And Sechenias the ſonne of Iehiel of the children of Aelam anſwered, and ſaid to Eſdras: We haue tranſgreſſed againſt our God, and haue taken to wiues ſtrange wemen of the peoples of the land: and now if there be penance in Iſrael vpon this, † let vs make a couenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. † Ariſe, it is thy part to diſcerne, and we wil be with thee: take courage, and doe it. † Eſdras therefore roſe vp, and adiured the Princes of the Prieſtes and of the Leuites, and al Iſrael, that they ſhould doe according to this word, and they ſware. † And Eſdras roſe vp before the houſe of God, and went to the chamber of :: Iohanan the ſonne of Eliaſib, and entered into it, he did eate no bread, and dranke no water: for he mourned for the tranſgreſſion of them, that were come out of the captiuitie. † And there was a proclamation ſent in Iuda and Ieruſalem to al the children of the tranſmigration, that they ſhould aſſemble together into Ieruſalem. † And euerie one that ſhal not come within three dayes, according to the counſel of the princes and ancientes, al his ſubſtance ſhal be taken away, and him ſelfe ſhal be caſt out of the companie of the tranſmigration. † There aſſembled therfore al the men of Iuda, and Beniamin into Ieruſalem within three dayes, that is the ninth moneth, the twenteth day of the moneth: and al the people ſate in the ſtreate of the houſe of God, trembling for the ſinne, and :: the rayne. † And Eſdras 1 2 3 4 5 6 7 8 9 10

:: Eſdras being extraordinarily ſent by God, to correct the people, repayreth to the high Prieſts ſonne, by his authoritie calleth the people together, and ſo procedeth to make reformation. So S. Paul conferred with other Apoſtles. *Gal.* 2

:: Their ſinne was puniſhed

Esdras the Priest arose, and sayd to them: You haue trans-
gressed, and taken strange women to wife, to adde vpon the
11 sinne of Israel. † And now geue confession to our Lord the
God of your fathers, and doe his pleasure, and be separated
from the peoples of the land, and from your wiues the stran-
12 gers. † And al the multitude answered, and sayd with a lowde
13 voyce: According to thy word vnto vs, so be it done. † Neuer-
theless because there is much people, and a tyme of rayne,
and we can not abyde to stand without, and it is not a worke
of one day or two (for we haue exceedingly sinned in this
14 thing) † let there be princes appoynted in al the multitude:
and let al in our cities that haue taken strangers to wife, come
at sette tymes, and with them the ancientes by citie and citie,
and the iudges therof, vntil the wrath of our God be turned
15 away from vs for this sinne. † Therfore Ionathan the sonne
of Azahel, and Iaazia the sonne of Thecua were appoynted
ouer this, and Mesollam and Sebethai Leuites did helpe
16 them: † and the children of the transmigration did so. And
Esdras the Priest, and the men, princes of the families went
into the houses of theyr fathers, and al by theyr names, and
they sate in the first day of the tenth moneth to search out
17 the matter. † And al the men were fully counted that had
taken strangers to wife, vnto the first day of the first mos
18 neth. † And there were found of the sonnes of the Priestes
that had taken strangers to wife. Of the children of Iosue
the sonne of Iosedec, and his brethren, Maasia, and Eliezer,
19 and Iarib, and Godolia. † And they gaue theyr handes to put
away theyr wiues, and to offer for theyr offence a ramme of
20 the flocke. † And of the children of Emmer, Hanani, and
21 Zebedia. † And of the children of Harim, Maasia, and Elia,
22 and Semeia, and Iehiel, and Ozias. † And of the children of
Pheshur, Elionai, Maasia, Ismael, Nathanael, Iozabed, and
23 Elasa. † And of the children of the Leuites, Iozabed, and
Semei, and Celaia, the same is Calita, Phatuia, Iuda, and
24 Eliezer. † And of the singing men Eliasib: and of the porters,
25 Sellum, and Thelem, and Vri. † And of Israel, of the chil-
dren of Pharos, Remeia, and Iezia, and Melchia, and Mia-
26 min, and Eliezer, and Melchia, and Banea. † And of the chil-
dren of Aelam, Mathania, Zacharias, and Iehiel, and Abdi,
27 and Ierimoth, and Elia. † And of the children of Zethua,
Elioenai, Eliasib, Mathania, Ierimuth, and Zabad, and Aziza.

by ouer much rayne. v. 13. And so affliction gaue them more feeling of their faultes.

† And of the children of Bebai, Iohanan, Hanamia, Zabbai, 28
Athalai: † And of the children of Bani, Mosollam, and Mel- 29
luch, and Adaia, Iasub, and Saal, and Ramoth. † And of the 30
children of Phahath Moab, Edna and Chalal, Bananias, and
Maasias, Mathanias, Beseleel, Bennui, and Manasse. † And 31
of the children of Herem, Eliezer, Iosue, Melchias, Semeias,
Simeon, † Beniamin, Maloch, Samarias. † And of the children 32 33
of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai,
Manasse, Semei. † Of the children of Bani, Maaddi, Amram, 34
and Vel, † Baneas, and Badaias, Cheliau, † Vania, Mari- 35 36
muth, and Eliasib, † Mathanias, Mathanai, and Iasi, † and 37 38
:: Amongst other inconueniences of vnlawful mariages one is that children are borne illegitimate. Bani, and Bennui, Semei, † and Salmias, and Nathan, and 39
Adaias, † and Mechnedebai, Sisai, Sarai, † Ezrel, and Sele- 40 41
miau, Semeria, † Sellum, Amaria, Ioseph † Of the children 42 43
of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel.
and Banaia. † All these had taken strangers to wife, and there 44
were of them that had borne :: children.

THE ARGVMENT OF THE BOOKE OF NEHEMIAS.

Duble title of this booke.

THIS booke *beareth title both* of *the author* Nehemias, *who writ it, and* of the second booke of Esdras, *who in the former writ the historie of the Israelites after their relaxation from captiuitie, to the building againe of the Temple, with other thinges done the same time. Whereunto Nehemias ioyneth thinges succeeding, especially the* new erection of walles and towers about the citie of Ierusalem. *And it may be*

The cõtentes.

Diuided into three partes.

diuided into three partes. In the two first chapters, he sheweth his compassion of [redacted] countries misserie: and his cõming to assist them. In the tenne folowing, he reciteth the good effectes in repayring, and strengthning the citie with walles and people. In the last chapter, the correction of errors & euil maners, which he found amongst them.

THE

THE BOOKE OF NEHEMIAS.
which alſo is called:
THE SECOND OF ESDRAS.

CHAP. I.

Nehemias hearing the miſerable ſtate of his countrie men in Iurie, 4. lamenteth, faſteth, and prayeth God for their relief.

The firſt part. Nehemias his cõmiſeration of his countrie.

1 THE wordes of :: Nehemias the ſonne of Helchias. And it came to paſſe in the moneth of Caſleu, the twentieth
2 yeare, and I was in Suſis the caſtel. † And Hanani one of my brethren came, him ſelfe and men of Iuda, and I aſked them of the Iewes, that remayned, and were left aliue of the capti-
3 uitie, and of Ieruſalem † And they ſayd to me: They that remayned, and are left of the captiuitie there in the prouince, are in great affliction, and in reproche: and the wal of Ieruſalem is broken downe, and the gates therof are burnt
4 with fire. † And when I had heard theſe maner of wordes, I ſate, and wept, and mourned many dayes: and faſted, and
5 prayed before the face of the God of heauen. † And I ſayd: I beſech thee Lord God of heauen, ſtrong, great, and terrible, which keepeſt couenant & mercie with them that loue thee,
6 and keepe thy cõmandmentes: † let thine eares be harkning, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee this day, night & day for the children of Iſrael thy ſeruantes: and I confeſſe for the ſinnes of the children of Iſrael, in which they haue ſinned to thee: I &
7 my fathers houſe haue ſinned, † we haue bene ſeduced with vanitie, and haue not kept thy commandments, and ceremonies and iudgement, which thou haſt commanded to Moy-
8 ſes thy ſeruant. † Remember the word, that thou didſt [illegible]mmand vnto Moyſes thy ſeruant, ſaying: When you ſhal tranſ-
9 greſſe, I will depreſſe you into peoples: † and if you returne to me, and keepe my precepts, and doe them, although you ſhal be led away to the vttermoſt partes of heauen, thence wil I gather you, and bring you backe into the place, which
10 I haue choſen that my name ſhould dwel there. † And they are thy ſeruantes, and thy people: whom thou haſt redemed
11 in thy great ſtrength, and in thy mighty hand. † I beſech thee Lord, let thine eare be attent to the prayer of thy ſeruant, and

:: Nehemias by *his legacie*, being ſent from a king; by *his name* which ſignifieth comforter from our Lord; and by *his building* againe the walles of Ieruſalem; prefigured our Sauiour, who was ſent from God the Father, himſelfe being the comforter of mankind, and the ſender of an other comforter the Holie Ghoſt, to remaine with his Church. *s. Beda. prolog. in Nehemiam.*

to the prayer of thy ſeruants, which will feare thy name: and direct thy ſeruant this day, and giue him mercy before this man. for I was the kings cupbearer

CHAP. II.

Nehemias obtaining commiſſion from king Artaxerxes cometh to Ieruſalem: 11. ſecretly vieweth the broken walles, and ruines of the citie, 17. and exhorteth al the Ievves to the reedifying therof.

AND it came to paſſe in the moneth of Niſan, the twentith yeare of Artaxerxes the king: and there was wine before him, and I lifted vp the wine, and gaue to the king: and I was as it were languiſhing before his face. † And the king ſayd to me: Why is thy countenance ſad, whereas I doe not ſee thee ſicke? this is not without cauſe, but ſome euil I know not what, is in thy hart. And I was very much and exceedingly afrayd: † and I ſayd to the king: O king for euer mayſt thou liue: why ſhould not my countenance be heauie, becauſe the citie of the houſe of the ſepulchres of my fathers is deſolate, and the gates therof are burnt with fire? † And the king ſayd to me: For what thing makeſt thou requeſt? And I prayed the God of heauen, † and I ſayd to the king: If it ſeme good to the king, and if thy ſeruant do pleaſe before thy face, thou ſend me into Iewrie to the citie of the ſepulchre of my father, and I wil build it. † And the king ſayd to me, and the Queene that ſate by him: Vnto what time wil thy iourney be, and when wilt thou returne? And it pleaſed before the king, and he ſent me: and I appoynted him a time. † And I ſayd to the king: If it ſeme good to the king, let him geue me letters to the gouernours of the country beyond the Riuer, that they conduct me, til I come into Iewrie: † and a letter to Aſaph the keeper of the kings' foreſt, to geue me timber, that I may couer the gates of the towre of the house, and the walles of the citie, and the houſe that I ſhal enter into. And the king gaue according to the good hand of my God with me. † And I came to the dukes of the countrie beyond the Riuer, and gaue them the kings letters. And the king had ſent with me captaynes of ſoldiers, and horſemen. † And Sanaballat an Horonite, and Tobias a ſeruant an Ammonite heard it, and :: were greiued with great affliction, that a man was come, which ſought the proſperitie of the children of Iſrael. † And I came to Ieruſalem and was there three

1 2 3 4 5 6 7 8 9 10 11

:: Infideles & Heretikes are greued, that o thers endeuoure to repayre the ruines of the Church in any countrie.

11 three dayes. † and I aroſe in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ieruſalem, and there was no beaſt with me, but the
13 beaſt wheron I ſate. † And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ieruſalem broken downe, and the gates therof conſumed with fire.
14 † And I paſſed to the gate of the fountayne, and to the kinges conduite, and there was no place for the beaſt where on I
15 ſat, to paſſe. † And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the
16 valley, and returned. † But the magiſtraſtes knew not whither I went, or what I did: yea and to the Iewes, and the Prieſtes, and the nobles, and the magiſtrates, and the reſt
17 that did the worke vntil then I had ſhewed nothing. † And I ſayd to them: You know the affliction wherin we are, becauſe Ieruſalem is made deſolate, and the gates thereof are conſumed with fire: Come, and let vs build the walles of
18 Ieruſalem, and let vs be no longer a reproch. † And I ſhewed them :: the hand of my God, that it was good with me, and the kings wordes, which he had ſpoken to me, and I ſayd: Let vs riſe, and let vs build. And their handes were incou-
19 raged in good. † But Sanaballat the Horonite, and Tobias the ſeruant an Ammanite, and Goſem an Arabian heard of it, and they ſcorned vs, and deſpyſed vs, and ſayd: What is this thing, that you doe? Why do you rebel againſt the king?
20 † And I anſwered them, and ſayd to them: The God of heauen he helpeth vs, and we are his ſeruants: let vs riſe and build: but you haue no part, nor iuſtice, nor memorie in Ieruſalem.

:: Gods hand was cleerly ſhewed in the effect of obtaining the kings fauourable letters.

CHAP. III.

The High Prieſt and others beginne to repaire Ieruſalem ſtreingthning it with an vttermoſt, 19. middle, 28. and innermoſt wall with towres and gates.

The ſecond part. How the citie was repayred with walles & people.

1 AND Eliaſib the high Prieſt aroſe, and his bretheren the Prieſtes: and they built the gate of the ſlocke: they ſanctified it, and ſet the doores therof, and vnto the towre of an hundred cubites they :: ſanctified it, vnto the towre of
2 Hananeel. † And beſides him did the men of Iericho build,
3 and beſides him built Zachur the ſonne of Amri. † But the fishgate the children of Aſnaa did builde: they couered it,

::Finiſhing the gate they dedicated it to Gods ſeruice,

being for defence of his holie citie and so sanctified it.

and set vp the doores therof, and the lockes, and barres. And besides them built Marimuth the sonne of Vrias the sonne of Accas. † And besides him built Mosollam the sonne of Bazachias, the sonne of Merezebel, and besides them built Sadoc the sonne of Baana. † And beside them builded the Thecuenes: but their great men did not put vnder their neckes in the worke of their Lord. † And Ioiada the sonne of Phasea, and Mosollam the sonne of Besodia built the old-gate couered it, and set vp the doores therof, and the lockes, and barres. † And beside them built Meltias a Gabaonite, and Iadon a Meronathite, men of Gabaon and Maspha, for the duke that was in the country beyond the Riuer. † And beside him built Eziel the sonne of Araia a goldsmith: and beside him built Ananias the sonne of a Pigmentarie: and they left Ierusalem vnto the wal of the broder streate. † And beside him built Raphaia the sonne of Hur, prince of the streate of Ierusalem. † And beside them Iedaia the sonne of Haromaph against his house: and beside him built Hattus the sonne of Hasebomia. † The halfe part of the streate built Melchias the sonne of Herem, and Hasub the sonne of Phahath Moab, and the towre of the fornaces. † And beside him built Sellum the sonne of Alohes prince of the halfe part of the streate of Ierusalem, he and his daughters. † And the gate of the valley built Hanun, and the inhabitants of Zanoe: they built it, and sette vp the dores therof, and the lockes, and barres, and a thousand cubites in the wal vnto the gate of the dunghil. † And the gate of the dunghil built Melchias the sonne of Rechab, the prince of the streate of Bethacaram: he built it, and sette vp the dores therof, and the lockes, and barres. † And the gate of the fountayne Sellum builded the sonne of Colhoza, prince of the village of Maspha: he built it, and couered it, and set vp the doores therof, & the lockes, & barres, and the walles of the poole of Siloe vnto the kings gardē, and vnto the steppes that goe downe from the citie of Dauid. † After him built Nehemias the sonne of Azboc prince of the halfe part of the streate of Bethsur, as far as ouer against the sepulchre of Dauid, and vnto the poole, that is built with great worke, and vnto the house of the valiants. † After him the Leuites builded, Rehum the sonne of Benni. After him built Hasebias prince of the halfe part of the streate of Ceila in his streate. † After him built their bretheren Bauai the sonne

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

19 ſonne of Enadad, prince of the halfe part of Ceila. † And beſide him built Azer the ſonne of Ioſue, the prince of Maſpha the ſecond meaſure, againſt the viſiting of the moſt ſure
20 corner. † After him in the mount built Baruch the ſonne of Zachai the ſecond meaſure, from the corner vnto the gate of
21 the houſe of Eliaſib the high Prieſt. † After him built Merimuth the ſonne of Vrias the ſonne of Haccus, the ſecõd meaſure, from the gate of the houſe of Eliaſib, as far as the houſe
22 of Eliaſib extended. † And after him built the Prieſts, men of
23 the champayne of Iordan. † After him built Beniamin & Haſub againſt their houſe: & after him built Azarias the ſonne of
24 Maſias the ſonne of Ananias againſt his houſe. † After him built Bennui the ſonne of Hanadad the ſecond meaſure, from the houſe of Azarias vnto the bending, and vnto the
25 corner † Phalel the ſonne of Ozi againſt the bending and the towre, which appeareth from out of the kings high houſe, that is, in the court of the priſon: after him Phadaia the
26 ſonne of Pharos. † And the Nathineites dwelt in Ophel, as far as ouer againſt the gate of waters toward the Eaſt, and
27 the towre that ſtoode out. † After him the Thecuenes builded the ſecond meaſure ouer againſt, from the great and eminent towre vnto the wall of the temple. † And vpward to the
28 gate of horſes the Prieſtes built, euery man againſt his houſe.
29 † After them built Sadoc the ſonne of Emmer againſt his houſe. And after him built Semaia the ſonne of Sechenias,
30 keeper of the Eaſt gate. † After him built Hanania the ſonne of Selemia, and Hanun the ſonne of Seleph the ſixth, the ſecond meaſure: after him built Moſollam the ſonne of Barachias, againſt his treaſurie. After him Melchias a goldſmith ſonne vnto the houſe of the Natheneites, and of them that ſold old ſtuffe againſt the iudgement gate, and vnto the
31 vpper chamber of the corner. † And within the vpper chamber of the corner in the gate of the flocke, the goldſmithes and marchants builded.

CHAP. IIII.

Notwithſtanding the enimies rage and oppoſe againſt the building of walles, 4. *the Iewes build with one hand, and hold their ſwordes in the other. Nehemias encorageth them, and the worke proceedeth.*

1 AND it came to paſſe, when Sanaballat had heard that we builded the wal, he was very angrie: and being moued

moued excedingly he ſcorned the Iewes. † and ſayd before his 2
bretheren, and the multitude of the Samaritanes: What doe
:: It was Gods prouidence that the enemies mocking at the reparation of Ieruſalem did not ſo furiouſly reſiſt, til the worke was performed: ſo ſometimes heretikes ſcoffe at the endeuours of poore prieſtes laboring to reſtore Catholique religion: but whether they ſcoffe or rage, Gods holie worke procedeth and proſpereth.
:: the fillie Iewes? Wil the gentiles let them alone? Shal they
ſacrifice and accompliſh in one day? Why, are they able to
build vp the ſtones out of the heapes of duſt, that are burnt?
† Yea Tobias alſo the Ammanite his neighbour ſayd: Let 3
them build: if a fox come vp, he ſhal leape ouer their ſtone
wal. † Heare our God, becauſe we are had in diſpiſe: turne 4
the reproch vpon their head, and giue them into diſpite in a
Land of captiuitie. † Couer not their iniquitie, and let not 5
their ſinne be put out before thy face, becauſe they haue
mocked thy builders. † Therfore we built the wal, and ioyned 6
together the whole vnto the halfe part: and the hart of the
people was prouoked to worke. † And it came to paſſe, when 7
Sanaballat had heard, and Tobias, and the Arabians, and the
Ammanites, and the Azotians, that the breach of the wal
of Ieruſalem was cloſed vp, and the gates began to be ſtop-
ped, they were wrath excedingly. † And they were al aſſem- 8
bled together, to come, and to fight againſt Ieruſalem, and
to prepare embuſhments. † And we prayed our God, and ſet 9
watchmen vpon the wal day and night againſt them. † And 10
Iudas ſayd: The ſtrength of him that carrieth is weakened, &
the morter is very much, and we ſhal not be able to build the
wal. † And our enimies ſayd: Let them not know, and let 11
them be ignorant, til we come into the mideſt of them, and
kil them, and make their worke to ceaſe. † And it came to 12
paſſe, the Iewes that dwelt beſide them, coming and telling
vs ten times, out of al places from whence they came to vs,
† I ſette the people in a place behind the wal round about in 13
order, with their ſwordes, and ſpeares, and bowes. † And 14
I looked and roſe vp: & I ſayd to the princes and magiſtrates,
and to the reſt of the common people: Be not afrayd at their
face: Remember our Lord great and terrible, and fight for
your bretheren, your ſonnes, and your daughters, and your
wiues, and your houſes. † And it came to paſſe, when our 15
enimies had heard that it was told vs, God defeted their
counſel. And we returned al to the walles, euery man to his
worke. † And it came to paſſe from that day, the halfe part 16
of their yongmen did the worke, and halfe was ready to
battel, and ſpeares, & ſheilds, and bowes, and cotes of mayle,
and the princes behind them in al the houſe of Iuda † of 17

them

them that built in the wal, and that carried burdens, and that laded them: with one of his hands he did the worke, & with
18 the other he held a ſword: † for euery one of the builders was girded with a ſword about his reynes. And they builded,
19 and ſounded with the trumpet nere me. † And I ſayd to the princes, and to the magiſtrates, & to the reſt of the common people: The worke is great and broad, and we are ſepe-
20 rated in the wal one far from an other: † in what place ſoeuer you ſhal heare the ſound of the trumpet, thither runne toge-
21 ther vnto vs: our God wil fight for vs. † And let vs our ſelues doe the worke: and let the halfe part of vs hold ſpeares from
22 the ryſing of the morning, til the ſtarres appeare. † At that time alſo I ſayd to the people: Let euery man with his ſeruant tarry in the middes of Ieruſalem, and let there be courſes
23 among vs by day and night to worke. † And I and my bretheren, and my ſeruants, and the watchmen, that were behinde me, did not put of our clothes: euery man was made bare only to waſhing.

CHAP. V.

Nehemias blameth couetous richmen, for oppreſsing the poore. 14. himſelfe geueth largely of his owne to the needie.

1 AND there was ::a great crie of the people, and of their
2 wiues againſt their brethren the Iewes. † And there were that ſaid. Our ſonnes and our daughters are verie manie: let vs take corne for the price of them, and let vs eate, and
3 liue. † And there were that ſayd: Let vs pledge our fieldes, and vineyardes, and our houſes, and let vs take corne in fa-
4 mine. † And others ſayd: Let vs borow money for the kings
5 tributes, and let vs giue our fields and vineyardes, † and now as the fleſh of our bretheren, ſo is our fleſh: and as their children ſo alſo our children. behold we ſubdew our ſonnes, and our daughters into bondage, and our daughters there are bondwemen, neither haue we wherewith they may be redemed, and our fieldes and our vineyardes other men doe poſ-
6 ſeſſe. † And I was exceding angrie, when I had heard their crie
7 according to theſe wordes. † And my hart thought with my ſelfe: and I rebuked the princes and magiſtrates, and ſayd to them: Do you euery one exact vſuries of your brethen? and
8 I gathered againſt them a great aſſemblie, † and I ſayd to them: We as you know, haue redemed our bretheren the

::S Beda in his time lamented that ſome ſpiritual Superiors neglected to feede their flock, either ſpiritually or temporally, and yet exacted temporal reuenewes, and oppreſſed the poore people. *li. 3. c. 21. in Eſd.* How much more may we with him, wiſh an other Nehemias, that is a *comfor ter from our Lord* to correct

this fault, & to releeue poore Catholiques diſtreſſed?

Iewes, that were ſold to the gentiles, according to our abilitie: and wil you therfore ſel your bretheren, and ſhal we redeme them? And they held their peace, neither did they find what to anſwer. † And I ſayd to them: The thing is not good, 9
which you doe: why walke you not in the feare of our God,
:: A right propertie of a true paſtor, to do that good which he preacheth to others. *S. Beda ibidem.*

leſt we be vpbrayded with al the gentiles our enimies? † I alſo 10
and my bretheren, and my ſeruantes, haue lent money and corne to very manie: let vs not aske this againe in common, let vs remitte them the debt, that is dewe to vs. † Reſtore ye 11
to them their fieldes this day, and their vineyards, and their oliuets, and their houſes: yea the hundreth part alſo of money, corne, wine and oyle, which you were wont to exact of them, giue it rather for them. † And they ſayd: We wil reſtore, and 12
we wil ſeeke nothing of them: and we wil do ſo as thou ſpeakeſt. And I called the Prieſtes, and adiured them, to do according to that which I had ſayd. † Moreouer I ſhooke 13
my boſome, and ſayd: God ſo ſhake euery man, that ſhal not accomplish this word, out of his houſe, and out of his labours, ſo be he shaken out, and made emptie. And al the multitude ſayd: Amen. And they prayſed God. And the people did as it was ſayd. † And from that day, wherin the king com- 14
mended me to the duke in the land of Iuda, from the twenteth yeare til the two & thirteth yeare of Artaxerxes the king for twelue yearees, I and my bretheren did not eate the yearly allowance, that was dewe to the dukes. † But the former 15
dukes, that had bene before me, burdened the people, and tooke of them in bread, and wine, and money euery day fourtie ſicles: yea and their officers oppreſſed the people. But I did not ſo for the feare of God. † Yea I builded rather in 16
the worke of the wal, and field I bought not, and al my ſeruantes were gathered together to the worke. † Tke Iewes 17
alſo and the magiſtrates an hundred fiftie men, and they that came to vs out of the nations, that were round about vs were at the table. † And there was prepared for me day by day one 18
:: A good conſcience hath great confidence in God and iuſtly hopeth for reward.

oxe, ſix choſen rammes, beſide foules, and within ten dayes diuers wines, & many other things did I giue. Moreouer alſo the yearly allowance of my dukedome I ſought not, for the people was very much empouerifhed. † :: Remember me my 19
God to good, according to al things, which I haue done to this people

CHAP. VI.

The enemies guilfully offer to make league with the Iewes 3. but Nehemias procedeth in building the walles: 16. and al bordering nations feare them.

1 AND it came to paſſe, when Sanaballat had heard, and Tobias, and Goſſem the Arabian, and the reſt of our enimies, that I did build the wal, and there was no breach remayning in it (how beit at that time I had not put the doo-
2 res in the gates) † Sanaballat and Goſſem ſent to me, ſaying: Come, and :: let vs make a league together in the villages, in
9 the field of Ono: But they thought to doe me euil. † I ſent therfore meſſengers to them, ſaying: I am doing a great worke, and I can not goe downe, leſt perhaps it be neglected
4 when I ſhal come, and deſcend to you. † But they ſent to me according to this word, foure times: and I anſwered them
5 according to the former word. † And Sanaballat ſent his ſeruant to me the fifth time according to the former word, and he had a letter in his hand written in this maner: Among the Gentiles it is heard, and Goſſem hath ſayd, that thou and the Iewes meane to rebel, and therfore thou buildeſt the wal, and wil aduance thy ſelfe king ouer them: for which
7 cauſe † thou haſt ſette vp prophettes alſo, which should preach of thee in Ieruſalem, ſaying: There is a king in Iurie: The king wil heare of theſe thinges: therfore come now, that
8 we may take counſel together. † And I ſent to them, ſaying: It is not done according to theſe words, which thou ſpeakeſt:
9 for thou frameſt theſe things of thine owne hart. † For al theſe terrified vs, thinking that our hands would ceaſe from the worke, and we would leaue of. For which cauſe I did
10 the more ſtrengthen my hands: † and I entred into the houſe of Samaia the ſonne of Dalaia the ſonne of Metabeel ſecretly, who ſayd: Let vs conſult with our ſelues in the houſe of God in the middes of the temple: and Let vs ſhutte the doores of the temple becauſe they wil come to kil thee,
11 and in the night they wil come to ſlea thee. † And I ſayd: Doth any man that is like vnto me flee? and who being as I am, wil goe into the temple, and liue? I wil not goe in.
12 † And I vnderſtood that God had not ſent him, but as it were prophicying he had ſpoken to me, and Tobias, and Sa-
13 naballat had hyred him. † For he had taken a price, that I being terrified ſhould do it, and ſinne, and they might haue

:: When heretikes & other aduerſaries of the Church finde themſelues not able to ſuppreſſe Catholiques, they offer conditions of peace, and liberty to al. ſo when proteſtātes beganne & where they are weake, they would haue none perſecuted for anie opinions in religion; but where they are ſtrōg they hardly grant toleration to Catholiques,

ſome euil to vpbraid me withal. † Remember me Lord for 14
Tobias and Sanaballat, according to ſuch their workes. Yea
and Noadias the prophete, and the reſt of the propheres that
terrified me. † But the wal was finiſhed the fiue and twenteth 15
day of the moneth of Elul, in two and fiftie dayes. † It came 16
topaſſe therfore when al our enimies had heard it, that al
nations which were round about vs, feared, & were diſmayed
within them ſelues, and knew that this worke was done of
God. † But in thoſe dayes alſo many letters of the principal 17
Iewes were ſent to Tobias, and from Tobias there came to-
them. † For there were many in Iurie ſworne vnto him, be- 18
cauſe he was the ſonne in law of Sechenias the ſonne of Area,
and Iohanan his ſonne had taken the daughter of Moſollam
the ſonne of Barachias. † Yea and they prayſed him before 19
me, and they reported my words vnto him: and Tobias ſent
letters to terrifie me.

CHAP. VII.

Nehemias appointeth watchmen in Ieruſalem, 5. and calling the people together reciteth the number of thoſe, which came firſt from Babylon. 68. likewiſe of their cattel, 70. and the giftes of certaine chiefe men towards the reparations.

AND after the wal was built, & I had put on the doores, 1
and numbred the porters, and ſinging men, and Leuites:
† I commanded Hanani my brother, and Hananias prince of 2
the houſe of Ieruſalem (for he ſemed as it were a true man,
and one that feared God aboue the reſt) † and I ſayd to them: 3
Let not the gates of Ieruſalem be opened vntil the heate of
the ſunne. And when they yet ſtood by, the gates were ſhut,
and barred: and I ſette :: watchmen of the inhabitants of
Ieruſalem, euery one by their courſes, and euery man againſt
his houſe. † And the citie was exceding large and great, and 4
the people few in the middes therof, & there were no houſes
built. † But God gaue me in my hart, and I aſſembled the 5
princes and magiſtrates, and common people, that I might
number them: and I found a booke of the number of them,
that came vp firſt, and there was found written in it:
† Theſe are the children of the prouince, which came vp 6
from the captiuitie of them that were tranſported, whom
Nabuchodonoſor the king of Babylon had tranſported, and
returned into Iurie, euery one into his owne citie. † They 7
that

:: Three ſpecial defences of a citie, are the ſtrength of walles, ſhutting and opening the gates in due time, & diligēt watchmen: ſo to the cuſtodie of faithful ſoules three thinges are neceſſarie; the grace of

that came with Zorobabel, Ioſue, Nehemias, Azarias, Raha-
mias, Nahamani, Mardochæus, Belſam, Meſpharath,
Begoai, Nahum, Baana. The number of the men of the peo-
8 ple of Iſrael. † The children of Pharos, two thouſand an
9 hundred ſeuenty two. † The children of Saphatia, three hun-
10 dred ſeuentie two. † The children of Area, ſix hundred fiftie
11 two. † The children of Phahathmoab of the children of Ioſue
12 and Ioab, two thouſand eight hundred eightene. † The chil-
13 dren of Aelam, a thouſand two hundred fiftie foure. † The
14 children Zethua, eight hundred fourtie fiue. † The childeren
15 of Zachai, ſeuen hundred ſixtie. † The childeren of Bannui,
16 ſix hundred fourtie eight. † The children of Bebai, ſix hun-
17 dred twentie eight. † The children of Azgad, two thouſand
18 three hundred twentie two. † The childeren of Adonicam, ſix
19 hundred ſixtie ſeuen. † The children of Beguai, two thou-
20 ſand ſixtie ſeuen † The childeren of Adin, ſix hundred fiftie
21 fiue. † The childeren of Ater, childeren of Hezecias ninetie
22 eight. † The childeren of Haſem, three hundred twentie
23 eight † The children of Beſai, three hundred twentie foure.
24 25 † The children of Hareph, an hundred twelue † The chil-
26 dren of Gibaon, nyntie fiue. † The childeren of Betlehem,
27 and Netupha, an hundred eightie eight. † The men of Ana-
28 thoth, an hundred twentie eight. † The men of Bethazmoth,
29 fourtie two. † The men of Cariathiarim, Cephira, and Beroth
30 ſeuen hundred fourtie three. † The men of Rama and Geba,
31 ſix hundred twentie one. † The men of Machmas, an hun-
32 dred twentie two. † The men of Bethel and Hai, an hundred
33 twentie three. † The men of an other Nebo, fiftie two.
34 † The men of an other Aelam, a thouſand, two hundred fiftie
35 foure. † The childeren of Harem, three hundred twentie.
36 The childeren of Iericho, three hundred fourtie fiue. † The
37 childeren of Lod Hadid and Ono, ſeuen hundred twentie
38 one. † The childeren of Senaa, three thouſand nine hundred
39 thirtitie. † The Prieſts: The children of Idaia in the
40 houſe of Ioſue, nine hundred three. † The childeren of
41 Emmer, a thouſand fiftie two. † The childeren of Phaſhur, a
42 thouſand two hundred fourtie ſeuen. † The children of
43 Arem, a thouſand ſeuentene. The Leuites: † The children
44 of Ioſue & Cedmiel, the children † of Cenia, ſeuentie foure:
45 The ſinging men: † the childeren of Aſaph, an hundred
46 fourtie eight. † The porters: The childeren of Sellum, the

God, due regard of the outward ſenſes and continual watch againſt our inuiſible enemies.

childeren of Ater, the childeren of Telmon, the childeren
of Accub, the childeren of Hatita, the childeren of Sobai: an
hundred thirtie eight. † The Nathineites: The childeren of 47
Soha, the childeren of Hasupha, the childeren of Tebbaath,
† the childeren of Geros, the childeren of Siaa, the childeren 48
of Phadon, the childeren of Lebana, the childeren of Ha-
guba, the childeren of Seimai, † the childeren of Hanan, the 49
childeren of Geddel, the childeren of Gaher, † the childeren 50
of Raaia, the childeren of Rasin, the childeren of Necoda,
† the childeren of Gesem, the childeren of Aza, the childeren 51
of Phasea, † the childeren of Besai, the childeren of Munim, 52
the childeren of Nephussim, † the childeren of Bacbuc, the 53
childeren of Hacupha, the childeren of Harur, † the childe- 54
ren of Besloth, the childeren of Mahida, the childeren of
Harsa, † the childeren of Bercos, the childeren of Sisara, the 55
childeren of Thema, † the childeren of Nasia, the childeren 56
of Hatipha, † the childeren of the seruantes of Salomon, the 57
childeren of Sotai, the childeren of Sophereth, the childeren
of Pharida, † the childeren of Iahala, the childeren of Darcon, 58
the childeren of Ieddel, † the childeren of Saphia, the 59
childeren of Hatil, the childeren of Phohereth, who was
borne vnto Sabaim, the sonne of Amon. † Al Nathineites, 60
and the childeren of the seruantes of Salomon, three hundred
nyntie two. † But these be they which came vp from Thel- 61
mela, Thelharsa, Cherub, Addon, and Emmer: and could not
shew the house of their fathers, and their seed, whether they
were of Israel. † The children of Dalaia, the childeren of To- 62
bia, the childeren of Necoda, six hundred fourtie two. † And 63
of the Priests, the childeren of Habia, the childeren of Accos,
the childeren of Berzellai, who tooke a wife of the daugh-
ters of Berzellai a Galeadite, and he was called by their
name. † These sought their writing in the register, and found 64
it not: & they were cast out of the Priesthood. † And Ather- 65
satha said to them, that they should not eate of the Holies of
holies, vntil there stood vp a Priest learned and cunning. † Al 66
the multitude as it were one man fourtie two thousand three
hundred sixtie, † beside their men seruants and wemen ser- 67
uantes, which were seuen thousand three hundred thirtie se-
uen: and among them singing men, & singing wemen, two
hundred fourtie siue. † Their horses, two hundred fourtie six 68
their mules two hundred fourtie siue, † their camels, foure 69
hun-

hundred thirtie fiue, asses six thousand seuē hundred twen tie.

Hitherto is reported What was written in the Register. From this place forward goeth on in order the historie of Nehemias.

S. Ierom here noteth whēce he receiued eech part of this booke, which is al Canonical Scripture being al alike so declared by the Church.

70 † And certaine of the princes of families gaue vnto the worke. Athersatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priestes fiue hundred
71 thirtie. † And of the princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas,
72 and of siluer two thousand two hundred pound. † And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for
73 Priestes sixtie seuen. † And the Priestes, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathineites, and al Israel dwelt in their cities. And the seuenth moneth was come: and the childeren of Israel were in their cities.

CHAP. VIII

Esdras readeth the law before the people. 9. Nehemias conforteth them. 13. They celebrate the feast of tabernacles seuen dayes: 13. & of collection the eight day.

1 AND al the people was gathered togethor as it were one man to the streate, which is before the water and they sayd to Esdras the scribe, that he should bring the booke of the law of Moyses, which our Lord had commanded Israel:
2 † Esdras therfore the prieſt :: brought the law before the multitude of men and wemen, and al that could vnderstand,
3 in the first day of the seuenth moneth. † And he read it playnly in the streate that was before the water gate, from morning vntil midday, in the presence of the men, and wemen, and of these that vnderstood: and the eares of al the
4 people were attent to the booke. † And Esdaas the scribe stood vpon a steppe of wood, which he made to speake vpon: and there stood by him Mathathias, and Semeia, and Ania, and Vria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum,
5 and Hasbadana, Zacharia, and Mosollam. † And Esdras opened the booke before al the people: for he appeared aboue al the people: and when he had opened it, al the people
6 stood. † And Esdras blessed our Lord the great God: and al the people answred: Amen, amen: lifting vp their handes, and
7 they bowed, and adored God flatte on the earth. † Moreouer Iosue, & Bani, and Serebia, Iamin, Accub, Septhai, Odia, Maasia

:: The people requested Esdras, to *bring the booke* of the law, and he *brought it*, neither is there anie mention that he writte the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or lost, but some reserued by Ieremias, Ezechiel, Daniel, Aggeus, Zacharias, or by himselfe or others out of which he collected one intire

volume correcting faultes committed by scribes, & adding some thinges for explication sake & supplement of the histories: and that either by tradition or reuelation.

:: *Atherſatha priuileged*, by reason of his fauour with king Artaxerxes. *chap. 2.*

Maaſia, Celita, Azarias, Iozabed, Hanan, Phalaia: Leuites made ſilence in the people to heare the law: and the people ſtoode in their degree. † And they read in the booke of the 8
law of God diſtinctly and playnly, for to vnderſtand: and they vnderſtood when it was read. † And Nehemias ſaid 9
(the ſame is :: Atherſatha) and Eſdras the Prieſt and ſcribe, and the Leuites interpreting to al the people: It is a day ſanctified to the Lord our God, mourne ye not, and weepe not. For 1. *Eſd.*
al the people wept, when they heard the wordes of the law.
† And he ſaid to them: Goe, eate fat thinges, and drinck the 10
ſweete wine, and ſend portions to them, that haue not prepared for them ſelues: becauſe it is the holie day of our Lord, and be not ſadde: for the ioy of our Lord is our ſtrength.
† And the Leuites made ſilence in al the people, ſaying: Hold 11
your peace, becauſe the day is holie, and be not ſorowful.
† Therefore al the people went to eate and drinck, and to 12
ſend portions, and to make great ioy: becauſe they vnderſtood the wordes, that he had taught them. † And in the ſecond 13
day were gathered the princes of the families of al the people, the Prieſts and Leuites to Eſdras the ſcribe, that he ſhould interpret vnto them the wordes of the law. † And they found 14
written in the law, that our Lord commanded in the hand of Moyſes, that the children of Iſrael ſhould dwel in tabernacles, on the ſolemne day, the ſeuenth moneth: † and that 15
they ſhould proclame and publiſh a voice in al their cities, and in Ieruſalem, ſaying: Goe ye forth into the mount, and fetch branches of the oliue tree, and branches of the moſt fayre tree, branches of the mirtle tree, and boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. † And the people 16
went forth, and brought. And they made them ſelues tabernacles euery man in his houſe toppe, and in his courtes, and in the courtes of the houſe of God, and in the ſtreate of the water gate, and in the ſtreate of the gate of Ephraim † Therefore al the church of them, that were returned from the 17
captiuitie, made tabernacles, and dwelt in tabernacles. For from the daies of Ioſue the ſonne of Nun the children of Iſrael had not done it in ſuch ſort, vntil that day: and there was exceeding great ioy. † And he reade in the booke of the 18
law of God day by day, from the firſt day til the laſt, and they made the ſolemnitie ſeuen dayes, & in the eight day a collect according to the rite.

CHAP.

CHAP. IX.

The people repenting in faſting and ſakcloth, put away their wiues of ſtrange nations. 5. Eſdras confeſſeth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.

1 AND in the foure and twenteth day of the moneth the
children of Iſrael came together in faſting and ſacke-
2 clothes, and earth vpon them. † And the ſeede of the chil-
dren of Iſrael was :: ſeperated from euerie ſtrange childe: and
they ſtood, and confeſſed their ſinnes, and the iniquities of
3 their fathers. † And they roſe vp to ſtand: and they read in
the volume of the law of our Lord their God, foure times in
a day, and foure times they confeſſed, and adored our Lord
4 their God. † And there aroſe vpon the ſteppe of the Leuites
Ioſue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and
Chanani: and they cried with a lowde voice to our Lord their
5 God. † And the Leuites Ioſue and Cedmihel, Bonni, Haſebnia,
Serebia, Odaia, Sebnia, and Phathahia, ſaid: Ariſe, Bleſſe our
Lord your God from eternitie to eternitie: and let them bleſſe
6 the high name of thy glorie in al bleſſing & praiſe. † Thou the
ſame o Lord, alone thou haſt made heauen, & al the hoſt ther-
of: the earth & al thinges that are in it: the ſeas and al thinges
that are therin: and thou doſt giue life to al theſe thinges, and
7 the hoſt of heauē adoreth thee. † Thou the ſame o Lord God,
which didſt chooſe Abram, & broughteſt him out of the fire
8 of the Chaldees, and gaueſt him the :: name Abraham. † And
thou didſt finde his hart faithful before thee: and thou madeſt
a couenante with him, that thou wouldeſt geue him the land
of the Chananite, of the Hethelte, and of the Amorrheite, and
of the Pherezeite, and of the Iebuſeite, & of the Gergeſeite, to
geue vnto his ſeede: and thou haſt fulfilled thy wordes, be-
9 cauſe thou art iuſt. † And thou ſaweſt the affliction of our fa-
thers in Ægypt: & their crie thou didſt heare vpon the Read
10 ſea. † And thou gaueſt ſignes & wonders in Pharao, and in al
his ſeruants, and in al the people of his land: for thou didſt
know that they had done proudly againſt them: and thou ma-
11 deſt thyſelf a name, as alſo at this day. † And thou didſt diuide
the ſea before them, and they paſſed through the midſt of the
ſea in drie land: but their perſecutors thou threweſt into the
12 depth, as a ſtone into the rough waters. † And in a piller of
a cloude thou waſt their leader by day, and in a piller of fire

:: True repentance requireth workes of penance, & eſpecially the remouing of occaſions of ſinne: as ſeperation from euil companie abandoning of euil cogitations, and of much wordly pleaſure.

:: Changing of names importeth ſome beneficial myſterie. Gen. 17.

by night, that the way might appeare to them, by the which they went. † To mount Sinai also thou didst descend, and spakest with them from heauen, and thou gauest them right iudgements, and the law of truth, ceremonies, and good preceptes. † Thy sanctified Sabbath thou didst shew them, and the commandements, and ceremonies, and the law thou didst command them in the hand of Moyses thy seruant. † Bread also from heauen thou gauest them in their hunger, and water out of the rocke thou didst bring forth to them thirsting, and thou saidest to them that they should enter in, and possesse the land, vpon which thou didst lift vp thy hand to diliuer it them. † But they and our fathers did proudly, and hardned their neckes and heard not thy cõmandements. † And they:: would not heare, and they remembred not thy merueylous workes which thou hast done to them. And they hardned their neckes, and gaue the head to returne to their seruitude, as it were by contention. But thou a propitious God, and gratious, and merciful, long suffering and of much compassion, didst not forsake them. † Yea and when they had made to them selues a molten calfe, and had said: This is thy God, which brought thee out of Ægypt: and they did great blasphemies. † But thou in thy manie mercies didst not leaue them in the desert: the piller of the cloude departed not from them by day to lead them into the way, and the piller of fire by night to shew them the way by which they should goe. † And thou gauest them thy good spirite, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gauest them water in thirst. † Fourtie yeares didst thou feede them in the desert, and nothing was wanting to them, their garmentes waxed not old, and their feete not worne. † And thou gauest them kingdomes, and peoples, and didst part lottes vnto them: and they possessed the land of Sehon, and the land of the king Hesebon, and the land of Og the king of Basan. † And thou didst multiplie their children as the starres of heauen, & brought them to the land wherof thou hadst said to their fathers, that they should enter and possesse it. † And the children came, and possessed the land, and thou didst humble before them the inhabiters of the land, the Chananeites, and gauest them into their hand, and their kinges, and the peoples of the land, that they might doe to them as it pleased them. † They therfore tooke the

13 14 15 16 17 Num 14. 18 19 20 21 22 23 24 25

::Free wil in sinners.

fensed

fenſed cities and fatte ground, and poſſeſſed houſes ful of al goodes: ceſternes made by others, vineyardes, and oliuetes, & manie trees that bare fruite: and they did eate, and were filled, and became fatte, and abounded with delicious thinges
26 in thy great goodnes. † But they prouoked thee to wrath, & departed from thee, and threw thy law behind their backes: & they killed thy prophetes, which admoniſhed them erneſt-
27 ly to returne to thee: and they did great blaſphemies. † And thou gaueſt them into the handes of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, & thou from heauen didſt heare, and according to thy manie cõpaſſions gaueſt them ſauiours, that ſhould ſaue them
28 from the hand of their enemies. † And when they had reſted, they returned to do euil in thy ſight: & thou didſt leaue them in the hand of their enemies, and they poſſeſſed them. And they returned, & cried to thee: & thou heardeſt from heauen,
29 and deliueredſt thẽ in thy mercies, manie times. † And thou didſt admoniſh them that they ſhould returne to thy law. But they did proudly, & heard not thy cõmandmentes, and ſinned in thy iudgementes, which a man ſhould do, and ſhal liue in them, and they gaue the reuolting ſhoulder, and hardned
30 their necke, neither did they heare. † And thou didſt prolong manie yeares ouer them, and didſt teſtefie to charge them in thy ſpirit by the hand of thy Prophetes: and they heard not, and thou didſt deliuer them into the hand of the
31 peoples of the nations. † But in thy very many mercies thou madeſt them not into conſumption, neither didſt thou forſake them: becauſe a God of compaſſions and gratious art
32 thou. † Now therfore O our God, great, ſtrong, and terrible, keeping couenant and mercie, turne not away from thy face al the labour, which hath found vs, our Kinges, and our Princes, and our Prieſts, and our Prophetes, and our fathers, and al the people from the daies of the king of Aſſur, vntil
33 this day. † And thou art iuſt in al thinges, that haue come vpon vs: becauſe thou haſt done truth, but we haue done
34 wickedly. † Our Kinges, our Princes, our Prieſtes, and our fathers haue not done thy law, and haue not attended thy commandmentes, and thy teſtimonies which thou haſt te-
35 ſtified among them. † And they in their reignes, and in thy manifold goodnes, which thou gaueſt them, and in the land moſt large and fatte, which thou didſt deliuer in their

ſight, ſerued not thee, nor returned from their moſt wicked deuiſes. † Behold we our ſelues this day are bondmen: and 36
the land, which thou gaueſt our fathers, that they ſhould eate the bread therof, and the good thinges that are therof, and our ſelues are ſeruantes in it. † And the fruites therof are 37
multiplied to the kinges, whom thon haſt ſette ouer vs for our ſinnes, and they haue dominion ouer our bodies, and ouer our beaſtes, according to their wil, and we are in great tribulation. † Therfore vpon al theſe thinges we our ſelues 38
make a couenant, and write, and our Princes, our Leuites, and our Prieſtes ſigne it.

CHAP X.

Manie, in name of al, ſubſcribe to the couenant made with God. 30. Namely not to marrie with ſtrangers, 31. to keepe the Sabbath day, and the ſeuenth yeare. 32. To pay oblations, 35. Firſt fruites, 38. and Tithes.

AND the ſubſcribers were Nehemias, Atherſatha the 1
ſonne of Hachelai, and Sedecias, † Saraias, Azarias, Ie- 2
remias, † Pheſhur, Amatias, Melchias, † Hattus, Sebenia, 3. 4.
Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, 5. 6.
Baruch, † Moſollam, Abia, Miamin, † Maazia, Belgai, 7. 8.
Semeia: theſe were Prieſtes. † Moreouer Leuites, Ioſue the 9
ſonne of Azanias, Bennui of the children of Henadad, 10
Cedmihel, † And their bretheren, Sebenia, Odaia, Ce- 11
lita, Phalaia, Hanan, † Micha, Rohob, Haſebia, † Zachur, 12
Serebia, Sabania, † Odaia, Bani, Baninu. † The heades of 13
the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 14
† Bonni, Azgad, Bebai. † Adonia, Begoai, Adin, † Ater, 15 16
Hezecia, Azur, † Odaia, Haſum, Beſai, † Hareph, Anathoth, 17 18
Nebai. † Megphias, Moſollam, Hazir, † Mezſibel, Sadoc, 19 20
Iedua. † Phaltia, Hanan, Anai † Oſee, Hanania, Haſub, 21
† Alohes, Phalea, Sobec, † Rehum, Haſebna, Maaſia, 22. 25
† Echaia, Hanan, Anan, † Melluch, Haran, Baana: 24. 25.
† And the reſt of the people, Prieſtes, Leuites, Por- 26. 27.
teres, and ſinging men, Nathineites, and al that ſeperated 28
them ſelues from the peoples of the landes to the law of God, their wiues, their ſonnes, and their daughters. † Al that 29
could vnderſtand promiſing for their bretheren, their princes, and they that came to promiſe, and ſweare that they would walke in the law of God, which he gaue in the hand of Moyſes the ſeruant of God, that they would do & kepe al the

command-

cõmandments of the Lord our God, and his iudgementes and
30 his ceremonies. † And that we would not geue our daugh-
ters to the people of the land, and their daughters we would
31 not take to our sõnes. † The peoples of the land, which bring
in things to sel, & al thinges to be vsed, to sel them on the Sab-
bath day, we wil not take it of them in the Sabbath, and in
the sanctified day. And we will let passe the seuenth yeare, and
32 the exaction of euerie hand. † And we wil ordayne preceptes
vpon our selues, to giue the third part of a sicle euerie yeare
33 to the worke of the house of our God, † to the loaues of pro-
position, and to the continual sacrifice, and for a continual
holocaust in the Sabbathes, in the Calendes, in the Solemni-
ties, and in the sanctified, and for sinne: that propitiation
may be made for Israel, and vnto al vse of the house of our
34 God. † We therfore did cast lotes concerning the oblation of
wood betwen the Priestes, and the Leuites, and the people,
that it should be brought into the house of our God by the
houses of our fathers at set times, from yeare to yeare: that it
might burne vpon the altar of the Lord our God, as it is writ-
35 ten in the law of Moyses: † And that we would bring the
first borne of our land, and the first fruites of al the fruite of
euerie tree, from yeare to yeare, in the house of our Lord.
36 † and the first fruites of our sonnes, and of our cattel, as it is
written in the law, and the first fruites of our oxen, and of
our sheepe, that they might be offered in the house of our
God, to the Priestes which minister in the house of our God.
37 † And the first fruites of our meates, and of our libamentes,
and the fruites of euerie tree, of vintage also and of oyle we
wil bring to the Priestes, vnto the treasurie of our God, and
the tenth part of our land to the Leuites. The Leuites them
selues shal receiue the tithes out of al the cities of our works.
38 † And the Priest the sonne of Aaron shalbe with the Leuites
in the tythes of the Leuites, and the Leuites shal offer the
tenth part of their tythe in the house of our God, to the trea-
39 surie in the treasure house. † For the children of Israel and
the children of Leui shal carie to the treasurie the first frui-
tes of corne, of wine, and of oyle: and the sanctified vessels
shal be there, and the Priestes, and singing men, and porters,
and ministers, and we wil not leaue the house of our God.

::In al leagues & couenantes of peace those articles are specially mentioned wherin breach hath bene made in former times.

CHAP. XI.

Ne We inhabitantes of Ierusalem are recited. 20. lik wise Who dwelt in other cities of Iuda.

AND the princes of the people dwelt in Ieruſalem: but the reſt of the people caſt lottes, to take :: one part of ten that ſhould dwel in Ieruſalem the holie citie, and nine partes in the cities. † And the people bleſſed al the men that had :: voluntarily offered them ſelues to dwel in Ieruſalem. † Theſe therfore are the princes of the prouince, which dwelt in Ieruſalem, and in the cities of Iuda. And euerie one dwelt in his poſſeſſion, in their cities, Iſrael, the Prieſtes, the Leuites, the Nathineites, and the children of the ſeruants of Salomon. † And in Ieruſalem there dwelt of the children of Iuda, and of the children of Beniamin: of the children of Iuda, Athaias the ſonne of Aziam, the ſonne of Zacharias, the ſonne of Amarias, the ſonne of Saphatias, the ſonne of Malaleel: of the children of Phares, † Maaſia the ſonne of Baruch, the ſonne of Cholhoza, the ſonne of Hazia, the ſonne of Adaia, the ſonne of Ioiarib, the ſonne of Zacharias, the ſonne of a Silonite. † Al theſe the childeren of Phares, which dwelt in Ieruſalem, foure hundred ſixtie eight, valiant men. † And theſe are the childeren of Beniamin: Sellum the ſonne of Moſollam, the ſonne of Ioed, the ſonne of Phadaia, the ſonne of Colaia, the ſonne of Maſia, the ſonne of Etheel, the ſonne of Iſaia, † and after him Gebbai, Sellai, nine hundred twentie eight, † and Ioel the ſonne of Zechri the ouerſeer of them, and Iudas the ſonne of Senua ſecond ouer the citie. † And of the Prieſtes, Idaia the ſonne of Ioarib, Iachim, † Saraia the ſonne of Helcias, the ſonne of Moſollam, the ſonne of Sadoc, the ſonne of Meraioth, the ſonne of Achitob the prince of the houſe of God, † and their bretheren that doe the workes of the temple: eight hundred twentie two. And Adaia the ſonne of Ieroham, the ſonne of Phelelia, the ſonne of Amſi, the ſonne of Zacharias, the ſonne of Pheſhur, the ſonne of Melchias, † and his bretheren the princes of the fathers: two hundred fourtie two. And Amaſſai the ſonne of Azreel, the ſonne of Ahazi, the ſonne of Moſolamoth, the ſonne of Emmer, † and their bretheren exceding mightie: an hundred twentie eight, and their ouerſeer Zabdiel ſonne of the mightie ones. † And of the Leuites Semeia the ſonne of Haſub, the ſonne of Azaricam, the ſonne of Haſabia, the ſonne of Boni, † and Sabathai and Iozabed, ouer al the workes, that were without the houſe of God, of the princes of the Leuites. † And Mathania the ſonne of Micha, the ſonne of Zebedei,

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::Becauſe Ieruſalem was moſt impugned by enimies fewe were willing to dwel there, ::yet many valient men of the tribes of Iuda Beniamin and Leui offered them ſelues: of other tribes the tenth part were choſen by lottes. wherby is gathered that many of the tenne tribes returned alſo into Chanaan, though the holie Scripture doth not ſo expreſly record what became of them as of the other tenne tribes, becauſe Ieruſalem pertained to the lote of Beniamin, Iuda was the Kinglie tribe, and Leui the Prieſtlie. S. Beda. lib. 3. cap. 11 in Eſdr.

Zebedei, the ſonne of Aſaph prince to prayſe, and to confeſſe
in prayer, and Becbecia ſecond of his bretheren, and Abda
the ſonne of Samua, the ſonne of Galal, the ſonne of Idi-
18 thum. † Al the Leuites in the holie citie two hundred eightie
19 foure. † And the porters, Accub, Telmen, and their bre-
theren, which kept the dores: an hundred ſeuentie two.
20 † And the reſt of Iſrael the Prieſtes and the Leuites in al the
21 cities of Iuda, euerie man in his poſſeſſion. † And the Nathi-
neites, that dwelt in Ophel, and Siaha, and Gaſpha of the
22 Nathineites. † And the ouerſeer of the Leuites in Ieruſalem,
Azzi the ſonne of Bani, the ſonne of Haſabia, the ſonne of
Mathania, the ſonne of Micha. Of the childeren of Aſaph, the
23 ſinging men in the miniſterie of the houſe of God. † For the
kings commandment was vpon them, and an order among
24 the ſinging men day by day. † And Phathahia the ſonne of
Meſczebel of the childeren of Zara the ſonne of Iuda in the
hand of the king, according to euerie word of the people,
25 † and in the houſes through al their countries. Of the chil-
dren of Iuda there dwelt in Cariatharbe, & in her daughters:
and in Dibon, and in her daughters, and in Cabſeel, and in the
26 villages thereof, † and in Ieſue, and in Molada, and in Beth-
27 phaleth, † and in Haſerſual, and in Berſabee, & in her daugh-
28 ters. † and in Siceleg, and in Mochona, and in her daughters,
29 30 † and in Remmon, and in Saraa, and in Ierimuth, † Zanoa,
Odellam, and in their townes, Lachis and in her countries, A-
zeca, and in her daughters. And they abode in Berſabee
31 vnto the vale of Ennom. † And the childeren of Beniamin,
of Geba, Mecmas, and Hai, and Bethhel, and her daughters,
32 33 † in Anathoth, Nob, Anania, † Aſor, Rama, Gethaim,
34 35 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley
36 of artificers. † And of the Leuites were portions of Iuda
and Beniamin.

CHAP. XII

The names and offices of Prieſtes, and Leuites, which came with Zorobabel and Ieſue to Ieruſalem 27. With great ſolemnitie of thankſgeuing. 31 Watchmen are oppointed on the new Walles. 45. and Keepers of the holy treaſure.

1 AND theſe are the Prieſtes and Leuites, that came vp Eſdras went
with Zorobabel the ſonne of Salathiel, and Ieſue: Sa- againe to ba-
2.3 raia, Ieremias, Eſdras, † Amaria, Melluch, Hattus. † Sebe- bylon, and ob-
nias, tayning a fa-

norable commission of the King brought manie with him into Ieruſalem. 1. *Eſdr.*7.

nias, Rheum, Merimuth, † Addo Genthon, Abia, † Miamin, 4.5.
Madia, Belga, † Semeia, and Ioiarib, Idaia, Sellum, Amoc, 6.
Helcias, † Idaia. Theſe are the Princes of the Prieſtes, and 7
their bretheren in the daies of Ioſue. † Moreouer the Leuites, 8
Ieſua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the 9
hymnes they & their bretheren: † And Becbecia, and Hannia 10
and their bretheren euerie one in his office. † And:: Ioſue begatte Ioacim, and Ioacim begate Eliaſib, and Eliaſib begate
Ioiada, † and Ioiada begate Ionathan, and Ionathan begate 11
Ieddoa. † And in the daies of Ioacim the Prieſtes and Prin- 12
ces of the families were. Of Saraia, Maraia: Of Ieremias, Hana-
nia: † Of Eſdras, Moſellam: and of Amaria, Iohanan: † Of 13 14
Milicho, Ionathan: of Sebenia, Ioſeph: † Of Haram, Edna: Of 15
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Moſol- 16
lam, † Of Abia, Zechri: Of Miamin and Moadia, Phelti: † Of 17 18
Belga, Sammua; of Semaia, Ionathan: † Of Ioiarib, Mathanai: 19 20
of Iodaia, Azzi: † Of Sellai, Sellai: Of Amoc, Heber: † Of 21
Helcias, Haſebia: Of Idaia, Nathanael. † The Leuites in the 22
daies of Eliaſib, and Ioaiada, and Iohanan, and Ieddoa, written Princes of the families, and the Prieſtes in the reigne of
Darius the Perſian. † The children of Leui, Princes of the 23
families, written in the booke of Cronicles of daies, and
vnto the daies of Ionathan the ſonne of Eilaſib. † And the 24
Princes of the Leuites, Haſebia, Serebia, and Ioſue the ſonne
of Cedmihel: & their bretheren by their courſes, to praiſe and
confeſſe according to the precept of Dauid the man of God,
and to waite equally in order. † Mathania, and Becbecia, O- 25
bedia, and Moſollam, Telmon, Accub, keepers of the gates
and of the entrances before the gates. † Theſe were in the 26
daies of Ioacim the ſonne of Ioſue, the ſonne Ioſedec, and
in the daies of Nehemias the duke, and of Eſdras the Prieſt,
and Scribe. † And in the dedication of the wal of Ieruſalem 27
they ſought Leuites out of al other places, to bring them into
Ieruſalem, and to make the dedication and ioy in geuing of
thankes, and ſongue, and in cimbales, pſalteries and harpes.
† And the children of the ſinging men were gathered toge- 28
ther out of the champaine about Ieruſalem, and out of the
townes Nethuphati, † and from the houſe of Galgal, and 29
from the countries of Geba and Azmaueth: becauſe the
ſinging men did build them ſelues villages round about Ieru-
ſalem. † And the Prieſtes and Leuites were cleanſed, and 30
they

:: The geneologie of high Prieſts from Ioſue to Ieddoa otherwiſe called Iaddus.

31 they cleanſed the people, and the gates, and the wall. † And
I made the Princes of Iuda, goe vp vpon the wal, and I ſette
two great quyers of them that ſhould praiſe. And they went
on the right hand vpon the wal to the gate of the dunghil.
32 † And after them went Oſaias, and the halfe part of the prin-
33 ces of Iuda, † and Azarias, Eſdras, and Moſollam, Iudas, and
34 Beiamin, and Semeia, and Ieremias. † And of the childeren
of the Prieſtes with trumpetes, Zacharias the ſonne of Iona-
than, the ſonne of Semeia, the ſonne of Nathania, the ſonne
35 of michaia, the ſonne Zechur, the ſonne Aſaph, † and his
bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Na-
thanael, and Iudas, and Hanani, with the inſtrumentes of the
ſonge of Dauid the man of God: and Eſdras the ſcribe be-
36 fore them in the gate of the fountayne. † And againſt them
there went vp in the ſtayers of the citie of Dauid, in the
riſing of the wal aboue the houſe of Dauid, and vnto the gate
37 of waters toward the Eaſt. † And the ſecond quyer of thank-
kes geuers went on the contrarie ſide, and I after it, and the
halfe part of the people vpon the wal, and aboue the tower of
38 the fornaces, & vnto the brodeſt wal, † and aboue the gate of
Ephraim, and aboue the old gate, and aboue the gate of fiſhes
and the towre of Hananeel, and the towre of Emath, and
vnto the gate of the flocke: and they ſtood in the gate of the
39 watch, † and there ſtood two quyers of them that prayſed in
the houſe of God, and I, and the halfe part of the magiſtrates
40 with me. † And the Prieſtes, Eliachim, Maaſia, Miamin, Mi-
41 chea, Elioenai, Zacharia, Hanania with trumpettes, † & Maa-
ſia, and Semeia, and Eleazar, and Azzi, and Iohanan, and Mel-
chia, and Aelam, and Ezer. And the ſinging men ſang alowd,
42 and Iezraia the ouerſeer: † and they immolated in that day
great victimes, and reioyced: for God had made them ioyful
with great ioy: yea their wiues alſo and childeren reioyced,
43 and the ioy of Ieruſalem was heard far of. † They numbered
alſo in that day, men ouer the ſtorehouſes of the treaſure, for
the libamentes, and for the firſt fruites, and for the tythes,
that the princes of the citie might bring in by them in the
honour of thankesgiuing, Prieſtes and Leuites: becauſe Iuda
was made ioyful, in the Prieſtes & Leuites ſtanding by. † And
44 they kept the watch of their God, and the obſeruance of
expiation, and the ſinging men, and the porters, according to
45 the precept of Dauid, and of Salomon his ſonne, † becauſe in

the daies of Dauid, and Aſaph from the beginning there were princes appoynted of the ſinging men in ſong prayſing, and confeſſing to God. † And al Iſrael, in the daies of Zorobabel, 46
and in the daies of Nehemias gaue portions to the ſinging men, and to the porters day by day, and they :: ſanctified the Leuites, and the Leuites ſanctified the children of Aaron.

:: As others gaue tithes to the Leuites: ſo they gaue to Prieſtes. *Num.* 18. *v.* 21. 28.

CHAP. XIII.

The law is read, 3. ſtrange women are diſmiſſed. 5. Faultes in diſtribution of the treaſure are amended, 10. and due portions geuen to the Leuites. 15. Breakers of the Sabbath are corrected, 23. and thoſe which maried women of ſtrange nations.

The third part Correction of faultes.

AND in that day there was read in the volume of Moyſes the people hearing it: and there was found written in it, that the Ammonites and the Moabites ſhould not enter into the Church of God for euer: † for that they mette not 2
the children of Iſrael with bread and water: and they hyred againſt them Balaam, to curſe them: and our God turned the curſing into bleſſing. † And it came to paſſe, when they had 3
heard the law, they ſeperated euerie ſtranger from Iſrael.
† And ouer this thing was Eliaſib the Prieſt, who had bene 4
made ouerſeer in the treaſurie of the houſe of our God, and neere akinne to :: Tobias. † He therfore made to himſelfe a 5
great treaſurie, and they were there before him laying vp giftes, and frankincenſe, and veſſeles, and the tythe of corne, of wine, and of oyle, the portions of the Leuites, and of the ſinging men, and of the porters, and the firſt fruites of the Prieſtes. † But in al theſe things I was not in Ieruſalem, be- 6
cauſe in the two and thirteth yeare of Artaxerxes the king of Babylon I came to the king, and in the end of certaine dayes I deſired the king. † And I came to Ieruſalem, and I 7
vnderſtood the euil, that Eliaſib had done to Tobias, to make him a treaſure in the entrances of the houſe of God. † And it 8
ſemed to me exceding euil. And I threw forth the veſſels of the houſe of Tobias out of the treaſurie: † and I comman- 9
ded and they clenſed the treaſurie: and I brought thither againe the veſſels of the houſe of God, the ſacrifice, and the frankincenſe. † And I knew that the portion of the Leuites 10
had not bene geuen: and that euerie man was fled into his countrie of the Leuites, and the ſinging men, and of them that miniſtred: † and I pleaded the matter againſt the magi- 11
ſtrates,

Deut. 2

Num. 22

:: This Tobias was an Ammonite & a perſecuter, *c.* 14. to whom Eliaſib being akine (by reaſon of vnlawful mariages) ioyned felowſhipe with him for wicked lucre which therfore Nehemias corrected, prefiguring therin out Sauiours zele, who threw byers and ſellers out of the temple *Mat.* 21. And

strates, and said: Why haue we forsaken the house of God? And I assembled them, and I made them to stand in their stan-
11 dings. † And al Iuda caried the tythe of the corne, wine, and
13 oyle into the store houses. † And we appoynted ouer the store-houses Selemias Priest, and Sadoc scribe, and Phadaia of the Leuites, and next to them Hanan the sonne of Zachur, the sonne of Mathania: because they were approued faithful, and
14 to them were committed the portions of the bretheren. † Remember me my God for this thing, and wipe not out my mercies, which I haue done in the house of my God, and in his
15 ceremonies. † In those daies I saw them in Iuda treading the presses on the Sabbath, carying heapes, and loding vpon asses wine, and grapes, and figges, and al maner of burthen, and bringing it into Ierusalem on the Sabbath day. And I charged them, that they should sel on a day that it was lawful
16 to sel in. † And the Tyrians dwelt in it, bringing fishes, and al thinges to sel: and they sold on the Sabbathes to the chil-
17 dren of Iuda in Ierusalem. † And I rebuked the Princes of Iuda, and said to them: What is this euil thing, that you doe,
18 and prophane the day of the Sabbath? † Why did not our fathers these thinges, and our God brought vpon vs al this euil, and vpon this citie? And you adde wrath vpon Israel
19 in violating the Sabbath. † And it came to passe, when the gates of Ierusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them til after the Sabbath: and of my seruantes I appoynted ouer the gates, that none should bring
20 in burdens in the Sabbath day. † And the merchantes, and they that sold al merchandise, taried without Ierusalem once
21 and againe. † And I charged them, and I said to them: Why tarie you ouer against the wal? if you shal doe so the second time, I wil lay my hand vpon you. Therfore from that time
22 they came not on the Sabbath. † I spake also to the Leuites that they should be cleansed, and should come to keepe the gates, and to sanctifie the day of the Sabbath: therfore for this also remember me my God, & spare me according to the
23 multitude of thy mercies. † But in those daies also I saw the Iewes marying wiues wemen of Azotus, and of Ammon,
24 and of Moab. † And their children spake, the halfe part the Azotian tongue, and they could not speake the Iewes language, and they spake according to the language of the people

these persecuters prefigured heretikes in their wordes and actes, as venerable Beda expoundeth. *li 3. in Esd. c. 13.*

and people. † And I rebuked them, and curſed them. And I 25
beate of them ſome men, and ſhaued them bald, and adiured
them by God, that they ſhould not geue their daughters to
their ſonnes, nor take their daughters for their ſonnes, & for
themſelues, ſaying: † Did not Salomon the king of Iſrael 26
ſinne in this kind of thing? and ſurely in manie nations, there
was not a king like to him, & he was beloued of his God, and
God ſette him king ouer al Iſrael: him therfore alſo foren we-
men brought to ſinne. † And ſhal we alſo being diſobedient 27
perſons doe al this great euil, to tranſgreſſe againſt our God,
and to marie foren wemen? † And Sanaballat the Horonite 28
was ſonne in law to one of the ſonnes of Ioiada, the ſonne of
:: A iuſt man that hath merited by good workes may pray with greaticonfidence for reward. Eliaſib the high Prieſt, whom I draue from me. † Remember 29
o Lord my God againſt them, that pollute the Prieſthood, and
the right of Prieſtes and Leuites. † Therfore I ſeparared from 30
them al ſtrangers, and I appoynted the courſes of the Prieſtes
and Leuites, euerie man in his miniſterie: † and in the ob- 31
lation of woode at times appoynted, and in the firſt fruites:
:: Remember me my God vnto good. Amen.

THE THIRD, AND FOVRTH BOOKES OF ESDRAS, WITH THE PRAYER OF MANASSES, *follow after the* MACHABEES.

ANNOTATIONS.

Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, *and* MACHABEES.

PROTESTANTES and other Sectaries of this time denie theſe bookes to be diuine Scripture, becauſe they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church But in deede the chiefe cauſe is, for that ſome thinges in theſe bookes, are ſo manifeſt againſt their opinions, that they haue no other anſwere, but to reiect their authoritie An old ſhift noted and refuted by S Auguſtin touching, the Booke of VViſdome, which ſome refuſed, pretending that it was not canonical, but in deede becauſe it conuinced their errors. For otherwiſe who ſeeth not, that the Canon of the Church of Chriſt is of more authority with al true Chriſtians, then the Canon of the Iewes? And that the Church of Chriſt numbreth theſe Bookes amongſt others of diuine and infallible authoritie, is euident by the teſtimonie and diffinition, not only of later general Councels; of Trent, Seſſ. 4. and Florence *Inſtructione Armenorum*, of Pope Innocentius, *Epiſt ad Exuperium*, and Gelaſius, *Decreto de libris ſcris*; but alſo the Councel of Carthage *An. Dom.* 419. S Auguſtin *lib.* 2 *Doct Chriſt. cap.* 8. Iſidorus *lib.* 6. *Etymol. cap.* 1 Caſſidorus *lib.* 1. *Diuinarum Lectionum.* Rabanus, *lib.* 2 *de Inſtitutione Clericorum*, and others teſtifie the ſame, as we ſhal further note ſeuerally of euerie booke, in their particular places. And for ſo much as our aduerſaries acknowlege theſe Bookes to be Holie, and worthie to be read in the Church, but not ſufficient to proue, and confirme poinres of faith: the ſtudious reader may conſider that the Councel of Carthage calleth them *Canonical, and Diuine*, which ſheweth that they are of infallible authoritie. For a Canon is an aſſured rule and warrant of direction, whereby (ſayth S. Auguſtin lib. 11. contra Fauſtum. cap. 5. et lib. 2. contra Creſconium. cap. 32.) the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewiſe knowne to be Gods word. His reaſon is, becauſe we haue no other aſſurance that the bookes of Moyſes, the foure Goſpels, and other bookes are the true word of God, but by the Canon of the Church. VVherevpon the ſame great Doctor vttered that famous ſaying: that *he vvould not beleue the Goſpel, except the authoritie of the Catholique Church moued him thervnto. contra. Epiſt. Fundamenti. ca 5.*

Heretikes denie ſome ſcriptures becauſe they cõuince their errors.

The Churches canon of more authority thẽ the Iewes.

A canon is an infallible rule of direction.

The Goſpel is knowne by the Church.

True it is that ſome Catholique Doctors doubted whether theſe bookes were Canonical or no, becauſe the Church had not then declared that they were; but ſince the Churches declaration no Catholique doubteth. So S. Ierom teſtifieth, that the Booke of Iudith (among the reſt) ſemed to him not canonical, til the Councel of Nice declared it to be. Likewiſe the Epiſtle to the Hebrewes, the Epiſtle of S. Iames, the ſecond of S. Peter, the ſecond and third of S. Iohn, S. Iudes Epiſtle, and the Apocalyps were ſometimes doubted of, yet were afterwardes declared to be Canonical. And moſt Proteſtantes, namely Engliſh admitte them al, as the aſſured word of God, though they were not alwaies ſo reputed by al, but as *S.* Ierome affirmeth of S. Iames Epiſtle, *Paulatim tempore procedente meruit authoritatem.* By litle and litle in proceſſe of time merited authoritie.

Bookes doubted of before the Churches definition are not doubtful after.

Lib. de vtilitate credẽdi. cap. 3.

In præfat. Iudith.

In præfat. in libros Salomonis.

In præfat. in libros Machabæorum.

THE ARGVMENT OF THE BOOKE OF TOBIE.

Other testimonies, that this Booke is canonical.

BESIDES *the testimonies of Councels and Fathers before mentioned, S. Cyprian, de* Oratione Dominica *alleaging this booke (cap. 11.) saith:* Diuine Scripture instructeth vs, that prayer is good with fasting and almes. *S. Ambrose (li. de Tobia, c. 1.) calleth this booke by the common name of Scripture, saying:* he wil briefly gather the vertues of Tobie, which the Scripture in historical maner layeth forth at large. *Where he also calleth this historie Prophetical, and Tobie a Prophet. And lib. 3. offic. cap. 14. alleageth this booke as he doth other holie Scriptures, to proue that the vertues of Gods seruants farre excel the Moral Philosophers. S. Chrysostom ho. 15. ad Heb. alleageth Tobias, as Scripture denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the 226. sermon* de tempore. *S. Gregorie* parte. 3. pastor. curæ admon. 21. *alleageth it as holie Scripture. And venerable Beda expoundeth this whole booke mystically, as he doth other holy Scriptures.* S. Ierom *translated it out of the Chaldee language, wherein it was written,* iudging it more mete to displease the Pharisaical Iewes, who reiect it, *then not to satisfie the wil of holie Bishops, vrging to haue it. Epist. ad Chromat. & Heliodorum. to. 3.* chap. Toma est in 1 Reg.

It was written in Chaldee.

The cõtentes.

The author is vncertaine: but S. Athanasius (in Synopsi) reporteth the contentes at large. And S. Augustin (li. quæst. ex vtroque testamento q. 119.) deliuereth both the contentes, and cause of writing it, briefly thus. The seruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practise the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him.

Diuided into three partes.

It may be diuided into three partes. The first foure chapeers shew the holie and sincere maner of life of old Tobias. The eight following relate the iorney, and affayres of yong Tobias, accompained and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias prophecieth better state of the commonwealth.

THE

THE BOOKE OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ieroboams ſciſme. 9. teacheth his ſonne to feare God, and flee ſinne. 11. Being in captiuitie eateth not forbidden meates, as others do. 13. Amongſt other workes of mercie, he lendeth tenne talentes of ſiluer to Gabelus. 21. Is perſecuted and ſpoyled. 24. Shorty the king being ſlaine, he recouereth libertie and his goodes.

This booke is read at Matins the third weke of September.

The firſt part, Tobias his holie maner of life.

1 TOBIAS of the tribe, and citie of Nepthali (which is in the vpper partes of Galilee aboue Naaſſon, beyond the way, that leadeth to the weaſt, hauing on the right hand the
2 citie Sephet) † when he was captiue in the daies of Salmanaſar the king of the Aſſyrians, yet being in captiuitie, he for-
3 ſooke not the way of truth, † ſo that he imparted al things that he could make, dayly to his brethren captiues with him,
4 which were of his kinred. † And whereas he was yonger then al the tribe of Nephthali, yet did he no childiſh thing in his
5 worke. † Finally when :: al went to the golden calues, which Ieroboam the king of Iſrael had made, he alone fled the com-
6 panies of al, † and went into Ieruſalem to the temple of our Lord, and there adored out Lord God of Iſrael, offering faith-
7 fully al his firſt fruites, and his tithes, † ſo that in the third yeare he miniſtred al the tithing to the proſelytes, and ſtran-
8 gers. † Theſe thinges and the like to theſe did he obſerue
9 being a childe according to the law of God. † But when he was a man, he tooke to wife Anna of his owne tribe, and he
10 begat a ſonne of her, geuing him his owne name. † whom from his infancie he taught to feare God, and to abſtayne
11 from al ſinne. † Therfore when by the captiuitie he was come with his wife and ſonne into the citie of Niniue, with
12 al his tribe, (†when al did eate of the meates of the Gentiles) he kept his ſoule, and neuer was contaminated in their mea-
13 tes. † And becauſe he was mindful of our Lord in al his hart, God gaue him grace in the ſight of Salmanaſar the king,
14 † and he gaue him leaue to goe whitherſoeuer he would,
15 hauing libertie to doe what thinges ſoeuer he would. † He therfore went to al that were in the captiuitie, and gaue them
16 holeſome admonitions. † And when he was come into Rages a citie of the Medes, and had ten talentes of ſiluer of
17 theſe wherwith he had beene honoured of the king: † and when

:: Not abſolutly al, but very manie: for ſome of the ſame tribe and kinred did alſo feare God. c. 2. v. 2.

when in a great multitude of his kinred, he ſaw Gabelus ſtand in nede, who was of his tribe, vnder a bil of his hand he gaue him the ſayd weight of ſiluer. † But after much time, Salma- 18
naſar the king being dead, when Sennacherib his ſonne reigned for him, and eſtemed the children of Iſrael odious in his ſight: † Tobias dayly went through al his kinred, and 19
conforted them, and diuided to euerie one, as he was able, of his goods: † the hungrie he nouriſhed, and to the naked 20
he gaue clothes, and the dead, and them that were ſlayne, he buryed carefully. † Finally when king Sennacherib was re- 21
turned fleing from Iewrie the ſhaughter, that God had made about him for his blaſphemie, and being angrie ſlewe manie of the children of Iſrael, Tobias buryed their bodies. † But 22
when it was told the king, he commanded him to be ſlayne, and tooke al his ſubſtance. † But Tobias fleing with his ſonne 23
and with his wife, nakedly lay hid, becauſe manie loued him. † But after fourtie fiue dayes the king was ſlayne of his 24
owne ſonnes, † and Tobias returned into his houſe, and al 25
his ſubſtance was reſtored to him.

CHAP. II.

Tobias to burie an Iſraelite that is ſlaine in the ſtreete, leaueth his dinner and gheſtes. 10. *Is made blind by Gods permiſſion, for manifeſtation of his patience.* 19. *His Wife getteth her liuing by worke,* 22. *and for a ſcrupulous word, reprocheth his ſinceritie.*

BVT after theſe thinges, when there was a feſtiual day of 1
our Lord, and a good dinner was made in Tobias houſe, † he ſayd to his ſonne: Goe, and bring ſome of our tribe, 2
:: that feare God, to make merie with vs. † And when he had 3
gone, returning he tolde him, that one of the children of Iſrael lay ſlayne in the ſtreate. And he forthwith leaping vp from his place at the table, leauing his dinner, came faſting to the bodie: † and taking it vp caried it to his houſe ſecretely, 4
that when the ſunne ſhould be downe, he might warely burie him. † And whē he had hid the bodie, he eate bread with mour- 5
ning and trēbling, † remembring that word, which our Lord 6
ſayd by Amos the Prophet: Your feſtiual dayes shal be turned into lamentation and mourning. † But when the ſunne 7
was downe, he went, and buried him. † And al his neigh- 8
bours reburked him, ſaying: Euen now thou waſt commanded to be ſlayne becauſe of this matter, and thou dideſt ſcarce eſcape

:: Al the people of the tenne tribes did not ſerue Ieroboams golden calues, but ſome *feared God* & conſequently *refrayned from euil.Prou.* 3 at leaſt from idolatrie

escape the commandment of death, and ::doest thou burie the
9 dead agayne? † But Tobias more fearing God, then the king,
in hast tooke the bodies of them that were slayne, and hid
10 them in his house, and at midnight buried them. † And it
happened that on a certayne day, being wearied with bury-
ing, coming into his house he had cast himself downe by the
11 wal, and slept, † and as he was sleeping, hote dung out of the
swallowes nest fel vpon his eyes, and he was made blinde.
12 † And this tentation therfore our Lord permitted to chance
vnto him, that an example might be geuen to posteritie of his
13 patience, as also of holie Iob. † For whereas he feared God
alwaies from his infancie, and kept his commandmentes, he
grudged not agaynst God for that the plague of blindnes had
14 chanced to him, † but continewed immoueable in the feare
15 of God, geuing thankes to God al the dayes of his life. † For
as the kinges insulted against blessed Iob: so his :: parentes
16 and cosins derided his life, saying. † Where is thy hope, for
17 the which thou didest bestowe almes and burials? † But To-
18 bias rebuked them, saying: Speake not so: † because we are
the children of holie ones, and looke for that life, which God
wil geue to them, that neuer change their faith from him.
19 † But Anna his wife went dayly to weauing worke, and she
brought the gaines of her handie labour, which she could
20 get. † Whereby it came to passe, that she receiuing a kid
21 of goates had brought it home: † the voice whereof bleating when her husband had heard, he sayd: Take heed, lest perhaps it be stollen, restore ye it to his owners, because it is not lawful for vs either to eate anie thing of theft or to touch
22 it. † To these wordes his wife being angrie answered: Thy hope is become vayne manifestly, and thine almes now haue
23 appeared. † And with these, and other such like wordes she vpbrayded him.

:: True zele is not hindred from workes of mercie by feare of death: *because perfect charitie casteth out feare. 1. Ioan 4.*

:: Both elder and yonger sorte of his kinred derided him, not his proper parentes, for he was depriued of father and mother when he was a child, as it semeth. *c. 1. v. 4.*

CHAP. III.

The prayer of Tobias, 7. and Sara, in their seueral afflictions, 24. are heard by God, and the Angel Raphael is sent to releeue them.

1 THEN Tobias lamented, and began to pray with teares,
2 † saying: Thou art iust ô Lord, & al thy iudgementes are
3 iust, and al thy waies, mercie, & truth, and iudgement. † And now Lord be mindful of me, and take not reuenge of my sinnes, neither remember the sinnes of me, or of my parentes.

† Becauſe we haue not obeyed thy commandmentes, therfore we are deliuered in ſpoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou haſt diſperſed vs. † And now Lord great are thy iudgementes, becauſe we haue not done according to thy preceptes, & haue not walked ſincerely before thee: † and now Lord according to thy wil do with me, & command my ſpirite to be receiued in peace: for it is expedient for me to die, rather then to liue. †The verie ſame day therfore it chanced that Sara the daughter of Raguel in :: Rages a citie of the Medes, ſhe alſo heard reproch of one of her fathers handmaydes, † becauſe ſhe had beene deliuered to ſeuen huſbandes, & the diuel named :: Aſmodeus had killed them, forthwith as they were entred in vnto her. † Therfore when she rebuked the wench for her fault, she anſwered her, ſaying: Let vs no more ſee ſonne of thee, or daughter vpon the earth, thou murderer of thy huſbandes. † What wilt thou kil me alſo, as thou haſt now killed ſeuen husbandes? At this voice ſhe went into an higher chamber of her houſe: and three dayes, and three nightes did not eate, nor drinke: † but continewing in prayer with teares beſought God, that he would deliuer her from this reproch. † And it came to paſſe the third day, whiles ſhe accomplished her prayer, bleſſing our Lord, † ſhe ſayd: Bleſſed is thy name ô God of our fathers: who when thou haſt bene angrie, wilt doe mercie, & in the time of tribulation forgeueſt them their ſinnes, that inuocate thee. † To thee ô Lord I turne my face, to thee I direct myne eyes. † I deſire Lord that thou looſe me from the bond of this reproch, or els take me away from the earth. † Thou knoweſt Lord that I neuer coueted a huſband, and haue kept my ſoule cleane from al concupiſcence. † Neuer haue I companied my ſelf with ſporters: neither haue I made my ſelfe partaker with them that walke in lightneſſe. † But a husband I conſented to take, with thy feare, not with my luſt. † And either I was vnworthie of them, or they perhaps were not worthie for me: becauſe perhaps thou haſt kept me for an other man. † For thy counſel is not in mans power. † But this hath euerie one for certayne, that worſhippeth thee, that his life, if it be in probation, shal be crowned: and if it be in tribulation, it shal be deliuered: and if it be in correction, it shal be lawful to come to thy mercie. † For thou art not delighted in our perditions: becauſe after a tempeſt

:: In a prouince of the Medes whereof Rages was the head citie, for when they came where Raguel dwelt, Tobias ſtayed there, and the Angel went to the citie of Rages where Gabelus dwelt. c. 9.

As one may ſay: ſuch a one dwelleth in Rome, that dwelleth in anie part of Romania: in Yorck, Lincolne, or Mummoth, that dwelleth in one of thoſe ſhires.

:: *Aſmodeos*, ſignifying *Deſtroyer* is a captaine or king of thoſe diuels which ſpecially deſtroy ſoules by the ſinnes of the fleſh, & afterward tormenteth both ſoules and bodies for the ſame ſinnes.

a tempest thou makest a calme, and after teares and weeping
23 thou powrest in ioyfulnesse. † Be thy name God of Israel
24 blessed forever. † At that time the prayers of both were heard
25 in the sight of the glorie of the high God: † and the holie Angel of our Lord Raphael was sent, to cure them both, whose prayers at one time were :: recited in the sight of our Lord.

:: *Act.* 10. An Angel shewed Cornelius that his prayers were heard *Apoc.* 5. prayers of the faithful are offered to God by Angels. & other Saincts.

CHAP. IIII.

Tobias thincking he shal dye, geueth his sonne godlie admonitions. 7. especially exhorteth him to gene almes diligently. 13. to flee al fornication, pride, and fraude. 21. And telleth him of money lent to a freind.

1 THEREFORE when Tobias thought his prayer to be heard that he might haue died, he called to him Tobias
2 his sonne, † and sayd to him: :: Heare my sonne the wordes
3 of my mouth, & lay them as a foundation in thy hart. † When
1 God shal take my soule, * burie my bodie: and thou shalt doe
2 4 *honour to thy mother al the dayes of her life: † for thou must
be mindful what perils, and how great she suffered for thee
5 in her wombe. † And when she also shal haue accomplished
6 the time of her life, burie her beside me. † And al the dayes
3 of thy life * haue God in thy mind: and beware thou consent
not to sinne at anie time, and pretermitte the preceptes of our
4 7 Lord God. † * Of thy substance :: geue almes, and turne not
away thy face from anie poore person: for so it shal come to
passe that neither the face of our Lord shal be turned from
8 thee. † As thou shalt be able; so be merciful. † If thou haue
9 much, geue aboundantly: if thou haue litle, studie to impert
10 also a litle willingly. † For thou dost treasure vp to thy self a
11 good reward in the day of necessitie. † because almes deliuereth from al sinne, and from death, & wil not suffer the soule
12 to goe into darkenesse. † Great confidence before God most
5 13 high shal almes be to al them that doe it. † * Take heed to thy
self my sonne of al fornication, & beside thy wife neuer abide
6 14 to know crime. † * Neuer permitte pryde to rule in thy word:
7 15 for in it al perdition tooke his beginning. † * Whosoeuer hath
wrought anie thing for thee, pay him his hyre immediatly, and
let not the hyre of thy hyred seruant remayne with thee at al.
8 16 † * That :: which thou hatest to be done to thee by an other, see
17 thou doe it not to an other at anie time. † Eate thy bread with
the hungrie & needie, and of thy garmentes couer the naked.
9 18 † * Set thy bread, and thy wine vpon :: the burial of a iust man,

:: As Moyses to the people *Deut.* 33. and Dauid to Salomon. 3. *Reg.* 2. So Tobias gaue holie admonitions to his sonne: in al fourtene. *noted in the inner margin.*

:: The same doctrine of good workes, and reward, is taught. *Daniel.* 4. v. 24.

:: A notable rule, agreable to the law of nature.

:: VVorkes of mercie extēd also to the dead.

and * doe not eate and drinke therof with ſinners. † * Seeke 19 10.
counſel alwaies of a wiſeman. † At * al time bleſſe God: and 20 12
deſire of him, that he direct thy waies, and that al thy coun-
:: It perteyneth to good men amongſt other thinges, to geue notice and to diſpoſe of their temporal goodes by their laſt wil. ſels remayne in him. † * I tel thee alſo my ſonne :: that I gaue 21 13
tenne talentes of ſiluer, whiles thou waſt yet a child, to Ga-
belus, in Rages a citie of the Medes, and I haue a bil of his
hand with me: † and therfore enquire how thou maiſt come 22
to him, and receiue of him the foreſayd weight of ſiluer, and
reſtore him the bil of his hand. † * Feare not myſonne: we 23 14
leade in dede a poore life, but we shal haue many good thinges
if we feare God, and depart from al ſinne, and doe wel.

CHAP. V.

The ſecond part. The iourney and affayres of yong Tobias aſſiſted by the Angel Raphael.

Yong Tobias ſeeking a guide for his iourney, Raphael the Angel in shape of a man preſenteth himſelf, and vndertaketh this office. 23. The mother lamenteth the abſcence, and danger of her ſonne.

THEN Tobias anſwered his father, and ſayd: I wil doe 1
al things, father, whatſoeuer thou haſt commanded me.
† But how I shal require this money, I can not tel, he know- 2
eth not me, and I know not him: what token shal I geue
him? Yea neither the way which leadeth thither, did I euer
know. † Then his father anſwered him, and ſayd: I haue the 3
bil of his hand with me, which when thou shalt shew him, he
wil forthwith reſtore it. † But goe now, and ſeeke thee out 4
ſome faythful man, that may goe with thee being ſure of his
hyre: that thou mayſt receiue it, whiles I yet liue. † Then To- 5
:: The Angel Raphael appearing in forme of a man prefigured our Sauiour who indede became a verie man. S. Beda. bias going forth, found a :: goodlie yongman, ſtanding gir-
ded, and as it were readie to walke. † And not knowing that 6
it was an Angel of God, he ſaluted him, and ſayd: From
whence haue we thee, good yongman? † But he anſwered: 7
Of the children of Iſrael. And Tobias ſayd to him: Knoweſt
thou the way, that leadeth vnto the countrie of the Medes?
† To whom he anſwered: I know it: and al the wayes therof 8
I haue often walked, and I haue taried with Gabelus our bro-
ther, who abydeth in Rages a citie of the Medes, which is
ſituate in the Mount Ecbatanis. † To whom Tobias ſayd: 9
Stay for me I beſeech thee, til I tel theſe ſame things to my
father. † Then Tobias going in told al theſe things to his fa- 10
ther. Whereupon his father marueiling, requeſted that he
would come in vnto him. † Going in therfore he ſaluted him, 11
and ſayd: Ioy be to thee alwaies. † And Tobias ſayd: What 12

maner

maner of ioy ſhal be to me, which ſitte in darkenes, and ſee
13 not the light of heauen? † To whom the yong man ſayd: Be
of good cheere, it is very neere that thou mayſt be cured of
14 God. † Tobias therfore ſayd to him: Canſt thou bring my
ſonne to Gabelus into Rages a citie of the Medes? and when
15 thou ſhalt returne, I wil pay thee thy hyre. † And the Angel
ſayd to him: I wil conduct him, & bring him to thee againe.
16 † To whom Tobias anſwered: I pray thee, tel me, of what
17 houſe, or what tribe art thou? † To whom :: Raphael the
Angel ſayd: Seekeſt thou the kinred of an hyred ſeruant, or
18 an hyred ſeruant himſelfe, that may goe with thy ſonne? † But
leſt perhaps I make thee careful, I am Azarias the ſonne of
19 Ananias the great. † And Tobias anſwered: Thou art of a
great kinred. But I pray the be not angrie that I would know
20 thy kinred. † And the Angel ſayd to him: I wil lead thy ſonne
21 ſafe, and bring him to thee agayne ſafe. † And Tobias an-
ſwering, ſayd: Wel may you walke, and God be in your iour-
22 ney, and his Angel accompanie you. † Then al things being
readie, that were to be caried in the way, Tobias bid his fa-
ther and his mother, fare wel, and they walked both toge-
23 ther. † And when they were departed, his mother began to
weepe, & to ſay: Thou haſt taken the ſtaffe of our old age, and
24 ſent him away from vs. † I would the money had neuer bene,
25 for the which thou haſt ſent him. † For our pouertie ſufficed
vs, that we might account this thing riches, that we ſaw our
26 ſonne. † And Tobias ſayd to her: Weepe not, our ſonne ſhal
come thither ſafe, and ſhal returne ſafe to vs, and thyne
27 eies ſhal ſee him. † For I beleue that :: the good Angel of
God doth accompanie him, & doth wel diſpoſe al things, that
are done about him, ſo that he ſhal returne to vs with ioy.
28 † At this voyce his mother left weeping, and held her peace.

:: *Raphael* ſignifying *medicine of God.* S. Greg. ho. 34. calleth him ſelfe Azarias, whoſe ſhape and viſage he tooke vpon him, which name alſo ſignifieth *the helpe of God.*

CHAP. VI.

By the Angels aduiſe yong Tobias apprehendeth a fish, that aſſaulteth him. 5. *reſerueth the hart, gal, and liuer for medicines.* 10. *They lodge at the houſe of Raguel, whoſe daughter Sara Tobias is to marie,* 14. *A diuel hath heretofore ſlaine her ſeuen husbandes,* 16. *but ſhal not hurt him.*

1 AND Tobias went forward, & a dogge folowed him, and
2 he made his firſt abode by the riuer of Tigris. † And he
went out to waſh his feete, and behold an huge fiſh came forth
3 to deuoure him. † Of whom Tobias being afrayd, cryed

out with a loud voice, saying: Sir, he inuadeth me. † And the Angel said to him: Take him by the gille, & draw him to thee. Which when he had done, he drew him on the drie land, and he began to strugle before his feete. † Then sayd the Angel to him: Take out the entralles of this fishe, and his hart, and gal, and liuer, keepe to thee: for these are necessarie and profitable for medecines. † Which when he had done, he rosted the :: flesh therof, and they tooke it with them in the way; the rest they salted which might suffise them, til they came to Rages the citie of Medes. † Then Tobias asked the Angel, and sayd to him: I beseech thee brother Azarias, tel me what remedies shal these things haue, which thou hast bid me keepe of the fish? † And the Angel answering, sayd to him: If thou put a litle peece of his * hart vpon coales, the :: smoke therof driueth out al kinde of diuels, either from man or from woman, so that it cometh no more vnto them. † And the gall is auailable to annoynt the eies, in which there shal be white blemish, and they shal be healed. † And Tobias sayd to him: Where wilt thou that we tarie? † And the Angel answering, sayd: Here is one named Raguel, a nere kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child beside her. † Al his substance is dewe to thee, and thou mayst take her to wife. † Aske her therfore of her father, and he wil giue her thee to wife. † Then Tobias answered, and sayd: I heare that she hath beene deliuered to seuen husbandes, and they are dead: yea and I haue heard, that a diuel killed them. † I am afrayd therfore, lest these things may happen to me also: & whereas I am the onlie childe of my parentes, I may bring downe their old age with sorow vnto :: hel. † Then the Angel Raphael sayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. † For they that so receiue matrimonie, that they exclude God from them selues, and from their mind, and so geue them selues to their lust, as horse and mule, which haue not vnderstanding, ouer them the diuel hath power. † But thou when thou shalt take her, entring into the chamber, for three daies be continent from her, and thou shalt geue thy self to nothing els but to prayers with her. † And the same night, the * liuer of the fish sette on the fyre, the diuel shal be driuen away. † But the :: second night thou shalt be admitted in the copulation of the

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

* and liuer.

* and hart 8.

:: S. Paul also calleth flesh of fish 1. *Cor.* 15. and Plinie *lib.* 9. *c.* 15.

:: Diuels who exalted them selues as equal with God, are iustly made subiect to corporal creatures. God cõcurring with natural causes, whose good pleasure is sometimes to vse instrumẽts naturally vnapt, as when Christ gaue sight to the blinde by putting clay on his eyes. *Ioan.* 9. sometimes more apt, as when he fed manie with few loaues. *Ioan.* 6. So the Angel by Godsappointment vsed this meanes to expel the diuel.

:: Into the place where good soules rested. none then hauing accesse into heauen. *See Annotations. Gen.* 37.

:: The second night he asked

21 the holie Patriarches. † And the third night thou shalt ob-
teyne a blessing that sound children may be procreated of
22 you. † And when the third night is past, thou shalt take the
virgin with the feare of our Lord, moued rather for loue of
children then for lust, that in the seede of Abraham thou
mayst obteyne blessing in children.

and obtayned this grace; for he knew not his wife vntil the fourth night. v. 22.

CHAP. VII.

They are kindly entertained by Raguel. 10 *Tobias demandeth Sara to Wife, which Raguel, encouraged by the Angel, granteth.* 15. *and the mariage is made.*

1 AND they went to Raguel, and Raguel receiued them
2 with ioy. † And Raguel beholding Tobias, sayd to
Anna his wife: How like is this yongman to my sisters sonne:
3 † And when he had spoken these wordes, he sayd: Whence
4 are you ye yongmen our brethren? † But they sayd: We are
5 of the tribe of Nephthali, of the captiuitie of Niniue. † And
Raguel sayd to them: Know you Tobias my brother? Who
6 sayd: We know him. † And when he spake much good of
him, the Angel sayd to Raguel: Tobias, of whom thou askest
7 is this mans father. † And Raguel put forth him selfe, and
with teares kissed him, and weeping vpon his necke, sayd:
Blessing haue thou my sonne, because thou art the sonne of
8 a good and most vertuous man. † And Anna his wife, and
9 Sara theyr daughter wept. † And after they had talked, Ra-
guel commanded a wether to be killed, and a banket to be
prepared. And when he desired them to sitte downe to dinner,
10 † Tobias said: I wil not eate nor drinke here this day, vnlesse
thou first assure my petition, and promise to geue me Sara thy
11 daughter. † Which word Raguel hearing, was sore afrayd,
knowing what had chanced to those seuen husbands, which
went in vnto her: and he began to feare lest perhaps it might
chance to him also in like maner: and when he doubted, and
12 :: gaue no answer to him demanding, † the Angel sayd to
him: Feare not to geue her to this man, for to him fearing
God is thy daughter dewe to be his wife: therfore an other
13 could not haue her. † Then sayd Raguel: I doubt not but
14 God hath admitted my prayers and teares in his sight. † And
I beleue that therfore he hath made you come to me, that
this mayde might be ioyned to her kinred, according to the
law of Moyses: and now haue no doubt but I wil deliuer her
to thee.

:: A iust man (sayth S. Ambrose *lib. 3. Off. c. 14.*) feared other mens harmes, and would rather his daughter should not be maried then others should be in danger, preferring honestie before profite.

to thee. † And taking his daughter by the right hand, gaue it 15
into the right hand of Tobias, ſaying: The God of Abraham,
and the God of Iſaac, and the God of Iacob be with you, and
he ioyne you together, and fulfil his bleſſing in you. † And 16
taking paper they made a writing of the mariage. † And after 17
theſe things they made merie, bleſſing God. † And Raguel cal- 18
led to him Anna his wife, and commanded her to prepare an 19
other chamber. † And ſhe brought Sara her daughter in thi-
ther, and ſhe wept. † And ſhe ſayd to her: Be of good cheere 20
my daughter, our Lord of heauen geue thee ioy for the tedi-
ouſneſſe which thou haſt ſuffered.

CHAP. VIII.

Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderſtanding that he is wel, filleth it vp againe, 21. prepareth a feaſt, geueth the half of his goodes preſently for Saraes dawrie, the other halfe after her parents death.

AND after they had ſupped, they brought in the yong 1
man to her. † Tobias therfore remembring the Angels 2
word, brought forth out of his bag, part of :: the liuer, and
layd it vpon liue coales. † Then Raphael the Angel tooke the 3
diuel, and bound him in the deſert of higher Ægypt. † Then 4
Tobias exhorted the virgin, & ſayd to her: Sara ariſe, and let
vs pray to God to day, and to morow, and the next morow: be-
cauſe theſe three nights we are ioyned to God: and when the
third night is paſt, we wil be in our wedlocke. † For we are 5
the children of holie men, & we may not be ioyned together
as gentiles, that know not God. † And they riſing together, 6
prayed both together that health might be geuen them. † And 7
Tobias ſayd: Lord God of our fathers, the heauens & the earth,
and the ſea & fountaynes, and riuers, and al thy creatures that
are in them, bleſſe thee. † Thou madeſt Adam of the ſlime of 8
the earth, & gaueſt him Eue an helper. † And now Lord thou 9
knoweſt, that not for fleshlie luſt doe I take my ſiſter to wife,
but only for the loue of poſteritie, in the which thy name may
be bleſſed for euer & euer. † Sara alſo ſayd: Haue mercie on vs 10
Lord, haue mercie vpon vs and let vs grow old both together
in health. † And it came to paſſe about the cock crowing, Ra- 11
guel bad his ſeruantes to be called for, & they went with him
together to digge a graue. † For he ſayd: Leſt perhaps it may 12
chance

[1] See chap. 6. v. 8. Myſtically it ſignified Chriſts paſſion whereby the diuel was expelled out of mens hartes. *S. Aug. ſer. 28. de Sanctis. Proſper, li. de promiſſ. p. 2. c. 39.*

chance to him, as also to the other seuen husbandes, that
13 went in vnto her. † And when they had prepared the pitte,
14 Raguel returning to his wife, sayd to her: † Send one of thy
handmaydes, and let her see if he be dead, that I may burie
15 him before it be day. † But she sent one of her handmaydes,
who going into the chamber, found them safe and sound,
16 sleeping both together. † And returning she brought good
tydings: and they blessed our Lord, to witte, Raguel & Anna
17 his wife, † and sayd: We blesse thee Lord God of Israel, be-
18 cause it hath not chanced as we thought. † For thou hast done
thy mercie with vs, & hast excluded from vs the enemie, that
19 persecuted vs. † And thou hast taken pitie vpon two the::only
children. Make them Lord blesse thee more fully: and to offer
vp to thee a sacrifice of thy prayse, and of their health, that
al nations may know, that thou art God onlie in al the earth.
20 † And forthwith Raguel commanded his seruantes, that they
should fil vp the pitte, which they had made, before it were
21 day. † And he bad his wife make readie a feast, and prepare
al thinges, that for victuals were necessarie to them that goe a
22 iourney † He caused also two fatte kyne, and foure wethers
to be killed, and great chere to be prepared for al his neigh-
23 bours, and al his freindes. † And Raguel adiured Tobias, that
24 he should abide with him two weekes. † And of al thinges
which Raguel possessed, he gaue the halfe part to Tobias, and
made this writing, that the halfe part, which was remayning
after their decease, should come to the dominion of Tobias.

::In the one familie there were no more children but one sonne, in the other one onlie daughter.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him to the mariage. 8. They salute eche other, and Gabelus wisheth al prosperitie to yong Tobias, and his spouse.

1 THEN Tobias called the Angel to him, whom he thought
to be a man, and he sayd to him: Brother Azarias, I pray
2 thee harken to my wordes: † If I should deliuer my self to
3 be thy seruant I shal not deserue thy prouidence. † Howbeit
I beseech thee, that thou take vnto thee beastes and seruantes,
and goe to Gabelus into :: Rages the citie of Medes: & render
him his handwriting, and receiue of him the money, and de-
4 sire him to come to my mariage. † For thyself knowest that
my father numbreth the dayes: and if I slacke one day more,
5 his soule is made sorowful. † And surely thou seest how

::The Angel went to the citie it selfe called Rages, Tobias remaining in the territorie or prouince therof, with Raguel, which place is also called Rages. c. 3. v. 7.

Raguel hath adiured me, whoſe adiuring I can not diſpiſe.
† Then Raphael taking foure of Raguels ſeruantes,& two ca- 6
mels, went into Rages the citie of Medes: & finding Gabelus
gaue him his handwriting, and receiued of him al the money.
† And he told him of Tobias the ſonne of Tobias, al thinges 7
that were done: and made him come with him to the ma-
riage. † And when he was entered into Raguels houſe, he 8
found Tobias ſitting at the table: and he leaping vp, they
kiſſed ech other: and Gabelus wept, and bleſſed God, † and 9
ſayd: The God of Iſrael bleſſe thee, becauſe thou art the ſonne
of a verie good man, and iuſt, and that feareth God, and doth
almes deedes: † and bleſſing be geuen vpon thy wife, and 10
vpon your parentes: † & that you may ſee your children, and 11
your childrens children, vnto the third & fourth generation:
and your ſeede be bleſſed of the God of Iſrael, who reigneth
for euer and euer. † And when al had ſayd, Amen; they went 12
to the feaſt: but with the feare of our Lord alſo did they cele-
brate the feaſt of the mariage.

CHAP. X.

The parentes lament the long abſence of their ſonne Tobias. 8. Whom when Raguel can not perſwade to ſtay longer, 11. he wisheth much good vnto him, and his wife, admonishing her to be dutiful in al thinges.

:: Such of the Iewes as beleue in Chriſt, hartely lament that he tarieth ſo lōg from their nation. Some more aſſuredly with old Tobias, others more doubtfully with his wife, expect his returne. S. *Beda in Tobiam* Euen ſo the remnant of Catholiques in countries fallen to hereſie *haue great ſadnes and con-*

BVT when Tobias taried long " becauſe of the mariage, 1
Tobias his father was careful, ſaying: Why thinkeſt thou
doth my ſonne tarie, or why is he held there? † Is Gabelus 2
dead thinkeſt thou, and no man wil reſtore him the money?
† And he began to be ſorowful exceedingly him ſelfe, and 3
Anna his wife with him: and :: they began both to weepe
together: becauſe their ſonne did not returne to them the
day appointed. † His mother therfore wept with diſcomfor- 4
table teares, and ſayd: Woe, woe is mé, my ſonne, why ſent
we thee to goe to a ſtrange countrie, the light of our eies, the
ſtaffe of our old age, the comforte of our life, the hope of
our poſteritie? † We hauing al things together in thee onlie, 5
ought not to haue let thee goe from vs. † To whom Tobias 6
ſaid: Hold thy peace, and be not trubled, our ſonne is ſafe,
that man with whom we ſent him is faithful ynough. † How- 7
beit ſhe could by no meanes be comforted, but dayly running
out looked about, and went about al waies by which there
ſeemed hope he would returne, that ſhe might ſee him a far
of, if

8 of, if it were poſſible, coming. † But Raguel ſayd to his ſonne in law: Tarie here, and I wil ſend a meſſenger to Tobias thy
9 father, that thou art in health. † To whom Tobias ſayd: I know that my father & my mother do now count the dayes,
10 and their ſpirite is tormented in them. † And when Raguel deſired Tobias in manie wordes, and he by no meanes would heare him, he deliuered Sara vnto him, and the halfe part of al his ſubſtance in men ſeruantes, & wemen ſeruantes, in cattel, in camels, and in kine, and in much money and diſmiſt him
11 ſafe and ioyful from him, † ſaying: The holie Angel of our Lord be in your iourney, and bring you through ſafe, and that you may finde al thinges wel about your parentes, and
12 myn eies may ſee your children before I die. † And the parentes taking their daughter, kiſſed her, and let her goe:
13 † admoniſhing her to honour her father and mother inlaw, to loue her huſband, to rule the houſhold, to gouerne the houſe, and to shewe her ſelfe irreprehenſible.

tinual ſorrow in their hart (Rom. 9.) wiſhing (with what temporal loſſe ſoeuer) *the ſaluation of their brethren, kinſmen,* and countriemen: ſome hoping more confidently and comforting others, that Chriſt wil againe illuminate our whole nation, as ſight was reſtored to old Tobias.

ANNOTATIONS.

Cap. VI. VII. VIII. IX. X.

1. *Tarie long becauſe of the Mariage.*] Out of this example of a holie Mariage betwen yong Tobias and Sara, deſcribed in the fiue precedent chapters, ſome ſpecial good leſſons may be briefly gathered, for the inſtruction & conſolation of ſuch as are to marie, or be already maried. Not that either al, or onlie the ſame obſeruations perteyne now to chriſtian Mariage, but that al Chriſtianes may ſee, how orderly godlie perſons proceded in making, and performing this holie contract in the old Teſtament, and therby lerne, that more perfection is required in Christian Matrimonie, being now (as then it is was not) a holie Sacrament, ſignifying the Vnion betwen Chriſt & his Church: and geuing peculiar Grace to the parties (if themſelues hinder it not) to beare more eaſily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie inſtruction of the Roman Catechiſme. Al that we ſhal here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine neceſſarie, and as it were eſſential pointes, without which it had not benne a lawful nor right contract: Othet acceſſarie ceremonies, and Rites were alſo very conuenient, for the more ſolemnitie and better performance therof. As the like of both ſortes are now, but more perfect in Chriſtian Mariages. In the former kind, firſt of al, *the end of Mariage* was propoſed by the Angel, and deſired by the parties. *chap. 6. v. 22. c. 8. v. 9. not for pleaſure but for children, and poſteritie, by vvhich God might be bleſſed and ſerued:* Secondly Mariage muſt be *betwen lavvful perſonnes,* For the ſeruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the ſame Tribe. *ch. 6. v. 11. ch. 7. v. 14.* as the law of Moyſes preſcribed. Thirdly, the *parties* muſt geue, and *expreſſe their mutual conſent.* and the good wil of parentes was alſo requiſite. *ch 7. v. 10. 15. 20.* Theſe principal pointes premiſed; for the due ſolemnization other Rites were alſo

Inſtructions to maried perſons out of the example of Tobias and Saras Mariage

True Mariage alwayes a holie contract.

Now a Sacrament.

Proper inſtructions for man and wife.

Three neceſſarie pointes in Matrimonie.

hef. 5. at. 19.

vrt. 2 de atrim. 22. 23.

od 34. rm. 7. uit. 18. 36. 7.

Tenne godly Rites obſerued in the Mariage of Tobias and Sara.

alſo adioyned. Firſt Raguel, the maides *father, gaue his daughter* taking her by the right hand, and ſo deliuered her into the right hand of Tobias. *ch.* 7. *v.* 15. as with vs the father, or nere freind of the woman, geueth her to be maried to ſuch a man. Secondly her father prayed that it might wel ſuccede, *ibidem.* and ſo do al freindes now, eſpecially the Prieſt by the publique prayers of the Church. 1. 2. The third rite, the *couenantes of Mariage* were made, with aſſigment of dawrie, 3. 4. alſo *vvritten*, *ch.* 7. *v.* 16 & ſealed, as the * Hebrew and Greke text witneſſe. The 5. fourth, Inuitation of freindes to the Mariage. *ch.* 8. *v.* 2. *ch.* 9. *v.* 3. The fifth. They made *a feaſt*, which commonly dured ſeuen dayes, but here fourtene. *ch.* 8. *v.* 23. for the duble ioy of the mariage and expulſion of the diuel. But though *the feaſt* continued long, yet was *it moſt moderate* and ſober, *vvith feare of our Lord they celebrated the feaſt of the Mariage. ch.* 9. *v.* 12. Plato a heathen Philoſopher, *li.* 6. *de legibus*, preſcribeth what temperance in meate & drinke, and what modeſtie of behauiour, are required in mariage feaſtes. VVhoſe eccellent ſentence, F. *Serarius in Tob.* 10. recireth. The ſixth rite, the bringing of the bride to her chamber, 6. *chap.* 7. *v.* 19. the Catholique Church hath a particular forme of bleſſing the 7. bridal chamber. The ſeuenth, Tobias & Sara obſerued three dayes continencie after the Mariage. ch. 6. v. 18. ch 8. v. 4. which now is commended by way of 8. counſel, not of precept. The eight, Tobias obſerued that which the Angel aduiſed him, in burning the liuer of the fiſh vpon coales in their chamber. ch. 6. v. 19. ch. 8. v. 2. So deuout perſons commonly obſerue that which ſpiritual 9. men exhort them vnto, though it be not a commandment. The ninth, Priuate 10. prayer of the new maried perſons, ch. 6. v 18. c. 8. v. 4. The tenth, the ſending away of the ſpouſe to her huſbands houſe, or dwelling place, with good wiſhes, due payment of the promiſed dawrie, and godlie admonitions by her parentes. ch. 10. v. 10. 11. 12. 13.

Apud. Munſterum.

Gen. 2. *v.* 27.

Iudic. 1 *v.* 17.

CHAP. XI.

Leauing Sara with the reſt of the companie, and the flocke to folow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eyes with the fishes gal, and he ſeeth. 18. Sara arriueth ſeuen dayes after with her familie and cattle.

AND when they returned they came to Charan, which 1
is in the middeway agaynſt Niniue, the eleuenth day.
† And the Angel ſaid: Brother Tobias thou knoweſt how 2
thou dideſt leaue thy farher. † If it pleaſe thee therfore, let 3
vs goe before, and let the families folow ſoftly after vs, toge-
ther with thy wife, and with the beaſtes. † And when this 4
pleaſed him that they ſhould goe, Raphael ſaid to Tobias:
Take with thee of the gal of the fish: for it shal be neceſſarie.
Tobias therfore tooke of that gal and they departed. † But 5
Anna ſate beſide the way dayly, in the toppe of a hil, from
whence she might ſee afar of. † And whiles she watched his 6
coming out of that place, she ſaw afar of, and by and by
perceiued her ſonne coming: and running she told her huſ-
band ſaying: Behold thy ſonne cometh. † And Raphael 7
ſaid

ſaid to Tobias: But when thou art entred into thy houſe forthwith adore our Lord thy God: and geuing thankes to him
8 goe to thy father, and kiſſe him. † And immediatly annointe vpon his eies of this gal of the fish, which thou carieſt with thee. For know thou that forthwith his eies ſhal be opened, and thy father ſhal ſee the light of heauen, and ſhal reioice in
9 the ſight of thee. † Then ranne :: the dogge before, which had beene with them in the way, and coming as it were a meſ-
10 ſenger with the fawning of his tayle reioyſed. † And his father that was blind tyſing vp, began to runne ſtumbling with his feete: and geuing a ſeruant his hand, went to meete his
11 ſonne. † And receiuing him kiſſed him, with his wife, and
12 they began both to weepe for ioy. † And when they had adored God, and geuen thankes, they ſate downe together.
13 † Then Tobias taking of the gal of the fiſh, annoynted his
14 fathers eies. † And he ſtayed as it were almoſt halfe an houre: & the white bleniſh began to come out of his eies, as it were
15 the skine of an egge. † Which Tobias taking drewe from his
16 eies, and immediatly :: he receiued ſight. † And they glorified God, to wit, himſelfe and his wife, and al that knewe him.
17 † And Tobias ſaid: I bleſſe thee Lord God of Iſrael, becauſe
✝ thou haſt chaſtiſed me, and thou haſt ſaued me: and behold I
18 ſee Tobias my ſonne. † After ſeuen dayes alſo came in Sara his ſonnes wife, and al the familie ſafe, and cattel, and the camels, and much money of his wiues: and that money alſo,
19 which he had receiued of Gabelus: † and he told his parentes al the benefites of God, which he had done to him
20 by the man, that conducted him. † And Achior and Nabath Tobias ſiſters ſonnes came, reioyſing at Tobias, and congratulating him for al good thinges, that God had ſhewed to-
21 wards him. † And for ſeuen daies making good chere, they reioyſed al with great ioy.

:: It nothing diſgraceth the ſacred hiſtorie that a ſmal matter being alſo true is recorded with the reſt. *As not one letter nor one title of the law may be omitted, Mat. 5. S. Beda* alſo expoundeth it myſtically of Gods preachers. *S.* Ierom. doth the like, *in. Iſaiæ. 56.* and *S.* Auguſtin *li. 22. c. 56. cont. Fauſtum. Manich.*

:: God vſed this gal of a fiſh in curing Tobias eyes, in like ſorte as the liuer in driuing away the diuel. *c. 6. 7. 8.*

CHAP XII.

Old Tobias and his ſonne offer the half of al the goodes which they had newly receiued to Raphael, for his wages. 6. Who then declareth to them that he was ſent from God to helpe them, 15. and that he is an Angel, 20. He parteth away, and they render thankes to God.

1 THEN Tobias called to him his ſonne, and ſayd to him: What may we geue to this holie man, that is come with
2 thee. † Tobias anſwering, ſayd to his father: Father what reward ſhal we geue him? or what can be worthie of his be-

:: Gratful Tobias recounteth ſeuen benefites receiued by the companion of his iourney, & that they *haue receiued* (not manie but) *al good things by him.*

nefittes? † He hath * led me and brought me agayne ſafe, he 5
* receiued the money of Gabelus, he * cauſed me to haue my 2.
wife, and the * euil ſpirit he chaſed from her, he * made ioy 4.
vnto her parentes, my ſelf he * deliuered from being deuoured
of the fish, * thee alſo he hath made to ſee the light of heauen,
and we are replenished with :: al good things by him. What
can we geue him worthie for theſe things? † But I beſeech 4
thee my father, that thou deſire him, if perhaps he wil vouſ-
ſafe to take vnto him the one halfe of al thinges, which are
brought. † And they calling him, to wit the father and the 5
ſonne, tooke him aſide: & began to deſire him that he would
voutſafe to accept the halfe part of al thinges, that they had
brought. † Then he ſayd to them ſecretely: Bleſſe ye the 6
God of heauen, and before al that liue confeſſe to him, be-
cauſe he hath done mercie with you. † For to hide the ſe- 7
crete of a king is good: but to reueale & confeſſe the workes
of God is an honorable thing. † :: Prayer is good with faſting 8
and almes, rather then to lay vp treaſures of gold: † becauſe 9
almes deliuereth from death, and that is it which purgeth
ſinnes, and maketh to finde mercie and life euerlaſting. † But 10
they that committe ſinne and iniquitie, are enemies to their
owne ſoule. † I open therfore vnto you the truth, and I wil 11
not hide from you the ſecrete word. † When thou didſt pray 12
with teares, and didſt burie the dead and leaſt thy dinner,
and dideſt hide the dead by day in thy houſe, and by night
didſt burie them, " I :: offered thy prayer to our Lord.
† And becauſe thou waſt acceptable to God, it was neceſſarie 13
that tentation ſhould proue thee. † And now our Lord ſent 14
me to cure thee, and to deliuer Sara thy ſonnes wife from the
diuel. † For I am Raphael an Angel, one of the ſeuen, which 15
aſſiſt before our Lord. † And when they had heard theſe 16
thinges, they were trubled, & trembling fel vpon the ground
on their face. † And the Angel ſayd to them: Peace be to you, 17
feare not. † For when I was with you, by the wil of God I was 18
ſo: bleſſe ye him, and ſing to him. † I ſeemed indeede to eate 19
with you, and to drinke: but I vſe an inuiſible meate and
drinke, which can not be ſeene of men. † It is time therfore 20
that I returne to him, that ſent me: but bleſſe ye God,
and tel al his maruelous workes. † And when he had ſayd 21
theſe things, he was taken from their ſight, and they could
ſee him no more. † Then proſtrate for three houres vpon 22
their face, they bleſſed God: and ryſing vp they told al his
maruelous workes.

:: Faſting and almes are as two wingues with which prayer flyeth into heauen.

:: O how ſwete (or excellent) a thing is it (ſaith S. Auguſtin *ſer. 3. de Natiuit.*) when Angeles guardianes of our life offer our vowes (or reſolution to flee vices and embrace vertues) before the ſight of Gods Maieſty?

ANNOTATIONS.

CHAP. XII.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his ſonne, and for Raguel, and his daughter, which are likewiſe recorded in this booke. And the whole world, eſpecially Gods ſeruantes, receiue continual great benefites by holie Angeles, as partly may be gathered in this holie hiſtorie, and more els where. For firſt the office of Angeles is, to aſſiſt, or be alwayes readie, as moſt diligent ſeruitoures of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was ſent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greke text readeth, v. 15. Angels preſent the prayers of Sainctes, that is, of godlie men and wemen to God: ſo Raphael teſtifieth here him ſelf, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and aſſiſt thoſe that loue puritie of life, ſincere ſeruice of God, hate vice, embrace vertue, & do workes of mercie; ſo Raphael aſſiſted Tobias, when he trauerled to burie the dead, fleing from the kings furie, and hiding himſelf, ch. 1. v. 21. 23. Fourthly Angels exhort to good workes, as in this 12. chapter. v. 6 8. 9. 10. 18. Fiftly they ſuggeſt and inſtruct what to do, ch 6. v. 4. 5. Raphael taught yong Tobias to take the fiſh, vnbowel him, reſerue partes therof, v. 11. 12. 13 aduiſed him to lodge at Raguels houſe, to demand Sara to wife, and v. 16. 17. inſtructed him, againſt whom diuels haue powre. Sixthly, they expel diuels from perſons, and places, ch 8. v. 3. Raphael tooke and bound the diuel *Aſmodeus* in the deſert of hieglier Egypt. Seuenthly, they deliuer men from dangers and euiles. c. 6. v. 3 as when the great fiſh aſſaulted Tobias, and Sara from moleſtation, and ſlaunder, and old Tobias from blindnes. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eighrly. VVhen it redoundeth to the honour and more ſeruice of God, and good of the ſoule, Angeles procure riches, and worldly commodities, ch 12. v. 3. Yong Tobias gratfully confeſſed the great benefites receiued by his guide, concluding generally, *by him we are replenished* (ſayth he) *with al good thinges* Ninthly, Good Angels alſo proue men, for their more merite, ſo the Angel witneſſeth ch. 12. v. 13. *Becauſe thou waſt acceptable to God, it was neceſſarie, that tentation ſhould proue thee.* Tenthly, and finally (for we remite the reader to larger documentes of others) after proofe of patience, fortitude, and other vertues, holie Angeles comforte good men; ſo Raphael encoraged old Tobias, ſaying, ch. 5 v. 13. his blindenes ſhould ſhortly be cured, ch. 12. v. 12. ſhewed him how gratful his prayers with teares and woorkes of mercie were in Gods ſight. He comforted Raguel and his familie by bringing yong Tobias to their houſe, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driuing away the diuel; and laſtly by reuealing himſelfe vnto them. So holie Angeles, eſpecially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, exhort them to good, do inſtruct them, do expel euil ſpirites, and deliuer men from many euils & dangers, do procure them temporal commodities, proue their vertues, offer their prayers and good workes, aſſiſt them al their liues, and at their deathes, then alſo bring their ſoules to the Iudgement ſeate, and (if they die in good ſtate) to eternal ioy and glorie, whereof the ancient fathers writinges are ful. S. Gregorie the great in his Dialogue, *li.* 4. c. 58. S. Athanaſius *li. de communi eſſentia.* S. Chriſoſtom. *ho.* 3. *in Epiſt. ad* Coloſſ. *li.* 6. *de Sacerdotio.* Gregorius Turonen. *li. de*

Offices of Angels towardes men.

Readie to helpe al.

Offer mens prayers and good workes.

Ayde the godlie.

Exhort to good.

Inſtruct.

Expel euil ſpirites.

Deliuer from euils and dangers.

Procure temporal commodities for the ſoules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles guardians haue ſpecial care of ſoules commited to their charge.

li. de gloria Martyrum, & Confeſſorum. S. Auguſtin Epiſt. ad probam. c. 9. Epiſt. 68. ad fratres in eremo. li. 11. c. 31. ciuit. & octoginta trium. qq. q. 79. Our Sauiour himſelf teſtifieth that Angels reioyce at the conuerſion of a ſinner. Luc. 15. and therfore, they know and haue care of mens ſtates in this life, and finally Angeles caried the ſoule of poore Lazarus into Abrahams boſome. *Luc. 16.*

CHAP. XIII.

Tobias the father prayſeth God, exhorting al Iſrael to do the ſame. 11. propheciеth the reſtauration and better ſtate of Ieruſalem.

The third part. Old Tobias prayſeth God, propheciеth better ſtate of Gods people.

AND Tobias the elder opening his mouth, bleſſed our 1
Lord, and ſayd: Thou art great Lord for euer, and thy
kingdom world without end: † becauſe thou ſcourgeſt, and 2
ſaueſt: leadeſt downe to hel, and bringeſt backe agayne: and
there is none that may eſcape thy hand. † Cõfeſſe to our Lord 3
ye children of Iſrael, and in the ſight of the Gentiles prayſe
him: † becauſe he hath therfore diſperſed you among the 4
gentiles, which know not him, that you may declare his
maruelous workes, and :: make them know, that there is no
other God omnipotent beſides him. † He hath chaſtiſed vs 5
for our iniquities: and he wil ſaue vs for his mercie. † Behold 6
therfore what he hath done with vs, and with feare and trem-
bling confeſſe ye to him: and extol the king of the worldes
in your workes. † And I :: in the land of my captiuitie wil 7
confeſſe to him: becauſe he hath ſhewed his maieſtie toward
a ſinful nation. † Conuert therfore ye ſinners, & do iuſtice 8
before God, beleuing that he wil doe his mercie with you.
† And I, and my ſoule wil reioyce in him. † Bleſſe ye our 9
Lord al his elect, celebrate daies of gladnes, and confeſſe to 10
him. † Ieruſalem the cirie of God, our Lord hath chaſtiſed 11
thee in the workes of thy handes. † Confeſſe to our Lord in 12
thy good thinges, and bleſſe the God of the worldes, that he
may :: reedefie his tabernacle in thee, and may cal backe al
the captiues to thee, & thou mayſt reioyce for euer and euer.
† Thou ſhalt ſhine with a glorious light: and al the coaſtes 13
of the earth ſhal adore thee. † Nations from far ſhal come 14
to thee: and bringing giftes, they ſhal adore our Lord in thee,
and ſhal eſteeme thy land for ſanctification. † For they ſhal 15
inuocate the great name in thee. † Curſed ſhal they be that 16
ſhal contemne thee: and damned ſhal they be that ſhal blaſ-
pheme thee: and bleſſed ſhal they be that ſhal build thee.
† And thou ſhalt reioyce in thy children, becauſe they ſhal 17
al be

:: Temporal affliction for the ſpiritual good of others.

:: His bodie being in captiuitie, yet his ſpirit was free to praiſe and thank God. *S. Cypr. li. de mortalitate.*

:: He propheciеth the reedifying of the temple, and citie of Ieruſalem.

18 al be bleſſed, & ſhal be gathered together to our Lord. † Bleſſed
19 are al that loue thee, and that reioyce vpon thy peace. † My
ſoule, bleſſe thou our Lord, becauſe he hath deliuered Ieru-
ſalem his citie :: from al her tribulations, the Lord our God.
20 † Bleſſed ſhal I be if there ſhal remayne of my ſeede, to ſee the
21 glorie of Ieruſalem. † The gates of Ieruſalem ſhal be built of
Saphite and the Emerauld: and al the compaſſe of the walles
22 therof of pretious ſtone. † With white and cleane ſtone ſhal
al the ſtreates therof be paued: and in the ſtreates therof
23 :: *Alleluia* ſhal be ſong. † Bleſſed be our Lord, which hath
exalted it, and his kingdom be for euer and euer ouer it
Amen.

:: Onlie celeſtial Ieruſalem ſhal be free from al tribulations.

::No Chriſtian is ignorant (*ſayth S. Auguſtin Epiſt.86.*) that *Alleluia* is a voice of praiſe. In Engliſh it is. *Praiſe ye the Lord with ioy.*

CHAP. XIIII.

Old Tobias dieth at the age of an hundred and two yeares, & exhorteth his ſonne and nephewes to pietie, forſhewing that Niniue ſhal be deſtroyed, and Ieruſalem reedified. 14. Yonger Tobias returneth with his familie to Raguel, and dieth happely as he had liued.

1 AND the wordes of Tobias were ended. And after that
Tobias was reſtored to his ſight, he liued two and four-
2 tie yeares, and ſaw the children of his nephewes. † Therfore
an hundred and two yeares being accompliſhed, he was buri-
3 ed honorably in Niniue. † For being ſix and fiftie yeares old
he loſt the ſight of his eies, and being threeſcore he receiued
4 it agayne. † And the reſt of his life was in ioy, and with great
increaſe of the feare of God he went forward in peace.
5 † And at the houre of his death he called vnto him Tobias
his ſonne, and his ſeuen yong ſonnes, his nephewes, and ſayd
6 to them: † The deſtruction of Niniue is neere: for the word
of our Lord fayleth not: and our brethren, which are diſper-
7 ſed from the land of Iſrael, ſhal returne to it. † And al the
deſert land therof ſhal be repleniſhed, and the houſe of God
which is burnt in it, ſhal agayne be reedefied: and thither
8 ſhal al returne that feare God, † and the Gentiles ſhal forſake
their idols, and ſhal come into Ieruſalem, and ſhal inhabite
9 in it, † and :: al the kings of the earth ſhal reioyce in it, ado-
10 ring the king of Iſrael. † Heare ye therfore my children your
father: ſerue our Lord in truth, and :: ſeeke to doe the thinges
11 that pleaſe him: † and command your children that they
doe iuſtices and almes deedes, that they be mindeful of God,
and bleſſe him at al time in truth, and in al their power.

::This can not be vnderſtood of the citie of Ieruſalem but of the Church of Chriſt.

:: Gods ſeruantes muſt not only expect what ſhal be commanded, but alſo ſeeke to know what they ought to do.

† Now therfore children heare me, and doe not tarie here: 12
but what day ſoeuer you ſhal burie your mother by me in one
ſepulchre, from thenceforth directe your ſteppes to depart
hence: † for I ſee that the iniquitie therof wil giue it an end. 13
† And it came to paſſe after the death of his mother, Tobias 14
departed out of Niniue with his wife, and children, and chil-
drens children, and returned to his father and mother in law.
† And he found them in health in good old age: and he tooke 15
care of them, and he cloſed their eies: and al the inheritance
of Raguels houſe he receiued: & he ſaw the fifth generation,
his childrens children. † And ninetie nine yeares being accom- 16
plished in the feare of our Lord, with ioy they buried him.
† And :: al his kinred, and al his generation continewed in 17
good life, and in holie conuerſation, ſo that they were accep-
table both to God, and to men, and to al the inhabitantes in
in the land.

t: A notable cõmendation of Tobias familie an I poſteritie. And a plaine teſtimonie that true Religion neuer failed wholy in the tenne tribes, much leſſe in the kingdom of Iuda, leaſt of al in the Church of Chriſt, & new Teſtament.

THE ARGVMENT OF THE BOOKE OF IVDITH.

S. Ierom for the authoritie of the councel of Nice, held this booke to be canonical, which before he did not.

S. *Ierom ſometime ſuppoſed this booke, not to be canonical, but afterwarde finding that* the Councel of Nice accounted it in the number of holie Scriptures, *he ſo eſtemed it; and therupon not only tranſlated it into Latin, out of the Chaldee tongue, wherin it was firſt written, but alſo as occaſion required, alleaged the ſame as diuine Scripture, and ſufficient to conuince matters of faith in controuerſie. For otherwiſe his oppoſing the authoritie of the Nicen Councel, ſhould proue nothing at al againſt* the Iewes, *ſeing they alſo* acknowledge this booke amongſt Agiographa (*or holie writtes*) but leſſe fitte (*ſay they*) to ſtreingthen thoſe thinges which come into contention. *Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his commentaries in Iſai* 14. *more expreſly Epiſt. ad Principiam, he counted it in ranke with other Scriptures, wherof none doubteth, ſaying:* Ruth, Eſther, Iudith *were of ſo great renoume, that they* gaue the names to ſacred volumes. *And in this Preface doubted not to ſay: that* the rewarder of Iudithes chaſtitie (*God himſelf*) gaue her for imitation not only to wemen, but alſo to men: gaue her ſuch vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible. *Alſo Before the Councel,* Origen *in c.* 14. *Iudith,* Tertullian *de Monogamia. c. Vlt. And diuers*

Epiſt. 11 115. *Prefat. in Iudith.*

Others Doctors both be-

diuers whom S. Hilarie *citeth, and disſenteth not from them, Prologo in Pſalmos,* held this booke for Canonical. *Manie more writers likwiſe about the time of the ſame Councel, and after ſo account it.* Prudentius *in Pſychomachia prudentiæ & libidinis:* Chromatius *in c. 6. Mat.* Paulinus. *in Natali.* 10. S. Chryſoſtom *hom.* 10. *in Math. S. Ambroſe. li.* 3. *Offic. c.* 13. *Epiſt.* 82. *et li. de Viduis.* S. Auguſtin (*or ſome other good author*) *writte two ſermons of Iudith,* 228. 229. Caſſiodorus *diuini lect. c.* 6. Fulgentius *Epiſt* 2. *de ſtatu viduarum.* Ferrandus Carthaginenſis *ad Regiũ de re militari.* Iunilius Africanus *li.* 1. *de partibus diuine l gis.* Sulpitius *in hiſtoria.* S. Beda *de ſex ætatibus.* Alredus *writing the life of S. Edward our king. More are not neceſſarie to reaſonable men. Concerning the time, and author, it ſeemeth moſt probable that theſe thinges happened when Manaſſes king of Iuda was either in priſon in Babylon, or newly reſtored to his kingdom, who as it ſemeth permitted the gouerment to the high Prieſt Eliachim (Chap* 4) *otherwiſe called Ioachim (ch.* 15.) *he alſe writte this booke, as Philos Chronologie, li.* 2. *reporteth. From which time they had no warres til the reigne of Ioacha7, about* 80. *yeares, conformable to the long peace mentioned, chap.* 16. *v.* 30. *In ſumme We haue here, not a poetical Comedie (as Martin Luther ſhameth not to cal it, in Simpoſiacis, c.* 29. *and in his German Preface of Iudith) but a ſacred Hiſtorie (as al aforementione eſteemed it, and the Iewes confeſſe) of a moſt valiant Matrons fact, deliuering the people of God from perſecution of a cruel Tyranne. The firſt three chapters ſhew the occaſion of this danger: the next foure deſcribe the difficulties & diſtreſſes therof: other ſeuen with part of the* 15. *how Iudith deliuered them from it. In the firſt Iudith is much prayſed, and ſhe with the whole people prayſe God:*

fore and after the councel of Nice accounted this booke canonical.

Para. 1.

VVhen this hiſtorie happened.

And by whom it was written

The cõtentes.

Diuided into foure partes.

This booke is read at Mattins the fourth weeke of September.

THE BOOKE OF IVDITH.

CHAP. I.

Nabuchodonoſor king of Aſſyrians ouercometh Arphaxad king of the Medes: 7. *ſummoneth manie other nations to ſubmitte themſelues to his Empyre:* 11. *Which they refuſing he threatneth reuenge.*

The firſt part. The occaſion of the Iewes perſecution at this time.

ARPHAXAD ‡ therfore king of the Medes had 1
ſubdued manie nations to his empire, & he built
a moſt mightie citie, which he called Ecbatanis,
† Of ſtone ſquared and hewed: he made walles 2
therof in height ſeuentie cubites, and in breadth
thirtie cubites, and the towers therof he made in height an
hundred cubites. † But each ſide of them was in foure ſquare 3
twentie foote long, and he made the gates therof according

The author being reſolued to write this hiſtorie, ioyneth his narration to his internal purpoſe, ſaying: *Arphaxad therfore &c. S Greg. ho.* 2. *in Ezech.*

to the height of the towers: † and he :: gloried as mightie in the force of his armie, and in the glorie of his chariotes. † In the twelfth yeare of his reigne: Nabuchodonosor the king of the Assyrians, who reigned in Niniue the greate citie, fought against Arphaxad, and ouercame him † in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadason in the field of Erioch the king of the Elicians. † Then was the kingdom of Nabuchodonosor exalted, and his hart was eleuated: and he sent to al, that dwelt in Cilicia and Damascus, and Libanus, † and to the nations, that are in Carmelus, and Cedar, and the inhabitantes of Galilee in the great field of Esdrelon, † and to al that were in Samaria, and beyond the riuer Iordan euen to Ierusalem, and al the land of Iesse til you come to the borders of Æthiophia. † To al these Nabuchodosor king of the Assyrians sent messengers: † Who al with one minde said nay, & sent them backe emptie, and reiected them without honour. † Then Nabuchodonosor the king taking indignation against al that land, swore by his throne and kingdom that he would * reuenge him selfe of al those countries.

:: Thou foole this night they shal take thy life from thee, & these things whose shal they be? *Luc.* 12. *v.* 20.

4 5 6 7 8 9 10 11 12

* *desideret*

CHAP. II.

Nabuchodonosor sendeth Holofernes his General to waist al countries of the west. 7. with a great armie, and aboundant munition. 11. They subdue manie places, and others are strooken with great feare.

IN the thirteenth yeare of king Nabuchodonosor, the two and twenteth day of the first moneth, the word was geuen out in the house of Nabuchodonosor the king of the Assyrians, that he would reuenge him selfe. † And he called al the ancientes, and al the captaynes, and his men of warre, and communicated with them the secrete of his counsel: † and he said that his cogitation was vpon that, to subdew al the earth to his empire. † which saying when it had pleased them al, Nabuchodonosor the king called Holofernes the General of his warres, † and said to him: Goe forth against euerie kingdom of the west, & against them especially, that contemned my commandment. † :: Thyne eie shal spare no kingdom, and euerie fensed citie thou shalt subdew to me. † Then Holofernes called the captaynes, & magistrates of the powre of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twentie thousand fighting

1 2 3 4 5 6 7

:: This cruel cõmandment was as cruelly put in execution by Holofernes, *ch.* 3. *v.* 11.

ting men on foote, and twelue thouſand archers horſemen.
8 † And he made al his expedition to goe before in a multitude
of inumerable camels, with thoſe thinges that might ſuffice
the armies abundantly, heardes of oxen alſo, and flockes of
9 sheepe, which had no number. † He appoynted corne to be
10 prepared out of al Syria in his paſſage. † But gold and ſiluer
11 he tooke out of the kings houſe exceding much. † And he
went forth and al the armie with the chariotes, & horſemen,
and the archers, which couered the face of the earth, as lo-
12 cuſtes. † And when he had paſſed through the coaſtes of the
Aſſyrians, he came to the great mountaines of Ange, which
are on the left hand of Cilicia: and he went vp into al their
13 caſteles, and wonne euerie fortreſſe. † And he brake downe
the renowmed citie of Melothus, and ſpoyled al the children
of Therſis, and the childten of Iſmael, which were againſt
the face of the deſert, and on the ſouth of the land of Cellon.
14 † And he paſſed ouer Euphrates, and came into Meſopota-
mia: and he brake al the high cities, that were there, from
15 the torrent of Membre, til ye come to the ſea: † and he tooke
the borders therof, from Cilicia vnto the coaſtes of Iapheth,
16 which are toward the ſouth. † And he caried away al the
children of Madian, and ſpoyled al their riches, and al that
17 reſiſted him he ſlew in the edge of the ſword. † And after
theſe thinges he went downe into the fieldes of Damaſcus in
the daies of harueſt, and he ſet al the corne on fire, and he
18 made al the trees and vineyardes to be cut downe; † and the
feare of him fel vpon al the inhabitantes of the land.

CHAP. III.

Manie kinges and other princes ſubmitte them ſelues to Holofernes. 8. He receiueth them, and taketh of their chief men to reinforce his armie, 11. neuertheles deſtroyeth their cities, and their goddes, that Nabuchodonoſor only might be called God.

1 THEN the kinges and princes of al cities and prouinces,
namely of Syria and Meſopotamia, and Syria Sobal, and
Libya, and Cilicia ſent their embaſſadours, which coming to
2 Holofernes, ſaid: † Let thy indignation towarde vs ceaſe:
For it is better that liuing we feare Nabuchodonoſor the
great king, and be ſubiect to thee, then dying, we should
with our deſtruction ſuffer the damages of our ſeruitude.
3 † Euerie citie of ours, and al our poſſeſſion, al mountaynes,

and hilles, and fieldes, and heardes of oxen, and flockes of sheepe, and goates, and of horses, and camels, and al our goodes, and families are in thy sight: † let al our thinges be vnder thy law. † We also, and our children are thy seruantes. † Come to vs a peaceable Lord, and vse our seruice, as it shal please thee. † Then went he downe from the mountaynes with horsemen in a great powre, and tooke euerie citie, and euerie inhabiter of the land. † And of al the cities he tooke to helpe him valiant men, and chosen for battel. † And so great feare lay vpon al those prouinces, that the inhabitantes of al cities, princes and honorable persons, together with the people went out to meete him coming, † receyuing him with garlandes, and torches, dauncing with timbrels, & shaulmes. † Neither doing these thinges, could they for al that mitigate the fierceneſse of his stomacke: † for he did both destroy their cities, and cut downe their groues. † For Nabuchodonosor the king had commanded him, that he should destroy al the goddes of the earth, that :: he only might be called God of those nations, which could be subdewed with the might of Holofernes. † And passing through al Syria Sobal, and al Apamea, & al Mesopotamia he came to the Idumeians into the land of Gabaa, † and tooke their cities, and sate there for thirtie dayes, in which daies he commanded al the armie of his powre to be vnited.

:: An expresse figure of Anti-christ 2. *Thes.* 2. for whom al heretikes make way as precursers, for the singular *man of sinne* wil confesse no God but himself.

CHAP. IIII.

The children of Israel excedingly fearing Holofernes forces, 3. prouide to resist him, by the exhortation of the High Priest, vsing both humaine, 8. and diuine meanes.

The second part. Gods people are in great feare and distresse.

THEN the children of Israel, which dwelt in the Land of Iuda, hearing these thinges, were sore afrayd of his presence. † Trembling also, and horrour inuaded their senses, lest he would doe that to Ierusalem and to the temple of our Lord, which he had done to other cities, and their temples. † And they sent into al Samaria round about, as for as Iericho, and preoccupated al the toppes of mountaynes: † and they compassed their townes with walles, and gathered together corne for prouision of battel. † Eliachim :: the priest wrote to al, that were against Esdrelon, which is against the face of the great fielde beside Dothain, and to al, by whom there might be passage of way, that they should take the ascentes of the

:: The high priest managed also the temporal af-

of the mountaynes, by which there might be way to Ieruſa-
lem, and should keepe watch, where the way was narrow be-
7 twen the mountaynes. † And the children of Iſrael did ac-
cording as the Prieſt of our Lord, Eliachim had appointed
8 them. † And al the people cried to our Lord with great in-
ſtance, and they humbled their ſoules in faſtings, and prayers
9 they & their wiues. † And the Prieſtes put on heareclothes,
and they laide the infantes proſtrate againſt the face of the
temple of our Lord, and the altar of our Lord they couered
10 with heareclothe: † and they cried to our Lord the God of
Iſrael With one accord, that their infantes might not be geué
into praye, & their wiues into ſpoile, and their cities into de-
ſtruction, and their holie thinges into pollution, and they be
11 made a reproch to the Gentiles. † Then Eliachim the high
Prieſt of our Lord went about al Iſrael and ſpake to them,
12 † ſaying: Know ye, that our Lord wil heare your prayers, if
continewing you continew in faſtinges and prayers in the
13 ſight of our Lord. † Be mindful of Moyſes the ſeruant of our
Lord, who ouerthrew Amalec truſting in his power, and in
17. his might, and in his armie, & in his shieldes, & in his chari-
otes, & in his horſemen, not by fighting, but with holie pray-
14 ers: † ſo shal al the enemies of Iſrael be; if you perſeuere in
15 this worke, which you haue begunne. † They therfore at
this exhortation of his, beſeching our Lord, continewed in
16 the ſight of our Lord, † ſo that they alſo, which offered the
holocauſtes to our Lod, did offer the ſacrifices to our Lord
girded with heareclothes, and there were ashes vpon their
17 head. † And they al prayed God with al their hart, that he
would viſite his people Iſrael.

fayres of the cõmon welth, at this time, by conſent & commiſſion of king Manaſſes, as is moſt probable theſe thinges happening ſhortly after his repentãce, 2. Paral. 33.

CHAP. V.

Holofernes hearing that the Iſraelites prepare to reſiſt him, in great rage demandeth diuers particulars concerning that people, 5. Achior an Ammonite telleth the meruelous workes of God towards them. 22. aduiſeth him not to fight againſt them. 26 the chief capitanies are offended, & threaten Achior.

1 AND it was told Holofernes the General of the warres
of the Aſſyrians, that the children of Iſrael prepared
them ſelues to reſiſt, and had ſhut vp the wayes of the moun-
2 taynes, † and with exceding furie he chafed in great anger,
3 and called al the princes of Noab and dukes of Ammon, † and :: Holofernes could not be
he ſayd to them: Tel me :: what is this people which beſetteth
the

altogether ignorant of ſo famous a people as the Iewes, but in his rage marueling at their attempt demãdeth more particularly of their habilitie to reſiſt him. See, v. 27.

the mountaynes: or what, and of what ſorte, and how great their cities are: alſo what their power is, or what is their multitude: or who is the king of their warfare: † and why aboue al that dwel in the Eaſt, haue theſe contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace? † Then Achior captaine of al the children of Ammon anſwering, ſaid: If thou wouſafe my Lord to heare, I wil tel the truth in thy ſight of this people, which dwelleth in the mountaynes, and there shal not a falſe word come forth of my mouth. † This people is of the progenie of the Chaldees † The ſame dwelt firſt in Meſopotamia, becauſe they would not folow the goddes of their fathers, which were in the land of the Chaldees. † Forſaking therfore the ceremonies of their fathers, which were in multitude of goddes, † they worshipped one God of heauen, who alſo commanded them that they should depart from thence, and should dwel in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred yeares were ſo multiplied, that the hoſt of them could not be numbred. † And when the king of Ægypt oppreſſed them, and in the buildinges of his cities had ſubdewed them in brick and claye, they cried to their Lord, and he ſtroke the whole Land of Ægypt with diuers plagues. † And when the Ægyptians had caſt them out from them, and the plague had ceaſed from them, and they would take them againe, and cal them backe to their ſeruice, † theſe fleeing away, the God of heauen opened the ſea, ſo that the waters were * conſolidated as a wal, on either ſide, and they walking through the borome of the ſea paſſed drie foote. † In which place whiles an innumerable armie of the Ægyptians purſewed them, they were ſo ouerwhelmed with the waters, that there was not one remayning, to tel the fact to poſteritie. † Alſo being paſt the read ſea, they poſſeſſed the deſerres of Mount Sinai, in which neuer man could dwel, or ſonne of man reſted. † There bitter fountaynes were made ſweete for them to drinke, and for fourtie yeares they receiued meate from heauen. † Whereſoeuer they entered without bow and arrow, and without shielde and ſword, their God fought for them, and ouercame. † And there was not that did inſult againſt this people, but when they departed from the worſhip of the Lord their God. † But as often as beſide

beſide their owne God, they worshiped an other, they were
19 geuen to praye, and into the ſword, and to reproch. † And as
often as they were penitent for that they reuolted from the
worship of their God, the God of heauen gaue them power
20 to reſiſt. † Finally the king of the Chananeites, and of Iebu-
21. ſeites, and of the Pherezeites, and of the Hetheites, and of
the Heueites, and of the Amorrheites, and al the mightie in
12. Heſebon they ouerthrew, and they poſſeſſed their landes, &
21 their cities: † and as long as they ſinned not in the ſight of
their God, it was wel with them, for their God hateth iniqui-
22 tie. † For :: theſe yeares alſo paſt when they had reuolted
leg. from the way, which God had geuen them, that they ſhould
walke in it, they were deſtroyed in battels by manie nations,
and verie manie of them were led captiue into a ſtrange land.
23 † But of late returning to the Lord their God, from the diſ-
perſion wherein they were diſperſed, they are vnited & are
come vp into al theſe mountaynes, and poſſeſſe Ieruſalem a-
24 gaine where their Holies are. † Now therfore my Lord, ſearch
if there be any iniquitie of theirs in the ſight of their God:
and let vs goe vp to them, becauſe their God deliuering wil
deliuer them to thee, and they ſhal be ſubdewed vnder the
25 yoke of thy power: † but if there be no offence of this people
before their God, we can not reſiſt them, becauſe their God
wil defend them: and we ſhal be a reproche to the whole
26 earth. † And it came to paſſe, when Achior had ceaſed to
ſpeake theſe wordes, al the great men of Holofernes were
angrie, and they thought to kil him, ſaying to each other:
27 † :: who is this, that ſayth the children of Iſrael can reſiſt king
Nabuchodonoſor, and his armies, men vnarmed, and with-
28 out force, and without skil of the feates of warre? † That
Achior therfore may know that he deceiueth vs, let vs goe
vp into the mountaynes: and when their mightie ones ſhal be
taken, then ſhal he with them be ſtrooken through with the
29 ſword: † that euerie nation may know that Nabuchodonoſor
is God of the earth, and beſides him there is none other.

:: He ſemeth to ſpeake of the captiuitie of king Manaſſes. 2. Paral. 33. See the argument of this booke pag. 1011.

:: As Holofernes v. 3. demanded that which he in great part knew, to his men (knowing Achior wel ynough) in rage demand, who he is that dare ſay ſuch thinges!

CHAP. VI.

Holofernes in great rage ſendeth Achior to Bethulia, that he may there be ſlaine with the Iſraelites. 8. *He is left bound to a tree,* 10. *from whence the Iſraelites taking him, he telleth them the cauſe.* 14. *They entertaine him courteouſly and earneſtly pray to God for helpe.*

AND it came to passe when they had ceased to speake, Holofernes being sore offended, said to Achior: † Because thou hast prophecied vntó vs saying, that the nation of Israel is defended of their God, that I may shew thee :: that there is no God, but Nabuchodonosor: † when we shal haue strookē them al as one man, then thy self with them shalt die by the sword of the Assyrians, and al Israel with thee shal perish by destruction: † and thou shalt proue that Nabuchodonosor is lord of the whole earth: and then the sword of my warfare shal passe through thy sides, & pearsed thou shalt fal among the wounded of Israel, and thou shalt no more fetch breath, til thou be destroyed with them. † But if thou thinke thy prophecie true, let not thy countenance quaile, and the paleneſſe that is in thy face, let it depart from thee, if thou thinke these my wordes can not be accomplished. † And that thou mayst know that thou shalt proue these thinges together with them, behold from this houre thou shalt be associate to their people, that whiles they shal receiue worthie punishment of my sword, thou withal may be subiect to the vengeance. † Then Holofernes commanded his seruantes that they should take Achior, and lead him into Bethula, and should deliuer him into the handes of the children of Israel. † And the seruantes of Holofernes taking him, went through the champaine: but when they came neere the mountaynes, the slingers came forth against them. † And they turning out of the way by the side of the mountayne, tyed Achior to a tree hand and foote, and so left him bound with withes, and returned to their lord. † Moreouer the children of Israel descending from Bethulia, came to him. Whom loosnig they brought to Bethulia, and setting him in the middes of the people, demanded what was the matter, that the Assyrians had left him bound. † In those dayes the princes there, were Ozias the sonne of Micha of the tribe of Simeon, and Charmi, who also is Gothoniel. † In the middes therefore of the ancientes, and in the sight of al, Achior told al thinges that he had spoken being asked of Holofernes: and how the people of Holofernes would haue killed him for this word, † and how Holofernes him selfe being angrie cōmanded him to be deliuered for this cause to the Israelites: that when he should ouercome the children of Israel, then he might command Achior also himself to die by diuerse tormentes,

1 2 3 4 5 6 7 8 9 10 11 12 13

:: Nabucodonosors vassals would haue no other God but him. And God almightie is also iealous and wil haue no God but him selfe.

tormentes, for this that he had ſaid: The God of heauen is
14 their defender. † And when Achior had declared al theſe thinges, al the people fel on their face, adoring our Lord, and with common lamentation and weeping they powred out
15 their prayers with one accord to our Lord, † ſaying: Lord God of heauen and earth, behold :: their pride, and haue regard to :: our humilitie, and attend :: the face of thy ſainctes, and ſhew that :: thou forſakeſt not them that preſume of thee and, that thow humbleſt them that preſume of them ſelues,
16 and glorie of their power. † Their weeping therfore being ended, & the peoples prayer by the whole day being finiſhed,
17 they comforted Achior, † ſaying: The God of our fathers, whoſe power thou haſt ſet forth, he wil geue thee this recom-
18 pence, that thou rather ſhalt ſee their deſtruction. † And when the Lord our God shal geue this libertie to his ſeruantes, be God with thee alſo in the middes of vs: that as it shal pleaſe thee, ſo thou with al thine mayſt conuerſe with vs.
19 † Then Ozias, the counſel being ended, receiued him into
20 his houſe, and made him a greate ſupper. † And al the ancientes being called, they refreshed them ſelues together after
21 the faſting was ended. † But afterwarde al the people was called together, and al the night long within the church, they prayed deſiring helpe of the God of Iſrael.

:: God regardeth the pride of ſinners; :: the humiliation of penitentes, :: the ſanctitie of his Church in general, as wel holie perſons, as holie thinges. :: and true cõfidence in him, without preſumig of mens powre

CHAP. VII.

Holofernes beſiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. the people murmure, and mutenie, 18. yet they pray to God, 23. and the high prieſt determineth, if aide come not within fiue dayes, to deliuer the citie to the Aſſyrians.

1 BVT Holofernes the next day commanded his armies, that
2 they should goe vp againſt Bethulia. † And there were of warre foote men an hundred twentie thouſand, and horſe men two and twentie thouſand, beſides the preparations of thoſe men, whom the captiuitie had taken, and had beene
3 led away out of the prouinces and cities, of al youth. † Al prepared them ſelues together to the fight agaynſt the children of Iſrael, and they came by the hil ſide vnto the toppe, which looketh toward Dothaim, from the place which is cal-
4 led Belma vnto Chelmon, which is againſt Eſdrelon. † But :: the children of Iſrael, as they ſaw the multitude of them, laid them ſelues proſtrate vpon the earth, caſting ashes vpon

:: Gods ſeruantes firſt of al before they

fight, do workes of penãce, cõmend their cauſe to God, then take weapons in hand, & expect opportunitie to encounter with the enimies.

their heades, praying with one accord, that the God of Iſrael would ſhew his mercie vpon his people. † And taking their weapons of warre, they ſate at the places, which by a narrow path way lead directly betwen the mountaynes, and they were keping them al day and night. † Moreouer Holofernes, whiles he compaſſeth round about, found that the foũtayne, which ranne in, went directly to their conduite on the ſouth ſide without the citie: and he commanded their conduite to be cut aſunder. † Neuertheleſſe there were fountaynes not far from the walles, out of which ſecretly they ſemed to draw water to refreſh them ſelues, rather then to drinke. † But the children of Ammon, & Moab came to Holofernes, ſaying: The children of Iſrael truſt not in ſpeare, nor in arrow, but the mountaynes defend them, & the hilles ſtanding meruelous ſtipe gard them. † Therfore that thou mayſt ouercome them without ioyning battel, ſet kepers of the fountaynes, that they may not draw water of them, and without ſword thou ſhalt kil them, or at the leaſt being wearied they wil yeld their citie, which they thinck being ſet in the mountaynes, can not be ouercome. † And theſe wordes pleaſed Holofernes, and his ſouldiars, and he placed round about an hundred men at euerie fountayne. † And when that watch had beene fully kept for twentie dayes, the ceſternes fayled, and the collections of waters to al the inhabitantes of Bethulia, ſo that there was not within the citie, wherof they might be ſatiſfied no not for one day, becauſe water was dayly geuen to the people by meaſure. † Then al the men, and wemen, yong men, and children, being gathered together to :: Ozias, al together with one voice, † ſaid: God iudge betwen vs and thee, becauſe thou haſt done euil agaynſt vs, in that thou wouldeſt not ſpeake peaceably with the Aſſyrians, and for this cauſe God hath ſold vs into their handes. † And there is none to helpe, wheras we lye proſtrate before their eies in thirſt, & great deſtruction. † And now aſſemble ye al, that are in the citie, that we may of our owne accord yeld vs al to the people of Holofernes. † For it is better, that captiues we bleſſe our Lord liuing, then we ſhould die, and be a reproch to al fleſh, when we ſhal ſee our wiues, and our infantes die before our eies. † We cal to witnes this day heauen and earth, and the God of our fathers, which taketh vengeance of vs according to our ſinnes, that now you deliuer

:: A common frailtie of people in diſtreſſe to impute error to their Superiour: though in deede Ozias erred rather in yelding at laſt to their ſuggeſtion v. 25. then in withſtanding thus long.

the

the citie into the hand of Holofernes armie, that our end may be short in the edge of the sword, which is made longer
18 in the drught of thirst. † And when they had said these thinges, there was made great weeping and howling of al in the assemble, and for manie houres with one voice they cried to
19 God, saying: † We haue sinned with our fathers, we haue
20 done vniustly, we haue committed iniquitie. † Thou becausе thou art gracious, haue mercie vpon vs, or in thy scourge reuenge our iniquities, and deliuer not them that trust in thee
21 to a people, that knoweth not thee, † that they say not among
22 the Gentiles. Where is their God? † And when they wearied with these cries, and tyred with these weepings, had held
23 their peace, † Ozias rysing vp embrued with teares, said: Be of good chere bretheren, and these fiue daies let vs expect
24 mercie of our Lord. † For peraduenture he wil cut of his in-
25 dignation, and wil geue glorie to his name. † But if after fiue daies be past there come no aide, we wil doe these wordes, which you haue spoken.

CHAP. VIII.

Iudith a most vertuous, rich, fayre, & renowmed widow, 9. rebuketh the high priest and ancientes, for their determination to deliuer the citie, if ayde come not in fiue dayes, 14. exhorteth al to penance. 28. They al agree to her godlie aduise, 30. praying for good successe of her intention, which they yet know not.

The third part Iudith deliuereth her whole nation from persecution.

1 AND it came to passe, when Iudith a widow had heard these wordes, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchias, the sonne of Enan, the sonne of Nathanias, the sonne
2 of Salathiel, the sonne of Simeon, the sonne of Israel: † and her husband was Manasses, who died in the daies of barley
3 harueſt: † for he was occupied with them that bound sheues in the field, and the heate came vpon his head, and he died in
4 Bethulia his citie, and was buried there with his father. † And Iudith was leaft his widow now three yeares and six mone-
5 thes. † And in the higher partes of her house she made her self :: a secrete chamber, in which she abode shut vp with her
6 maides, † and hauing :: cloth of heare vpon her loynes, she :: fasted al the daies of her life, but Sabbathes, and * new-

:: In three especial obseruances this holie widow led a most religious life :: In much

priuate prayer :: in wearing heare cloth; :: and in much fasting: as it were a perpetual lent, *al dayes but sabbathes*, & feastes excepted.

moones, and the feastes of the house of Israel. † And she was of an exceding beautiful countenance, to whom her husband had leaft much richesse, and a great familie, and possessions ful of heardes of oxen, and flockes of sheepe. † And she was among al most famous, because she feared our Lord very much, neither was there that spake an il word of her. † When she therfore had heard that Ozias had promised, that after the fifth day were past he would yeld the citie, she sent to the ancientes Chabri and Charmi. † And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yeld the citie to the Assytians, if within fiue daies there come no ayde to vs? † And what are you, that tempt our Lord? † This is no word that may prouoke mercie, but rather that may rayse vp wrath, and inflame furie. † You :: haue set a time for the mercie of our Lord, and according to your pleasure, you haue appointed him a day. † But because our Lord is patient, let vs be penitent for this same thing, and sheding teares let vs desire his pardon: † for not as man, so wil God threaten, neither as the sonne of man wil he be inflamed to anger. † And therfore let vs humble our soules to him, and being setled in an humble spirit, seruing him: † let vs say weeping to our Lord, that according to his wil so he doe his mercie with vs: that as our hart is trubled in their pride, so also we may glorie in our humilitie: † because we haue not followed the sinnes of our fathers, which forsooke their God, and adored strange goddes, † for which abomination they were geuen into the sword, and into confusion to their enemies: but we know no other God but him. † Let vs humbly expect his consolation, and he wil require our bloud of the afflictions of our enemies, and he wil humble al Nations, what soeuer shal rise vp against vs, and the Lord our God wil make them without honour. † And now bretheren, because you are ancientes in the people of God, and their soules depende of you: by your speach comforte their hartes, that they be mindful, that our fathers were tempted to be proued, whether they did worshippe their God truly. † They must be mindful how our father Abraham was tempted, and by many tribulations proued, was made the freind of God. † So Isaac, so Iacob, so Moyses, & al that haue pleased God, through manie tribulations haue passed faithful. † But they that did not receiue the tentations with the feare of out

:: In this especially they offended, that they prefixed a time, meaning then to yeld the citie, for they shold rather haue fought against the enemie, then deliuer Gods people to a tyranne, holie thinges into prophane handes, & by their example put Ierusalem and the temple in like danger. *Rabanus.*

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

of our Lord, and vttered their impatience and reproch of
25 their murmuring againſt our Lord, † were deſtroyed of :: the
26 deſtroyer, and periſhed by ſerpents. † And we therfore let
vs not reuenge ourſelues for theſe thinges, which we ſuffer,
27 † but reputing theſe verie puniſhments to be the ſcourges
of our Lord leſſe then our ſinnes, wherwith as ſeruantes we
are chaſtiſed, let vs thinke them to haue chanced to our
28 amendement, and not to our deſtruction. † And Ozias and
the ancientes ſayd to her: Al thinges which thou haſt ſpoken,
29 be true, and there is no reprehenſion in thy wordes. † Now
therfore pray for vs, becauſe thou art a holie woman, and
30 fearing God. † And Iudith ſaid to them: As you know, that
31 which I could ſpeake to be of God: † ſo that which I haue
diſpoſed to doe, proue if it be of God, and pray that God eſta-
32 bliſh my counſel. † You ſhal ſtand at the gate this night, and
I wil goe out with myne :: abra: and pray ye, that as you haue
33 ſaid, in fiue dayes our Lord reſpect his people Iſrael. † But I
wil not that you ſearch my doing, and til I bring you word,
let nothing els be done, but pray for me to our Lord God.
34 † And Ozias the prince of Iuda ſaid to her: Goe in peace, and
our Lord be with thee to the reuenge of our enemies. And
returning they departed.

::S Paul 1. *Cor.* 10. v. 10. alleaging that happened to the people of Iſrael in the deſert, addeth this word *deſtroyer*, which is only in this place, and not *Num* 11. nor 14 nor els in the old Teſtamēt. which is an other argumēt that this boke is Canonical.

::Some thinke Abra was a proper name, but whether it was or no, it ſignifieth an handmaide of more honour as we ſpeake: *A maide of honour.*

CHAP. IX.

Iudith in heare cloth & aſhes prayeth for the deliuerie of the people, remembering like beneſites of God. 12. craueth powre to ouerthrow Holofernes.

1 VVHo going away, Iudith :: went into her oratorie:
and clothing her ſelf with heare cloth, put aſhes
vpon her head: and falling proſtrate to our Lord, ſhe cried to
2 our Lord, ſaying: † Lord God of may father Simeon, who
gaueſt him a ſword for defence againſt ſtrangers, which were
rauiſhers in their coinquination, and diſcouered the virgine
3 vnto confuſion: † and gaueſt their wemen into praye, and
their daughters into captiuitie: and al the praye to be diuided
to thy ſeruantes, which were zelous in :: thy zele: helpe I be-
4 beſech thee ô lord God me a widow. † For thou haſt done
the thinges heretofore, and haſt purpoſed one thing after an
5 other: and that hath bene done which thou wouldeſt. † For
al thy wayes are readie, and thy iudgementes thou haſt put in
6 thy prouidence. † Looke vpon the campe of the Aſſyrians
now, as thou didſt voutſafe to ſee the campe of the Ægyp-
tians,

:: Of ſuch priuate oratories as this our Sauiour ſemeth to ſpeake *Mat.* 6. ſaying: *Enter into thy chamber. &c.* Of like oratories among Chriſtians read Card Baronius An. D. 293 S. Cyp. ep. 56.

:: The zele of Simeon and Leui was commendable, but

for diuers euil circumſtances the fact was reproued by Iacob. Gen. 34. & 49.

tians, when they ran armed after thy ſeruantes, truſting in chariotes, and in their horſemen, and in a multitude of men of warre. † But thou didſt looke ouer their campe, and darkeneſſe wearied them. † The depth held their feete, and the waters ouerwhelmed them. † So let theſe alſo be made ô Lord, which truſt in their multitude, and in their chariotes, and in pikes, and in shieldes, and in their arrowes, and glorie in their ſpeares, † and know not thy ſelf art our God, which deſtroyeſt warres from the beginning, and Lord is thy name. † Lift vp thyne arme as from the beginning, and daſh their power in thy power: let their power fal in thy wrath, which promiſe that they wil violate thy holie thinges, and pollute the tabernacle of thy holie name, & with their ſword throw downe the horne of thyne altar. † Bring to paſſe Lord, that his pride be cut of with his owne ſword, †:: let him be caught with the ſnares of his eies in me, and thou shalt ſtrike him from the lippes of my charitie. † Geue me conſtancie in mind, that I may contemne him: and powre that I may ouerthrow him. † For this shal be a memorial of thy name, when the hand of a woman shal ouerthrow him. † For not in multitude is thy power ô Lord, neither in ſtrength of horſes is thy wil, neither haue the proud pleaſed thee from the beginninge: but the prayer of the humble and meeke hath alwayes pleaſed thee. † God of the heauens, creatour of the waters, and Lord of euerie creature, heare me wretch, praying and preſuming of thy mercie. † Remember Lord thy teſtament, and geue a word in my mouth, and ſtrengthen counſel in my hart, that thy houſe may continew in thy ſanctification: † and al Nations may acknowledge, that thou art God, and there is no other beſides thee.

:: She prayed, that Holofernes ſhould be moued with her beautie, & ſweete ſpeach: which he might be and not ſinne, but he by his free wil ſinning God turned his ſinne to the good of others. *See Anot. Exod. 7. pag. 173. S. Aug. ſer. 228.*

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

Two.

CHAP. X.

Iudith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. is taken by the watch, 16. and brought to Holofernes.

AND it came to paſſe, when she had ceaſed to crie to our Lord, she roſe from the place, wherein she lay proſtrate to our Lord. † And she called her :: abra, and going downe into her houſe she tooke from her the heare cloth, and put of the garmentes of her widowhood, † and washed her bodie, and anoynted her ſelf with ointement, and plaited the heare of her head, and put a crowne vpon her head, and clothed her ſelfe

:: See ch. 8. v. 31.

1 2 3

'sanda
ries.

self with the garmentes of her ioyfulnes, and put * pantofles
on her feete, and tooke braceletes, and Lilies, and eareletes,
and ringes, and with al her ornamentes she adorned her self.
4 † To whom also :: our Lord gaue beautie: becauſe al this
trimming did not depend of ſenſualitie, but of vertue: & ther
fore our Lord amplified this beautie on her, that she might
5 appeare to al mens eies of incomparable comlines. † She ther-
fore layd vpon her abra ::a bottel of wyne, and a veſſel of
'Stiped. oyle, and *polent, and drie figges, and bread, and cheeſe, and
6 went foreward. † And when they were come to the gate of
the citie, they found Ozias expecting, and the ancientes of
7 the citie. † Who when they ſaw her, being aſtonished mar-
8 uailed at her beautie exceedingly, † Yet asking her no queſti-
on, they let her paſſe, saying: The God of our fathers geue
thee grace, and ſtrengthen al the counſel of thy hart, with
his powre, that Ieruſalem may glorie vpon thee, and thy name
9 may be in the number of the holie and iuſt. † And they that
10 were there ſaid, al with one voyce: So be it, ſo be it. † But
Iudith praying our Lord, paſſed through the gates she and
11 her Abra. † And it came to paſſe, when she went downe the
hil, about breake of day the watchmen of the Aſſyrians mette
her, and held her, saying: whence comeſt thou? or whither
12 goeſt thou? † Who anſwered, I am a daughter of the Hebrews,
therfore am I fled from their face, :: becauſe I knew it should
come to paſſe, that they should be geuen you vnto spoyle,
becauſe that contemning you, they would not of their owne
accord yeld themſelues, that they might find mercie in your
13 ſight. † For this cauſe I thought with my ſelf, saying: I wil
goe to the preſence of the prince Holofernes, that I may tel
him their ſecretes, and shew him by what entrance he may
winne them, ſo that there shal not fal one man of his armie.
14 † And when thoſe men had heard her wordes, they conſide-
red her face, and she was a wonder in their eies, for they mar-
15 ueiled at her beautie excedingly. † And they ſaid to her:
Thou haſt ſaued thy life, in that thou haſt found ſuch counſel,
16 that thou wouldeſt come downe to our lord. † And this
know thou, that when thou shalt ſtand in his ſight, he wil
deale wel with thee, and thou shalt be moſt gratious in his
hart. And they brought her to the tabernacle of Holofernes,
17 telling him of her. † And when she was entered before his
18 face, forthwith Holofernes was caught in his eies. † And his

:: God by this teſtified her holie intention in adorning herſelfe.

:: Not only certaine meates were forbid by the law *Leuit.* 11. but in maner al the meates of the Gentiles were vnlawful being offered to idoles, for which cauſe Daniel and the three children would not eate of the kings meates in Babylon. *Dan.* 1.

:: She told manie things euidently true, other things conditionally, as it was like to come to paſſe, if God ſent not better meanes.

guard ſaid to him: Who can contemne the people of the He-
::S. Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epiſt. 2. cap. 6.*
brewes, which haue :: ſo beautiful wemẽ, that we ſhould not worthely fight againſt them for theſe? † Iudith therfore ſee- 19
ing Holofernes ſitting in a canopie, which was wouen of purple, and gold, and emerauld, and pretious ſtones: † and 20
when she had looked in his face, she adored him, falling proſtrate vpon the ground. And the ſeruantes of Holofernes lifted her vp, their lord commanding it.

CHAP. XI.

Holofernes demanding Iudith the cauſe of her coming: 4, *she deceiueth him with a probable narration.*

THEN Holofernes ſaid to her: Be of good chere, and 1
feare not in thy hart: becauſe I haue neuer hurt man, that would ſerue Nabuchodonoſor the king. † And thy peo- 2
ple, if they had not contemned me, I would neuer haue lifted vp my ſpeare ouer them. † But now tel me, for what cauſe haſt 3
thou departed from them, and it hath pleaſed thee to come to
:: Al that Iudith ſayth is true in her ſenſe as she meant it, but not in the vnderſtanding of Holofernes and his ſouldiars, yet was no leſſe lawful then that Ioſue did in deceiuing the citezenes of Hay. *Ioſue 8. S. Aug. q. 10. in Ioſue.*
vs? † And Iudith ſaid to him: :: Take the wordes of thy hand- 4
mayde, for if thou wilt folow the wordes of thy handmayde, our Lord wil do with thee a perfect thing. † For Nabucho- 5
donoſor the king of the earth liueth, and his power liueth which is in thee to the chaſtiſing of al ſtraying ſoules: that not onlie men ſerue him by thee, but alſo the beaſtes of the field obey him. † For the induſtrie of thy mind is reported to 6
al nations, and it is declared to al the world, that thou onlie art good, and mightie in al his kingdom, and thy diſcipline is bruted to al prouinces. † Neither is that vnknowne, which 7
Achior ſpake, neither are we ignorant of that thou haſt commanded to come vpon him. † For it is certaine that our God 8
is ſo offended with ſinnes, that he hath ſent word by his prophetes to the people, that he wil deliuer them for their ſinnes. † And becauſe the children of Iſrael know they offen- 9
ded their God, thy dread is vpon them. † Moreouer alſo fa- 10
mine hath inuaded them, and for drought of water they are now eſtemed among the dead. † Finally they ordayne this, to 11
kil their cattel, and to drinke the bloud of them, † and the 12
holie thinges of our Lord their God which God commanded not to be touched, in corne, wine, and oile, theſe haue they purpoſed to beſtow, and they wil conſume the thinges which they ought not to touch with their handes: therfore be-

cauſe

becauſe they do theſe thinges, it is ſure that they ſhal be gc-
13 uen into perdition. † Which I thy handmayde knowing, am
fled from them, and our Lord hath ſent me to tel thee theſe
14 verie thinges. † For I thy handmayde worſhippe God, euen
now being with thee, and thy handmayde wil goe forth, and
15 I wil pray God, † and he wil tel me when he wil repay them
their ſinnes, and I coming wil tel thee, ſo that I may bring
thee through the middes of Ieruſalem, and thou ſhalt haue al
the people of Iſrael, as ſheepe, that haue no paſtor, and there
16 ſhal not ſo much as one dog barke againſt thee: † becauſe
17 theſe thinges are told me by the prouidence of God. † And
becauſe God is angrie with them, I am ſent to tel theſe vetie
18 thinges to thee. † And al theſe wordes pleaſed Holofernes,
and his ſeruantes, and they maruailed at her wiſedom, and
19 one ſaid to an other: † There is not ſuch a woman vpon the
20 earth in looke, in beautie, and in ſenſe of wordes. † And Ho-
lofernes ſayd to her: God hath done wel, which ſent thee be-
fore the people, that thou mighteſt geue them into our han-
21 des: † and becauſe thy promiſe is good, if thy God shal doe
this for me, he shal alſo be my God, and thou shalt be great
in the houſe of Nabuchodonoſor, and thy name shal be re-
nowmed in al the earth.

CHAP. XII.

Iudith is brought into Holofernes treaſurehouſe, 2. hath leaue to abſtaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day she cometh to Holofernes banket; 16, he is taken with concuſpiſcence, and drinketh very much wine.

1 THEN he bad her goe in where his treaſures were layd
vp, and bad her tarie there, and he appoynted what
2 should be geuen her of his owne banket. † To whom Iu-
dith anſwered, and ſaid: Now :: I can not eate of theſe thin-
ges, which thou commandeſt to be geuen me, leſt there come :: See chap. 10. v. 5.
diſpleaſure vpon me: but I wil eate of theſe thinges, which
3 I haue brought. † To whom Holofernes ſaid: If theſe thinges
which thou haſt brought with thee shal fayle thee, what
4 shal we doe to thee. † And Iudith ſaid: Thy ſoule liueth my
lord, that thy handmayde shal not ſpend al theſe thinges, til
God doe by my hand theſe thinges, which I haue purpoſed.
And his ſeruantes brought her into the tabernacle, which he
5 had commanded. † And whiles she went in, she deſired that

she might haue licence to goe forth, in the night and before
day to prayer, and to beſech our Lord. † And he commanded 6
his chamberlaynes, that as it pleaſed her, she should goe out
& come in to adore her God for three dayes. † And she went 7
forth in the nightes into the vale of Bethulia, and washed her
ſelf in a fountaine of water. † And as she came vp, she prayed 8
our Lord the God of Iſrael, that he would direct her way to
the deliuerie of his people. † And going in, she remayned 9
::This puritie consisted in abstaining from meates forbid by the Law, or offered to Idoles. :: pure in the tabernacle, vntil she tooke her owne meate in
the euening. † And it came to paſſe in the fourth day, Holo- 10
fernes made a ſupper to his ſeruantes, and ſayd to Vagao his
eunuch: Goe, and perſwade that Hebrew woman, that she
conſent of her owne accord to dwel with me. † For it is a 11
foule thing with the Aſſyrians, if a woman mocke a man in
doing, that she paſſe free from him. † Then Vagao went in to 12
Iudith, & ſaid: Let not the good * yong maide feare to goe in
to my Lord, that she may be honoured before his face, that
she may eate with him and drinke wine in ioyfulnes. † To 13
whom Iudith anſwered: Who am I, that I should gayneſay my
lord? † Al that shal be good and beſt before his eies, wil I doe. 14
And whatſoeuer shal pleaſe him, that shal be beſt to me al
the dayes of my life. † And she aroſe, and decked herſelf with 15
her garmentes, and going in she ſtood before his face. † And 16
the hart of Holofernes was ſtrooken: for he burnt in the con-
cupiſcence of her. † And Holofernes ſaid to her: Drinke now, 17
and ſit downe in ioyfulnes, becauſe thou haſt found grace be-
fore me. † And Iudith ſaid: I wil drinke my lord, becauſe my 18
ſoule is magnified this day aboue al my dayes. † And she 19
tooke, and did eate, and dranke before him thoſe thinges,
which her handmayde had prepared her. † And Holofernes 20
was made pleaſant toward her, and dranke wine exceeding
much, ſo much as he had neuer drunke in his life?

CHAP. XIII.

Holofernes lying in a drunken ſleepe, Iudith cutteth of his head, 12. ſo returneth with her maide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thanke God, and ſheweth them the head. 22. She is bleſſed of al. 27. Achior alſo praiſeth God and Iudith.

AND when it was waxen late, his ſeruantes made haſt to 1
their lodgings, and Vagao shut the chamber doores, and
went his way. † And they were al ouerladen with wine. 2

† And

4 † And Iudith was alone in the chamber. † Moreouer Holo-
fernes lay in his bed fast a slepe with very much ::. drunken-
5 nes. † And Iudith said to her mayd that she should stand with-
6 out before the chamber, and watch † And Iudith stood
before the bed, praying with teares, and with mouing of her
7 lippes in silence, † saying: Confirme me o Lord God of Israel,
and in this houre haue respect to the workes of my handes,
that as thou hast promised, thou mayst aduance :: Ierusalem
thy citie: and I may bring to passe that which I beleuing that
8 it may be done by thee, haue purpose I. † And when she had
sayd these thinges, she went to the piller, that was at his beds
9 head, and his sword that hong tyed on it, she loosed. † And
when she had drawen it out, she tooke him by the heare of his
10 head, and sayd: Confirme me ó Lord God in this houre, † and
she stroke twise vpon his necke, and cut of his head, and
tooke his canopie from the pillers, and rolled aside his bodie
11 a truncke. † And after a while she went out, and deliuered
the head of Holofernes to her mayde, and bad her put it into
12 her wallet. † And they two went forth, according to their
custome, as it were to prayer, and they passed the campe, and
compassing the valley, they came to the gate of the citie.
13 † And Iudith a far of said to the keepers of the walles: Open
the gates, becausé God is with vs, which hath wrought power
14 in Israel. † And it came to passe, when the men had heard her
15 voyce, they called the ancientes of the citie. † And they ran
al to meete her, from the least to the great st: becausé they
16 hoped not that now she would come. † And they lighting
lightes gathered round about her euerie one: and she going
vp into a higher place, commanded silence to be made. And
17 when al had held their peace, † Iudith said: Prayse yee the
Lord our God, who hath not forsaken them that hope in him:
18 † and in me his handmayde he hath fulfilled his mercie,
which he promised to the house of Israel: and he hath killed
19 by my hand the enemie of his people this night. † And bring-
ging forth the head of Holofernes out of the wallet, she
shewed it them, saying: Loe the head of Holofernes the ge-
neral of the armie of the Assyrians, and behold his canopie,
wherein he lay in his drunkennes, where the Lord our God
20 stroke him by the hand of a woman. † But the same our Lord
liueth, that his :: Angel hath kept me, both going hence, and
abyding there, and from thence returning hither: and our

:: The fasting of one woman ouerthrew an innumerable host of drunkards, † *Amb. li. de tríumo & Elia c. 9.*

:: If Bethulia had benne taken Ierusalem also had bene in extreme danger: for saltie wherof God had made more special promise to Dauid and others. *Isaia. 37 38. &c.*

:: Iudiths proper Angel so defended her, as Iacobs Angel deliuered him from all euiles. *Gen. 48.*

Lord hath not ſuffered me his handmayde to be defyled, but
without pollution of ſinne he hath called me backe to you,
reioyſing in this victorie, in my eſcape, and in your deliuerie.
† Confeſſe ye al to him, becauſe he is good, becauſe his mer- 21
cie is for euer. † And they al adoring our Lord, ſaid to her: 22
Our Lord hath bleſſed thee in his power, becauſe by thee he
hath brought our enemies to nothing. † Moreouer Ozias the 23
prince of the people of Iſrael, ſaid to her: Bleſſed art thou
daughter of our Lord the high God aboue al wemen vpon
the earth. † Bleſſed be our Lord, which made heauen and 24
earth, which hath directed thee vnto the woundes of the
head of the prince of our enemies. † Becauſe this day he hath 25
ſo magnified thy name, that thy prayſe shal not depart out
of the mouth of men, which shal be mindeful of the power
of our Lord for euer, for that thou haſt not spared thy life for
the diſtreſſes and tribulation of thy kinred, but haſt holpen
the ruine before the preſence of our God. † And al the people 26
ſayd: So be it, ſo be it. † Moreouer Achior being called came, 27
and Iudith ſaid to him: The God of Iſrael, to whom thou
gaueſt teſtimonie, that he reuengeth him ſelf of his enemies,
he hath cut of the head of al the vnfaithful this night by my
hand. † And that thou mayſt proue that it is ſo, loe the head 28
of Holofernes, who in the contempt of his pride contemned
the God of Iſrael: and threatened thee death, ſaying: When
the people of Iſrael shal be taken, I wil command thy ſides
to be pearſed with a ſword. † But Achior ſeing the head of 29
Holofernes, being in anguish for feare, fel on his face vpon
the earth, and his ſoule was ſore trubled. † But after taking 30
spirit agayne he was refreshed, & fel downe at her feete, and
adored her, and ſayd: † Bleſſed art thou of thy God in euerie 31
tabernacle of Iacob, becauſe in euerie nation, which shal
heare thy name, the God of Iſrael shal be magnified in thee.

CHAP. XIIII.

Holofernes head is hanged on the wall. 6. Achior is circumciſed, 7. The Iſraelites aſſault the Aſſyrians, 8. who going to awake their General, 14. finde him ſlaine, 17, and are al confounded with feare.

AND Iudith ſaid to al the people: Heare me brethren, 1
hang ye this head vpon our walles: † and it shal be, 2
when the ſunne shal riſe, let euerie man take his armour,
and yſſue ye forth with violence, not that you goe downe
beneath,

3 beneath, but as it were inuading violently. † Then the watch-
men muſt of neceſſitie runne to rayſe vp their prince to bat-
4 tel. † And when the captaynes of them shal runne to the ta-
bernacle of Holofernes, and shal finde him headles rowled in
5 bloud, feare wil fal vpon them. † And when you shal know
that they flee, goe after them ſecurely, becauſe our Lord wil
6 deſtroy them vnder your feete. † Then :: Achior ſeeing the
power, that God of Iſrael wrought, forſaking the rite of gen-
tilitie, beleued God, and circuncided the flesh of his pre-
puce, and was ioyned to the people of Iſrael, and al the ſuc-
7 ceſſion of his kinred vntil this preſent day. † And immediatly
as day brake, they hong the head of Holofernes vpon the
walles, and euerie man tooke his armour, and they went
8 forth with great noyſe and shouting. † Which the watch-
9 men ſeing, ranne to the tabernacle of Holofernes. † More-
ouer they that were in the tabernacle, coming, and before
the dore of the tabernacle making a noyſe, to rayſe him, they
endeuored by art to diſquiet him, that Holofernes might
awake not by them rayſing him, but by them making a noyſe.
10 † For no man durſt by knocking, or entring, to open the
11 chamber of the chiefe of the Aſſyrians. † But when his dukes
and tribunes were come, and al the chiefe of the armie of the
12 king of the Aſſyrians, they ſaid to the chamberlayns: † Goe
in, and awake him, becauſe the mice yſſuing out of their
13 holes, haue preſumed to prouoke vs to battel. † Then Vagao
entring into his chamber, ſtoode before the cortine, and
made a clapping with his handes: for he thought that he ſlept
14 with Iudith. † But when with the ſenſe of his eares he per-
cieued no motion of perſon lying, he came neere to the
cortine, aud lifting it vp, and ſeing the bodie without the
head of Holofernes weltred in his bloud lye vpon the ground,
cried out in a lowd voyce with weeping, and rent his gar-
15 mentes. † And going into the tabernacle of Iudith, he found
16 her not, and he lept forth to the people, † and ſayd: One He-
brewe woman hath made confuſion in the houſe of king
Nabuchodonoſor: for behold Holofernes lyeth vpon the
17 ground, and his head is not vpon him. † Which when the
princes of the power of the Aſſyrians had heard, they al rent
their garmentes, and intollerable feare and dread fel vpon
18 them, and their mindes were trubled excedingly. † And
there was made an incomparable crie in the middes of their
campe.

:: Achior an Ammonite. (*ch.5,v.5.*) being truly conuerted and beleeuing in God, was admitted into the Church, notwithſtanding that Ammonites and Moabites were excluded by name, *Deut.23.v.3.* which is therfore ment only of thoſe that perſiſt impenitent and obſtinate.

CHAP.

CHAP. XV.

The Assyrians flee for feare, 3. the Hebrewes pursue them, 7. and are enriched by the spoyles. 9. The high priest with others come from Ierusalem and prayse Iudith. 14. The goodes of Holofernes are geuen to her.

AND when al the armie heard that Holofernes was be- 1
headed, courage and counsel fel from them, and being
shaken with trembling onlie and feare, they helpe them selues
by flight, † so that none spake with his neighbour, but han- 2
ging the head, al thinges leaft behind, they made haft to
escape the Hebrewes, whom they heard to come armed vpon
them, fleing by the waies of the fieldes, and the pathes of the
hilles. † The children of Israel therfore seing them fleing, 3
folowed them. And they went downe sounding with trum-
pettes, and shouting after them. † And because the Assyrians 4
were not vnited together, they went headlong into flight:
but the children of Israel pursewing in one companie, dis-
comfited al that they could find. † Ozias therfore sent mes- 5
sengers through al the cities and countries of Israel. † Eue- 6
rie countrie therfore, and euerie citie sent chosen youth ar-
med after them, and they pursewed them in the edge of the
sword, vntil they came to the extremetie of their borders.
† And the rest that were in Bethulia, entered into the campe 7
of the Assyrians, and tooke away the praye, which the Assyri-
ans fleing had leaft, and were loden excedingly. † But they 8
that were returned conquerers to Bethulia, tooke away with
them al thinges that were theirs, so that there was no num-
ber in cattel, and beastes, and al their moueables, that from
the leaft vnto the greateft al were made rich of their prayes.

The fourt part The prayses of Iudith, who with al the people praise God.
:: Iudith was a special figure of the B. Virgine Marie, to whom these praises perteyne in more eminent sorte, then to

† And Ioachim the high Prieft came from Ierusalem into 9
Bethulia with al his ancientes to see Iudith. † Who when 10
she was come out to him, they al blessed her with one voyce,
saying: :: Thou art the glorie of Ierusalem, thou the ioy of
Israel, thou the honour of our people: † because thou hast 11
done manfully, and thy hart was strengthened, for that thou
hast loued chastitie, and after thy husband not knowne any
other: therfore also the hand of our Lord hath strengthened
thee, and therfore shalt thou be blessed for euer. † And al the 12
people sayd: So be it, so be it. † And for thirtie daies, scarse 13
were the spoyles of the Assyrians gathered of the people of
Israel. † Moreouer al thinges, that were proued to be the pe- 14

culiar

euliar goodes of Holofernes, they gaue to Iudith in gold, and ſiluer, and garmentes, and pretious ſtones, and al ſtuffe,
15 and al the thinges were deliuered her of the people. † And al the people reioyſed with wemen, and virgins, and yongmen, on inſtrumentes and harpes.

anie other creature. *S. Sulbertus Carnotenſis.*

CHAP. XVI.

Iudith ſingeth a canticle of thanks geuing to our Lord. 22. The people goe to Ieruſalem and offer ſacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. the people haue long peace, and a feaſtiual day is inſtituted in perpetual memorie of her fact.

1 THEN ſang Iudith this ſong to our Lord, ſaying: † Be-
2 ginne ye to our Lord in timbrels, ſing ye to our Lord in cymbals, tune to him a new pſalme, reioyſe, and inuocate
3 his name. † :: Our Lord confoundeth battels, Lord is his
4 name. † Who hath ſet his campe in the middes of his people, that he might deliuer vs from the hand of al our enemies.
5 † Aſſur came out of the mountaynes from the North in the multitude of his ſtrength: whoſe multitude ſtopped vp the
6 torrentes, and their horſes couered the valles. † He ſaid that he would ſet my borders on fyre, and kil my yongmen with the ſword, to geue my infantes into praye, and virgins
7 into captiuitie. † But our Lord omnipotent hath hurt him, and hath deliuered him into the hands of a woman, and hath
8 pearſed him. † For, not by yongmen is their mightie one fallen, neither haue the ſonnes of :: Titan ſtrooken him, neither did the high :: giantes ſet them ſelues vpon him, but Iudith the daughter of Merari in the beautie of her face diſ-
9 ſolued him. † For ſhe put from her the garmentes of widowhood, and put on her the garmentes of ioy, in the reioyſing
10 of the children of Iſrael. † She anoynted her face with oyntment, and tyed together her lockes with a crowne, ſhe
11 tooke a new ſtole to deceiue him. † Her ſandals rauiſhed his eies, her beautie made his ſoule captiue, ſhe with a ſword cut
12 of his head. † The Perſians did quake at her conſtancie, and
13 the Medes at her boldneſſe. † Then did the campe of the Aſſyrians howle, when my humble ones appeared, withering
14 in thirſt. † The ſonnes of yongwemen haue pearſed them, and they haue killed them as boyes fleing away: they haue
15 periſhed in battel before the face of the Lord my God. † Let vs ſing an hymne to our Lord, let vs ſing a new hymne to our

:: S. Ephrem *ſer. de 2. Adventu*, citeth this place as holie ſcripture ſo teſtifying this booke to be canonical.

:: Such giantes as were before Noes floud, *Gen. 6.*

:: Nor ſuch as were after. *Num. 13. Deut. 9.*

God. † Adonai ô Lord great art thou, and noble in thy power, 16
and whom no man can ouercome. † Let euerie creature of 17
thyne ſerue thee: becauſe thou ſaydſt, and they were made:
thou didſt ſend thy ſpirit, and they were created, and there is
none that can reſiſt thy voyce. † The mountaynes with the 18
waters ſhal be moued with the foundations: the rockes ſhal
melt as waxe before thy face. † But they that feare thee, ſhal 19
be great with thee in al thinges. † Wo be to the nation, that 20
ryſeth vp vpon my kinred: for our Lord omnipotent wil be
reuenged on them, in the day of iudgement he wil viſite
them. † For he wil geue :: fyre, and wormes into their fleſh, 21
that they may be burnt, and may feele for euer. † And it came 22
to paſſe after theſe thinges, al the people after the victorie
came into Ieruſalem to adore our Lord: and forthwith as they
were purified, they al offered holocauſtes, and vowes, and
their promiſes. † Moreouer Iudith offered for an anathema 23
of obliuion al the inſtrumentes of warre of Holofernes, which
the people gaue her, and the canopie that her ſelf had taken
away out of his chamber. † And the people was pleaſant 24
according to the face of ſainctes, and for three monethes the
ioy of this victorie was celebrated with Iudith. † And after 25
thoſe daies euerie man returned into his houſe, and Iudith
was made great in Bethulia, and ſhe was more glorious to al
the land of Iſrael. † There was alſo chaſtitie ioyned to her 26
vertue, :: ſo that ſhe knew not man al the daies of her life,
after that Manaſſes her huſband was dead: † And on feſtiual 27
daies ſhe came forth with great glorie. † And ſhe abode in 28
her husbands houſe, :: an hundred fiue yeares, and diſmiſt her
abra free, and ſhe died and was buried with her huſband in
Bethulia. † And al the people mourned for her ſeuen dayes. 29
† And in al the space of her life there was not that trubled 30
Iſrael, and after her death manie yeares. † But the day of the 31
feſtiuitie of this victorie is receiued of the Hebrewes in the
number of holie daies, and is worſhiped of the Iewes from
that time vntil this preſent day.

:: Euerlaſting torments of fire & wormes perteyne to the damned bodies. *s. Aug li. 21. c. 4. etſ. cunct.* and greater paines to the damned ſoules, eſpecially the loſſe of Gods viſion

:: In the Greke *v 22. Manie deſired her to mariage.*

:: Liuing in al 105. yeares ſhe was widow about ſixtie nine: for when ſhe ſlew Holofernes ſhe was about fourtie yeares old *ch. 10. v. 18* and her huſband was then dead three yeares and a halfe before. *ch. 8. v. 4.*

ANNOTATIONS.

CHAP. XVI.

Iudith an example of holie widowhood.

16. *After that her huſband vvas dead* [As yong Tobias and Sara were notable patteras to maried perſons: ſo Iudith is a like good example to deuout widowes, excelling moſt partie manie reſpectes. For firſt ſhe profeſſed this holie ſtate of life in the old Teſtament, when it was moſt rare, the law prouiding

ding that the brother, or next kinſman, ſhould marie the widow of him, that
Deut. 25. 5. Ruth. 3. 11. died without children, as it ſemeth ſhe had none, the Greke text affirming that ſhe gaue al her goodes before her death to other kinred. ch. 16. v. 24. Secondly, ſhe was only once maried, ch. 15. v. 13. ch. 16. v. 26. wheras, it is alſo commendable after twiſe or oftentimes mariage at laſt to abſtaine. Thirdly, ſhe was yong, about 36. yeares: for three yeares and a half after that her husband was dead, ſhe was called a yong maide, ch. 12. v. 12. Fourthly, ſhe was of excellent beautie, *ch.* 8. *v.* 7. Fifthly exceeding rich. *ibidem.* Sixthly, very noble, eſpecially after the deliuerie of the people from ſuch diſtreſſe. ch. 15. v. 10. Seuenthly, for this renowmed fact, and for her other great vertue (*ch.* 8. *v* 8) manie principal men deſired to marie her, ch. 16. v. 22 Eightly, al the people wiſhed much iſſue of ſo noble a ſtock. ch. 16. v. 25. Ninthly, ſhe liued long in the ſtate of widowhood, about threeſcore and nine yeares, from. 36. to 105, ch. 16. v. 28. Tenthly, there was great and long peace in al Iſrael, after that ſhe had releeued Bethulia. ch. 16 v. 30. Al which might eaſely haue inuited an other to haue maried: but her great deuotion, and feruent deſire to ſerue God in a retired auſtere life, faſting, & praying, ch. 8. v. 6. cutte of al incitements to mariage, and made her before the Goſpel, to embrace Euangelical counſel, not commanded, but for better attaining to perfection counſeled by our Sauior and S. Paul. *Mat.* 19. 1. *Cor.* 7.

Manie incitementes concurring to the contrarie made her widowhood more excellent.

widowhood an Euangelical counſell.

THE ARGVMENT OF THE BOOKE OF ESTHER.

Melito Atha. Greg. Nazian. Hilar. ſed Euſeb. l. 6. c. 5. hiſt.

OF *the authoritie of this booke* only two or three ancient writers, doubted, *before the councels of Laodicea, and Carthage declared it to be Canonical*, Al the reſt did euer eſteme it as diuine Scripture. *For albeit S. Ierom in his time found not certaine partes therof in the Hebrew, and therfore tranſpoſed the ſame to the end of the booke, as now we haue them: yit in the Greeke he found al theſe ſixtenne chapters conteyned in tenne. And it is not vnprobable, that theſe parcels were ſometimes in the Hebrew, as were diuers whole bookes which are now loſt. But whether they were at anie time in the Hebrew or no, the Church of Chriſt accounteth the whole Booke of infallible authoritie, reading as wel theſe partes, as the reſt in her publique office. And the councel of Trent* (ſeſſ. 4.) *For more expreſſe declaration defineth* that al the bookes recited in the ſame Decree (*amongſt which is Eſther*) with al the partes therof, as they are accuſtomed to be read in the Catholique Church, and be conteyned in the old vulgare latin Edition, are ſacred and Canonical Scripture.

This whole booke is canonical.

It conteyneth a particular great danger of the people of Iſrael, hapening (as is probable) ſhortly after their general relaxation, & returne of ſome from the captiuitie of Babylon; and their deliuere from it, through the godlie Zele and other Vertues of Quene Eſther, directed herein by Mardocheus, who being alſo in imminent danger was deliuered & aduanced. and finally writ the hiſtorie.

The contentes

VVritten by Mardocheus.

Diuided into foure partes.

Which may be diuided into foure partes, not by order of the chapters: as they are here transposed: but in order of time, first the author reporteth some thinges going before the peoples danger, in the 11.1. 2.12. *chapters, and part of the* 3. *Secondly their danger and distresse, in the rest of the* 3. *and part of* 13. *chapters. Thirdly their deliuerie: from the* 4. *chapter to the middes of the.* 9. *and rest of the* 13. *and in the* 14. 15. *and* 16. *Fourtly, the thinges that ensued hereupon, in the other half of the ninth chapter, the* 10. *chapter, and first verse of the eleuenth.*

VVho soeuer vvil please to read this historie, in order of the time as the thinges happened, adioyning the latter chapters, vvhich are in the Greke, and not in the Hebrevv, may folovve the letters of the Alphabet, as here vve haue placed them in the margent, beginning at the second verse of the 11. *chapter, vvhere he findeth the letter A. and vvhen he cometh to B. returne vvhere the same letter is noted. ch.* 1. *And so in the rest folovv the same direction.*

THE BOOKE OF ESTHER

This booke is read at matins the last weeke of September.

CHAP. I.

King Assuerus celebrateth a great banket to shew his glorie, 10. *calleth quene* Vasthi *therto. who refusing to come, is by aduise of his counsel deposed.*

The first part beginneth in the 11. ch. A B

IN the daies of Assuerus. who reigned from India 1
vnto Æthiopia ouer an hundred twentie seuen pro-
uinces: † when he sate in the throne of his kingdō, 2
the citie Susá was in the begynning of his kingdom.
† In the third yeare therfore of his empyre he made a great 3
feast to al the princes, and to his seruantes, to the most valiant
of the Persians, and the nobles of the Medes, and the rulers of
the prouinces in his sight, † that he might shew the riches of 4
the glorie of his kingdom, and the greatnes, & vaunting of his
might, a great time, to witte, an hundred & foure score dayes.
† And when the daies of the feast were accomplished, he inui- 5
ted al people, that was found in Susan, from the greatest to the
least: and commanded seuen daies a feast to be prepared in
the entrance of the garden, and of the wood, which was
planted with royal garnishing and with hand. † And there 6
hong on euerie side hangings of skie colour, and grene, and
hyacinthine colour, held vp with cordes of silke, and of pur-
ple, which were put into rings of yuorie, and were held vp
with

with marble pillers. Beddes alſo of gold and ſiluer, were placed in order vpon the floore paued with the emerauld, and the touch ſtone: which paynting adorned with meruelous
7 varietie. † And they that were inuited, dranke in golden cuppes, and the meates were brought in change of veſſels. Wine alſo plenteous and the beſt was ſet downe, as was worthie
8 of a kings magnificence. † :: Neither was there that compelled them to drinke that would not, but as the king had appointed, making ech of his princes ouerſeer of euerie ta-
9 ble, that euerie man might take what he would. † Vaſthi alſo the queene made a feaſt for the wemen in the palace, where
10 king Aſſuerus had accuſtomed to remayne. † Therfore the ſeuenth day, when the king was merier, and after very much drinking was wel warmed with wine, he commanded Maumam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the ſeuen eunuches, that miniſtred
11 in his ſight, † that they ſhould bring in queene Vaſthi before the king, the crowne ſet vpon her head, that he might ſhew her beautie to al the peoples and princes: for ſhe was exceding
12 beautiful. † Who refuſed, and contemned to come at the kings commandment, which he had commanded by the eunuches. Wherupon the king being wrath, and chaffed with
13 :: exceding furie, († asked the wiſemen, which after the manner of a king were alwayes preſent with him, and he did al thinges by their counſel, which knew the lawes, and rightes
14 of the elders: † (and the chiefe and neareſt him were, Charſena, and Sethar, and Admatha, and Tharſis, and Mares, and Marſana, and Mamuchan, ſeuen dukes of the Perſians, and of the Medes, which ſaw the face of the king, and were wont
15 to ſitt firſt after him) † to what ſentence Vaſthi the queene ſhould be ſubiect, that would not do Aſſuerus the kings commandment, which he had commanded by the eunuches.
16 † And Mamuchan anſwered, the king hearing, and the princes: :: Queene Vaſthi hath not only hurt the king, but alſo al peoples, and princes, that are in al the prouinces of king
17 Aſſuerus. † For the word of the queene wil goe forth to al wemen, that they wil contemne their husbands, and wil ſay: King Aſſuerus commanded that the queene Vaſthi ſhould
18 come in to him, and ſhe would not. † And by this example al the wiues of the princes of the Perſians and the Medes, wil little eſteeme the commandmentes of their husbandes:

:: Modeſtie and temperance amongſt heathen people condemneth Chriſtianes that vrge men to drinke immoderatly, and ſo cauſe them to be drunke. *S. Am. ſer. 231. 232. de tempore.*

The end of immoderate feaſting is commonly browling. Here the king became furious, and the queene was diuorſed from him.

: Brentius approueth the ſentence of this parasite, but Ioſephus. *li. 11. c. 6.* Macrobius. *li. 7. c. 1. Saturn. S. Ierom ad Ruſt.*

and S. Ambroſe. *l. de Elia c.* 14 iudge the queenes refuſal lawful, and agreable to the Perſians lawes, which prohibited maried wemẽ to come in ſight of other men in great aſſemblies: neither had the king iuſt cauſe to breake that law, for pleaſing his phanſie in his drunken humour. *v.* 10. Luther alſo wreſteth this example in fauoure of adulterie, *par.* 2. *de diuortio. folio* 177. *Editionis vvitenber. Anno* 1553.

wherfore the kings indignation is iuſt. † If it pleaſe thee, let an edict goe forth from thy face, and let it be written according to the law of the Perſians and of Medes, which is not lawful to be tranſgreſſed, that Vaſthi come in no more to the king, but an other, that is better then ſhe, take her kingdome. † And let this be publiſhed into al the empire of thy prouinces (which is moſt large) and let al the wiues, as wel of the greater as of the leſſer geue honour to their husbandes. † His counſel pleaſed the king, and the princes: and the king did according to the counſel of Mamuchan, † and he ſent letters to al the prouinces of his kingdome, as euerie nation could heare and reade, in diuers languages and characters, that the husbandes ſhould be princes and maiſters in their houſes: and that this ſhould be publiſhed through al peoples.

19 20 21 22

CHAP. II.

Inquirie being made of the beſt and faireſt virgines, (5. Eſther the vnknowe neece of Mardocheus a Iew) is preferred, 18. *and made Quene in place of Vaſthi; a mariage feaſt made, and preſentes geuen.* 21) *Mardocheus deteCteth traitors, and his ſeruice is recorded in the regeſter.*

THESE thinges ſo done, after the indignation of king Aſſuerus was aſſwaged, he remembred Vaſthi, and what ſhe had done, or what ſhe had ſuffered: † and the kings ſeruantes and his miniſters ſaid: Let there be maydens ſought for the king, virgins and beautiful, † and let there be ſent that may viewe through al prouinces beautiful maydens and virgins: and let them bring them to the citie of Suſan, and deliuer them into the houſe of wemen vnder the hand of Egeus the eunuch, who is ouerſeer of the kings wemen: and let them receiue wemens ornamentes, and other things neceſſarie to be vſed. † And which ſo euer among al ſhal pleaſe the kings eies, let her reigne for Vaſthi. The word pleaſed the king: and ſo as they had ſuggeſted, he commanded to be done. † There was a man in the citie of Suſan a Iew, named Mardocheus, the ſonne of Iair, the ſonne of Semei, the ſonne of Cis, of the ſtocke of Iemini, † who had beene tranſported from Ieruſalem the ſame time, that Nabucodonoſor the king of Babylon tranſported Iechonias the king of Iuda, † who was the foſter father of his brothers daughter Ediſſa, which by an other name was called Eſther: and ſhe had loſt both her parentes: exceeding beautiful, and of comely face. And her

1 2 3 4 5 6 7

father

father and mother being dead, Mardocheus adopted her for
8 his daughter. † And when the kings commandment was
bruited abrode, and according to his commandement many
fayre virgins were brought to Susan, and were deliuered to
Egeus the eunuch: :: Esther also among the rest of the maydens
was deliuered to him, that she might be kept in the number
9 of the wemen. † Who pleased him, and found grace in his
sight. And he commanded the eunuch, that he should hasten
the wemens ornamentes, and should deliuer her, her partes,
& seuen the most beautiful maydens of the kings house, and
should adorne and decke both her and her wayting maydes.
10 † Who would not tel him her people and countrie. For Mar-
docheus had commanded her, that of this thing she should
11 altogether keepe silence: † who walked daily before the en-
trance of the house, wherin the chosen virgins were kept,
taking care of Esthers welfare, and desirous to know what
12 should chance vnto her. † And when the time of euerie vir-
gin in order was come, that they should goe in to the king, al
things accomplished that perteyned to wemens ornamentes,
it was the twelfth moneth: yet so, that for six monethes they
were anoynted with oyle of myrtle, and other six monethes
13 they vsed certayne payntings and sweete spices. † And going
in to the king, what soeuer they asked that perteyned to
adorning they receiued: and being trimmed, as it pleased
them, they passed from the chamber of the wemen to the
14 kings chamber. † And she that went in at euening, came out
in the morning, and from thence she was brought to the se-
cond house, that was vnder the hand of Susagazus the eu-
nuch, who was chiefe ouer the kings concubines: neither
had she power to returne any more to the king, vnlesse the
king had willed, and had commanded her to come by name.
15 † And the time by order coming about, the day was at hand,
that Esther the daughter of Abihail the brother of Mardo-
cheus, whom he had adopted for his daughter, should goe in
to the king. Who sought not wemens ornamentes, but what-
soeuer Egeus the eunuch the keper of the virgins would,
those things he gaue her to her adorning. For she was exce-
ding fayre, and of incredible beautie, she semed to al mens
16 eies gratious and amiable. † She therfore was brought to the
chamber of king Assuerus the tenth moneth, which is cal-
17 led Tebeth, in the seuenth yeare of his reigne. † And the
king

:: Deut. 7. v. 3. Israelites are forbid to marie with Gentiles, yet when there was no danger to be peruerted, and great hope of good, Esther by Mardocheus counsel consented to marie king Assuerus, though otherwise she *detested the bed of the incircumcised, and of euerie stranger.* ch 14. v. 15. K. Dauid also maried the kings daughter of Geßur. 2. Reg. 3. v. 3.

king loued her more then al the wemen, and she had grace and mercie before him aboue al the wemen, and he put the crowne of the kingdom on her head, and made her reigne in steede of Vasthi. † And he commanded a verie magnifical feast to be prepared to al the princes, and to his seruantes, for the coniunction, and mariage of Esther. And he gaue rest to al the prouinces, and bestowed giftes according to princely magnificence. † And when virgins were sought the second time and gathered together, Mardocheus taried at the kings gate, † neither had Esther as yet vttered her countrie, & people, according to his cõmandment. For what soeuer he commanded, Esther obserued: and she did al thinges so as she was wont at that time, when he nourished her a litle one. † At that time therfore, when Mardocheus abode at the kings gate, Bagathan, and Thares were angrie, two of the kings eunuches, that were porters, and were chiefe in the first entrie of the palace: and they would make insurrection against the king, and kil him. † Wherof Mardocheus :: gotte notice, and immediatly he told it to queene Esther: and she to the king in the name of Mardocheus, who had reported the thing vnto her. † It was examined, and found: and they were both hanged on a gibbet. And it was put in the histories, and registred in the cronicles before the king. *

18 19 20 21 22 23

:: Mardocheus hearing suspicious wordes and obseruing their actions sawe that they intended euel and informed the King; wherby their treson was discouered. *Rab. calom. & Ioseph.*

* C *ch.* 12. *v.* 1.

CHAP. III.

Aman aduanced by the king, is much offended that Mardocheus doth not adore him. 6. and therfore procureth the kings decree, to destroy the whole nation of Iewes.

D AFTER these things king Assuerus aduanced Aman the sonne of Amadathi, which was of the stocke of Agag: & he put his throne aboue al the princes which he had. † And al the kings seruantes, that were in the doores of his pallace, bowed their knees, and adored Aman: for so the emperour had commanded them, :: onlie Mardocheus did not bowe his knee, nor adore him. † To whom the kings seruantes, that were chiefe at the doores of the pallace, said: Why doest thou aboue the rest not obserue the kings commandment. † And when they said this often, and he would not heare, they told Aman, desirous to know whether he would perseuere in his sentence: for he had told them that he was a Iew. † Which when Aman had heard, and had proued by experience that Mardocheus

1 2 3 4 5

:: Aman exacted such honour as heathen people gaue to their false goddes, which was also idolatrie. for Mardocheus was willing to giue him ciuil

Mardocheus bowed not his knee vnto him, nor adored him, honour, *eum to kisse the slappes of his sette, but feared (and refused) to gene Godlie honour to him. ch. 13. v. 13. 14. S. Tho. 2. 2. q. 84. a. 1.*
6 he was angrie excedingly. † And he counted it a matter of nothing to lay his handes vpon Mardocheus alone: for he had heard that he was of the nation of the Iewes, and he would rather destroy al the nation of the Iewes, that were in the
7 kingdom of Assuerus. † The first moneth (which is called Nisan) in the twelfth yeare of the reigne of Assuerus, the lot was cast into a potte which in Hebrew is called Phur, before Aman, :: in what day and what moneth the nation of the Iewes should be slayne: and there came forth the twelfth
8 moneth, which is called Adar. † And Aman said to king Assuerus: There is a people dispersed through al the prouinces of thy kingdom, and separated one from an other, vsing new lawes and ceremonies, moreouer also contemning the kings ordinances: And thou knowest very wel that it is not expedient for thy kingdom that they waxe insolent by libertie.
9 † If it please thee, decree that they may perish, and I wil pay
10 ten thousand talentes to the cofferers of thy treasure. † The king therfore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of
11 Agag, the enemie of the Iewes, † and he said to him: The siluer which thou doest promise, be it thine: but concerning
12 the people doe that which pleaseth thee. † And the kings scribes were called in the first moneth, Nisan, the thirteenth day of the same moneth: and there was written, as Aman had commanded, to al the kings lieutenantes, and iudges of the prouinces, and of diuers nations, as euerie nation could read, and heare according to the varietie of languages, in the name
13 of king Assuerus: and the letters signed with his ring, † were sent by the kings postes to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and wemen, in one day, that is, in the thirteenth of the twelth moneth, which is called Adar, and should spoyle them of
14 their goodes. *

:: *Such is the prepostrous furie of rancour, to appoint the day of executing his malice, before he had got the kings decree.*

The second part.

The Iewes danger to be massacred.

* E *ch. 13. v. 1.*

† And :: the content of the letters was this, that al prouinces
15 might know, & prepare them selues against the day aforesayd. †‖ The postes ¦that were sent, made hast to ¦fulfil the kings cõmandment. And ‖immediatly the edict hong in Susan, the king and Aman feasting, and al the Iewes that were in the citie, weeping.

F

:. *The letter at large is in the seuen first verses of the 13. ch. of which this is the summe.*

CHAP. IIII.

Al the Iewes lament their imminent danger. 5. Mardocheus willeth Esther to intreate the king for their safetie. 11. She fearing to goe to the king contrarie to his law vocalled, 15. yet they al fasting and praying for her, she doth it.

The third part The deliuerie of the Iewes from danger.

WHICH things when Mardocheus had heard, he 2
rent his garmentes, and was clothed with sack-
cloth, sprinkling ashes on his head: and in the streat of the
middes of the citie he cried with a lowed voyce, shewing the
anguish of his mind, † and with this wayling going euen to 2
the doores of the pallace: for it was not lawful for one clo-
thed with sackcloth to enter the kings court. † In al prouin- 3
ces also, townes, and places, to which the kings cruel decree
was come, there was great mourning with the Iewes, fasting,
howling, and weeping, manie vsing sackcloth and ashes for
their couch. † And Esthers maides and the eunuches went in, 4
and told her. Which she hearing was astonied: and she sent
a garment, that the sackcloth being taken away, they should
put it on him: which he would not take. † And calling for 5
Athach the eunuch, whom the king had geuen her for a ser-
uant to Mardocheus, commanded him to goe and to learne
of him, why he did this. † And Athach going forth went to 6
Mardocheus standing in the streate of the citie, before the
palace doore: † who told him al thinges that had chanced, 7
how Aman had promised, that he would bring siluer into the
kings treasures for the slaughter of the Iewes. † He gaue him 8
also a copie of the edict which hong in Susan, that he should
shew it to the queene, and should admonish her to enter in to
the king, and to intreate him for her people. † Athach retur- 9
ning told Ester al things, that Mardocheus had sayd. † Who 10
answered him, and bad that he should say to Mardocheus:
† Al the kings seruantes, and al the prouinces that are vnder 11
his dominion, know, that whether man, or woman, not cal-
led, shal enter in to the kings inner court, he must immedi-
atly be slayne without al delay: vnlesse perhaps the king
stretch forth a golden rod vnto him, for a signe of clemencie,
and so he may liue. I therfore how can I enter in to the
king, which now these thirtie daies haue not bene called vnto
him? † Which when Mardocheus had heard, † he sent word 12
to Esther agayne, saying: Thincke not that thou mayst deliuer 13
thy

::The first and best remedie in distresse is to do workes of penance for sinnes cõmitted. 1. Cor. 11. v. 31.

thy owne life only, becauſe thou art in the kings houſe, abo-
14 ue al the Iewes: † for if thou wilt now hold thy peace, :: the Iewes shal be deliuered by an other occaſion: and thou, and thy fathers houſe shal perish. And who knoweth whether thou cameſt to the kingdom therfore, that in ſuch a time
15 thou mightſt be readie? † And agayne Eſther ſent to Mardo-
16 cheus in theſe wordes: † Goe, and gather together al the Iewes, whom thou shalt find in Suſan, and pray ye for me. Eate ye not, and drinke not in three dayes, and three nightes: and I with my handmaydes in like maner wil faſt, and then wil I goe in to the king, doing agaynſt the law, not called, and
17 deliuering my ſelf to death and to peril. † Mardocheus therfore went, and did al things that Eſther had commmanded him. *

:: Great confidence in Gods helpe when mans helpe fayleth. and in dede this meanes by mouing the kings hart to grant Eſthers petition was Gods ſpecial worke.

* G ch. 7. 1.

CHAP. V.

Eſther ſtanding in the kings ſight he calleth her, 4. she requeſteth that he and Aman wil dine with her. 7. Againe she inuiteth them. 9. Aman is more incenſed againſt Mardocheus, preparcth high gallowes to hang him on.

H

1 AND the third day Eſther put on royal garmentes, and ſtood in the court of the kings houſe, which was the inner agaynſt the kings hal: but he ſate vpon his throne in the conſiſtorie of the palace, againſt the doore of the houſe. *

* I ch. 15. 7. 4.

K

2 † And when he had ſeene Eſther the queene ſtanding, she pleaſed his eies, and he put forth toward her the golden rod, which he held in his hand: who going neere, kiſſed the top
3 of his rod. † And the king ſaid to her: What wilt thou queene Eſther? what is thy requeſt? yea if thou wilt aske the halfe
4 part of the kingdom, it shal be geuen thee † But she anſwered. If it pleaſe the king, I beſeech thee that thou come to me this day, and Aman with thee to a banket, which I haue
5 prepared. † And the king forthwith, cal ye Aman, quoth he, quickly, that he may obey Eſthers wil. The king therfore and Aman came to the banket, which the queene had prepared
6 for them. † And the king ſaid to her, after that he had drunke wine aboundantly. What doeſt thou deſire to be geuen thee? and for what thing askeſt thou? although thou aske the
7 halfpart of my kingdom, thou shalt obteyne. † To whom
8 Eſther anſwered: :: My petition, and requeſtes are theſe: † If I haue found grace in the kings ſight, and if it pleaſe the king to geue that which I aske, and to fulfil my petition: let the

:: This prudence in delaying to propoſe her peti-

tion, increaſed the kings deſire to know it, moued him to promiſe more aſſuredly, & ſo bond him the more to accomplish it.

king and Aman come to the banket, which I haue prepared them, and to morrow I wil open my wil to the king. † Aman therfore went forth that day ioyful and merie. And when he had ſeene Mardocheus ſitting before the doores of the palace, and not onlie not to haue riſen vp to him, but not ſo much as to haue moued from the place where he ſate, he was wrath excedingly: † and diſſembling his anger, and returning into his houſe, he called together vnto him his freindes, and Zares his wife: † and he declared to them the greatneſſe of his riches, and the multitude of his children, and with how great glorie the king had aduanced him aboue al his princes and ſeruantes. † And after theſe things he ſaid: Queene Eſther alſo hath called none other to the banket with the king, but me: with whom to morow alſo I shal dine with the king. † And wheras I haue al theſe things, I thinke I haue nothing, ſo long as I shal ſee Mardocheus the Iew ſitting before the kings doores. † And Zares his wife, & the reſt of his frendes anſwered him: Cõmand a great beame to be prepared, hauing fiftie cubites in height, and ſpeake in the morning to the king, that Mardocheus may be hanged vpon it, and ſo thou shalt goe ioyful with the king to the banket. The counſel pleaſed him, and he commanded an high gallowes to be prepared.

9 10 11 12 13 14

CHAP. VI.

The king hearing the good ſeruice of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

:: Gods eye which neuer ſlepeth ſaw whath Aman intended: and for execution of his owne diuine iuſtice, vſed this meanes bey ſubtracting ſlepe that time from the king and inſpiring his mind to heare the hiſtories read,

THAT night the king :: paſſed without ſleepe, and he commanded the hiſtories and chronicles of fotmer times to be brought him. Which when they were read in his preſence, † they came to that place where it was written, how Mardocheus had vttered the treaſon of Bagathan, and Thares the eunuches, coueting to kil king Aſſuerus. † Which when the king had heard, he ſayd: What honour and reward hath Mardocheus receiued for this fidelitie? His ſeruantes and miniſters ſaid to him: He hath receiued no reward at al. † And the king by and by, who is, quoth he, in the court? For Aman had entered the inner court of the kings houſe, that he might ſuggeſt to the king, and he might command Mardocheus to be hanged faſt on the gibbet, which was prepared for him. † The ſeruantes anſwered: Aman ſtandeth in the court.

1 2 3 4 5

6 court. And the king ſaid: Let him come in. † And when he was come in, he ſaid to him: What ought to be done to the man, whom the king is deſirous to honour? But Aman :: thinking in his hart, and ſuppoſing that the king would honour
7 no other, but him ſelf, † anſwered: The man, whom the
8 king deſireth to honour, † ought to be clothed with the kings garmentes, and to be ſet vpon the horſe, that is for the kings ſaddle, and to take the kings crowne vpon his head,
9 † and let the chiefe of the kings princes and nobles hold his horſe, and going throuh the ſtreat of the citie, crie, and ſay: So shal he be honoured, whomſoeuer the king wil honour.
10 † And the king ſaid to him: Make haſt, and taking a robe and a horſe, do that thou haſt ſpoken, to Mardocheus the Iewe, which ſitteth before the dootes of the palace: Beware thou pretermitte nothing of thoſe things, which thou haſt ſpoken.
11 † Aman therfore tooke a robe and a horſe, and putting it on Mardocheus, and ſetting him on the horſe, in the ſtreat of the citie went before him, and cried: This honour is he worthie
12 of, whom ſoeuer the king is willing to honour. † And Mardocheus returned to the palace gate: and Aman made haſt to
13 goe into his houſe, mourning and his head couered: † and he told Zares his wife, and his frendes al things, that had chaunced him. To whom the wiſe men whom he had in counſel, and his wife anſwered: :: If Mardocheus be of the Iewes ſeede, before whom thou haſt begune to fal, thou canſt
14 not reſiſt him, but thou shalt fal in his ſight. † As they were yet ſpeaking, the kings eunuches came, and compelled him to goe quickly to the banket, which the queene had prepared.

and to reward good ſeruice, donne. *Ioſeph.*

:: Ambicious men are moſt blinde in conceite of their owne deſerts, and fortunes.

:: Either they had read Gods promiſe to the Iewes. *Gen.* 13. 15. &c. or conjectured this by humaine prudence.

CHAP. VII.

Eſther entertayning the king and Aman againe at a feaſt, is promiſed to obtaine, whatſoeuer she wil aske. 3. she demandeth ſaftie for her ſelf, and al the people, againſt Amans crueltie, 6. and Aman is hanged on the gallowes, which he had prepared for Mardocheus.

1 THE king therfore and Aman went in, to drinke with
2 the queene. † And the king ſaid to her alſo the ſecond day, after he was warme with wine: What is thy petition Eſther, that it may be geuen thee? and what wilt thou haue done? although thou shalt aske the half part of my king-
3 dome, thou shalt obteyne. † To whom she anſwered, :: If I haue found grace in thyne eies ô king, and if it pleaſe thee,

:: After three dayes faſt of al the Iewes

with prayers and other workes of penance, Esther asked and obtained the saftie of the whole people more precious to her then halfe of the kingdom.

geue me my life for the which I make request, and my people for the which I beseech. † For we are deliuered I and my people, to be destroyed, murdered, and to perish. And would God we were sold for bondmen and bondwemen: it were a tolerable euil, and mourning I would hold my peace: but now it is our enemie, whose cruelnie redoundeth vpon the king. † And king Assuerus answering, said: Who is this, and of what might, that he dare doe these things? † And Esther said: It is this Aman our aduersarie and most wicked enemie. Which he hearing :: forthwith was astonished, not enduring to beare the countenance of the king and of the queene. † But the king being wrath rose vp, and from the place of the banket went into the garden set with trees. Aman also rose vp, to intreate Esther the queene for his life, for he vnderstood that there was euil prepared him of the king. † Who when he was returned out of the garden set with trees, and had entered into the place of the banket, he found Aman to haue fallen vpon the bed, wherin Esther lay, and he said: The queene also he wil force in my presence, in my house. Neither was the word yet passed from the kings mouth, and immediatly they couered his face. † And Harbona, :: one of the eunuches which stood wayting on the king, sayd: Behold the gibbet, which he had prepared for Mardocheus, that spake for the king, standeth in Amans house, hauing in height fiftie cubites. To whom the king said: Hang him vpon it. † Aman therfore was hanged on the gibbet, which he had prepared for Mardocheus: and the kings wrath ceased.

4 5 6 7 8 9 10

:: Horrour of a guiltie conscience is commonly the first torment of a sinner. S. *Chrisso. cons. 4. de Lazaro.*

:: VVhat litle trust in false freindshipe, when bad men once fal into disgrace.

CHAP. VIII.

Esther informeth the king that Mardocheus is her vncle, he is aduanced in authoritie, 3. and contrarie letters are sent that the Iewes be saued, 11. and their enemies slayne. 15. Mardocheus is in high honour, and his whole nation is esteemed and feared by other people.

THAT day king Assuerus gaue vnto Esther the queene the house of Aman the Iewes aduersarie, and Mardocheus went in before the kings presence. For Esther confessed to him that he was her vncle. † And the king tooke the ring, which he had commanded to be taken agayne from Aman, and deliuered it to Mardochens. And Esther appointed Mardocheus also ouer her house. † Neither content with these things, she :: fel downe at the kings feete, and she wept

1 2 3

:: Such honour is due to

wept and ſpeaking to him prayed him, that he would command that the malice of Aman the Agagite, and his moſt wicked deuiſes, which he had inuented againſt the Iewes, 4 ſhould be of none effect. † But he after the maner put forth the golden ſceptre with his hand, by the which the ſigne of clemencie was shewed: and the ryſing vp ſtood before him, 5 † and ſaid If it pleaſe the king, and if I haue found grace in his eies, and my requeſt ſeme not contrarie to him, I beſech thee, that the old letters of Aman the traytour and enemie of the Iewes, wherein he commanded that in al the kings prouinces they ſhould perish, may by new letters be corrected. 6 † For how can I abide the murder and ſlaughter of my people? † And king Aſſuerus anſwered Eſther the queene, and 7 Mardocheus the Iewe: Amans houſe I haue geuen to Eſther, and him ſelf I haue commanded to be hanged on the gallo- 8 wes, becauſe he durſt lay handes on the Iewes. † Write ye therfore to the Iewes, as pleaſeth you, in the kings name, ſigning the letters with my ring. For this was the cuſtome, that no man durſt ſpeake againſt the letters, which were ſent 9 in the kings name, and were ſigned with his ring. † And the kings ſcribes and ſecretaries being cald for (and it was the time of the third moneth which is called Siban) the three and twentieth day therof letters were writtē, as Mardocheus would, to the Iewes, and to the princes, and the lieuftenantes and iudges, which were rulers ouer the hundred and ſeuen and twentie prouinces, from India euen to Æthiopia: to prouince and prouince, to people and people, according to their languages and characters, and to the Iewes, according 10 as they could read, and heare. † And the ſaid letters, which were ſent in the kings name, were ſigned with his ring, and ſent by ryding poſtes: which running through al the prouinces, ſhould preuent the old letters with the new meſſages. 11 † To whom the king gaue commandment, that they ſhould ſpeake to the Iewes in euerie citie, and ſhould command them to be gathered together in one, that they might ſtand for their liues, and might kil and deſtroy al their enemies with their wiues and children and al their houſes, and to take the 12 ſpoyle of them. † And there was appointed through al the prouinces one day of reuenge, that is, the thirteenth of the 13 twelfth moneth Adar. † And this was the content of the letter, that in al landes and peoples, which were ſubiect to the

kinges, yea though they be Infideles, becauſe they haue terreſtrial maieſtie and authoritie from God.

And the contrarie opinion and behauiour of heretikes, *vvhich deſpiſe Dominion and blaſpheme Maieſtie*, is condemned by S. Iude, *in his Epiſtle. v. 8.*

the empire of king Aſſuerus, it should be notified, the Iewes
to be readie to be reuenged of their enemies. † And there 14
went forth ſwift poſtes caryng the maſſages, and the kinges
edict hong in Suſan. † But Mardocheus going forth out of 15
the palace, and from the kinges preſence, shining in royal
garmentes, to wit, hyathinthine and skie colour, bearing a
golden crowne on his head, and clothed with a ſilke and pur-
ple cloke. And the citie reioyſed, and was glad. † But to the 16
Iewes there ſemed a new light to riſe, ioye, honour, and
dauncing. † With al peoples, cities, and prouinces, whither 17
ſoeuer the kinges commandmentes came, meruelous reioy-
ſing, feaſtes and banketes, and holie day: in ſo much that
manie of the other nation and ſect, were ioyned to their reli-
gion and ceremonies. For great terrour of the name of the
* L ch.16. v.1. Iewes had inuaded them al. *

CHAP. IX.

The Iewes kil their enemies which would haue killed them. 6. namely the tenne ſonns of Aman are hanged on gallowes, 13. more ſlaine the next day. 17. the day folowing is made holie, and ſo to be kept euerie yeare.

M THERFORE in the thirteenth day of the twelth moneth, 1
which we haue ſaid now before to be called Adar, when
ſlaughter was prepared for al the Iewes, and their enemies
gaped after their bloud, " the caſe being changed to the con-
trarie, the Iewes began to be ſuperiours, and :: to reuenge
:: VVhere no more danger remaineth remiſſion of iniuries is more commendable then reuenge, but where malice continueth, and new danger may probably enſue, iuſtice is neceſſarie, and afterwards peace may be made more ſecurely S. Bernad, ſer. 2. de verb. Apoſt. them ſelues of their aduerſaries. † And they were gathered 2
together in euerie citie, and towne, and place, to extend
their hand againſt their enemies, and their perſecutors. And
none durſt reſiſt, becauſe the feare of their greatnes did pe-
netrate al peoples. † For both the iudges of the prouinces, 3
and captaynes, and lieutenantes, and euerie dignitie, that was
chiefe ouer euerie place and worke, extolled the Iewes for
feare of Mardocheus: † whom they knew to be prince of the 4
palace, and to be able to doe very much: the fame alſo of his
name increaſed dayly, and flew abroad through al mens mou-
thes. † Therfore the Iewes ſtroke their enemies with a great 5
ſlaughter, and ſlew them, repaying them that which they had
prepated to doe to them: † in ſo much that in Suſan alſo 6
they killed fiue hundred men, beſides the tenne ſonnes of
Aman the Agagite the enemie of the Iewes: whoſe names be 7
theſe: † Pharſandatha, and Delphon, and Eſphatha, † and 8
Phoratha,

9 Phoratha, and Adalia, and Aridatha. † and Phermeſta, and
10 Arilai, and Aridai, and Iezatha. † Whom when they had
11 ſlaine, they would not take prayes of their goodes. † And by
and by the number of them that were killed in Suſan, was
12 brought to the king. † Who ſaid to the queene: In the citie of
Suſan the Iewes haue killed fiue hundred men, beſides the
:: ten ſonnes of Aman: how great a ſlaughter thinkeſt thou
doe they make in al the prouinces? what askeſt thou more,
13 & what wilt thou that I cõmand to be done? † To whom ſhe
anſwered: If it pleaſe the king, let there authoritie be geuen
to the Iewes, that as they haue done to day in Suſan, ſo alſo
they may doe to morow, and that the tenne ſonnes of Aman
14 be hanged on gibbettes. † And the king commanded that it
ſhould be ſo done. And forthwith the edict hong in Suſan,
15 and the tenne ſonnes of Aman were hanged. † The fourth-
tenth day of the moneth Adar the Iewes being gathered to-
gether, there were killed in Suſan three hundred men: nei-
16 ther was their ſubſtance ſpoyled by them. † Yea and through
al prouinces, which were ſubiect to the kings dominion, the
Iewes ſtood for their liues, their enemies and perſecutors
being ſlayne: in ſo much that there was fully ſeuentie fiue
thouſand of them that were killed, and no man tooke any of
their goodes.

:: In the firſt ſlaughter Amans tenne ſonnes were ſlayne and afterwards alſo hanged. v. 14.

17 † And the thirteenth day of the moneth Adar was the firſt day
with them al of the ſlaughter, & the fourteenth day they cea-
ſed to kil. Which they ordayned to be ſolemne, ſo that in it at
al times afterward they gaue them ſelues to good chere, mirth
18 & bankets. † But they that made the ſlaughter in the citie of
Suſan, were occupied in the ſlaughter the thirteenth and four-
teenth day of the ſame moneth: and in the fiftenth day they
ceaſed to kil. And therfore they ordayned the ſame a ſolemne
19 day of good cheere and ioyfulnes. † But thoſe Iewes, that
abode in townes not walled and villages, ordayned the four-
teenth day of the moneth Adar for bankettes and ioy, ſo that
they reioyſe in it, and ſend one an other portions of bankets
20 and meates. † Mardocheus therfore wrote al theſe things,
and being compriſed in letters ſent them to the Iewes, that
abode in al the kings prouinces, as wel thoſe that lay neere,
21 as far of, † that they ſhould take :: the fourteenth and fiftenth
day of the moneth Adar for feaſtes, and the yeare alwayes
22 returning ſhould celebrate them with ſolemne honour: † be-

The fourth part. Other thinges folowing their deliuerie from danger.

:: The Iewes in Suſan kept the fiftenth day holie. v. 18, thoſe that dwelt in other places kept the fourteenth day.

cause in the same dayes the Iewes reuenged them selues of their enemies, and mourning and sorrow were turned into mirth and ioy, and that these should be dayes of good cheere and gladnesse, and they should send one to an other portions of meates, and should geue giftes to the poore. † And the Iewes receiued into a solemne rite al things, which they had begune to doe at that time, and which Mardocheus by letters had commanded to be done. † For Aman, the sonne of Amadathi of the stocke of Agag, the enemie and aduersarie of the Iewes, purposed euil against them, to kil them and destroy them: and he cast Pour, which in our language is turned, a lot. † And afterward Esther went in to the king, beseching that his endeuours might by the kings letters be made voyde: & the euil that he had intended against the Iewes, might returne vpon his owne head. Finally they hong both him and his sonnes vpon the gallowes, † and since that time these dayes are called Phurim, that is, of Lottes: because Phur, that is, a lot, was cast into the pot. And al things, that were done, are contayned in the volume of this epistle, that is, of this booke: † and the thinges that they sustеyned, and that were afterward changed, the Iewes :: tooke vpon them selues and their seede, and vpon al, that would be ioyned to theyr religion, that it should be lawful for none to passe without solemnitie these dayes: which the writing testifieth, and certaine times require, as yeares continually succede one an other. † These are daies, which no oblиuion shal euer put out: and al prouinces in al the world shal celebrate through out al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, must not be obserued of the Iewes, and of their progenie, which is bound to these ceremonies. † And Esther the queene the daughter of Abihail, and Mardocheus the Iew wrote also the second epistle, that with al diligence this day should be established solemne for the time to come. † and they sent to al the Iewes, that were in the hundred and seuen and twentie prouinces of king Assuerus, that they should haue peace, and receiue truth, † obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of them selues, and of their seede, fastes, and cries, and the daies of Lottes, † and al thinges, which are conteyned in the historie of this booke, which is called Esther.

:: A feast instituted by Mardocheus was accepted and obserued by al the Iewes, as a constitution agreable and not contrarie to the law *Deut. 4. v. 2, & 12. v. 32.*

ANNO-

ANNOTATIONS.

CHAP. IX.

Val. 7B. 1. *The caſe being changed.*] In this whole hiſtorie (as in manie other paſſages of holie ſcripture) we ſee the meruelous change of the right hand of the higheſt. Firſt in the verie inſtant of extreme danger, the kinges face with burning eyes ſhewing the furie of his breaſt *ch.* 15. *v.* 10. was turned into milenes towardes Eſther *v.* 11. Secondly proud Aman being aduanced in honour & office, aboue al princes of the kinges court, *ch.* 3. *v.* 1. was ſodainly forced publikely to lead Mardocheus his horſe, whom he moſt hated: *ch.* 6 *v.* 10. Thirdly, he was conſtrayned with loud voice to proclame his honour, whom he moſt deſpiſed and threatned. Fourtly, the ſame Aman, before-called the father (as it were the onlie gouernour) of the king, *ch.* 13 *v.* 6 *ch.* 16. *v.* 11. was forthwith condemned for a traitor. *ch.* 7. *v.* 8. *ch.* 16. *v.* 18. Fifthly, He that could not abide to ſee Mardocheus, *ch.* 5. *v.* 13. afterward durſt not looke vpon the king, nor could endure his countenance. *ch.* 7. *v.* 6. Sixtly, He was hanged on the ſame gallowes, which he had prepared for Mardocheus. *ch.* 7. *v.* 9. Seuently, What as he was not content with the death of Mardocheus alone, but procured the kings decree to deſtroy the whole nation. *ch* 3. *v* 6 and ſo feaſted with the king, when the Iewes mourned, *v* 15. ſhortly after the king ſent new letters for the Iewes ſaftie, geuing them leaue to kil whom ſoeuer they would of their enemies. ch. 8. *v.* 8. 11. Eightly, the ſame day which was deſigned for deſtruction, was made the day of ioy and exultation to the children of God. ch. 9 *v* 1. 17 ch 16 *v* 21. &c. By which literal ſenſe Gods meruelous prouidence is manifeſtly ſhewed, neuer ſuffering his church to perish. It hath moreouer two ſpecial myſtical ſenſes. Firſt, as ſaftie of temporal life was procured to our nation by Eſthers interceſſion to king Aſſuerus, ſo general ſaluation is procured to al mankinde by mediation of the bleſſed virgin Marie, cruſhing the ſerpents head; and the ſentence of death is changed by new letters, granting euerlaſting life, and glorie to al Gods true ſeruantes. Eſther alſo, as likewiſe Iudith, in figure of the Church (ſaith S. Ierom, *Prologo in Sophon*) killed the aduerſaries, and deliuered Iſrael from danger of periſhing.

Great, and meruelous changes by the power of God.

Eſther a figure of our B ladie.

And of the Church.

CHAP. X.

Aſſuerus ſubdueth manie countries. 4. *Mardochæus vnderſtandeth, and declareth his dreame.* 9. *God ſeparateth his people from other nations by a better lotte.*

1 BVT king Aſſuerus made al the earth, and al the ilandes
2 of the ſea tributaries. † Whoſe ſtrength and empire, and the dignitie and highneſſe, wherewith he exalted Mardocheus, are writren in the bookes of the Medes, and of the
3 Perſians: † and how Mardocheus of the Iewes kinred was ſecond after king Aſſuerus: and great with the Iewes, and acceptable to the people of his bretheren, ſeking good to his people, and ſpeaking thoſe things, which pertayned to the good of his ſeede.

::S. Ierome here aduertiſeth the reader that he found al hitherto in th Hebrew. And the parcels which folow only in the Septuaginta Greke Editiõ, which either they tranſlated out of the Hebrew, or added by inſpiration of the Holie Ghoſt.

*That :: which is in the Hebrew I haue expreſſed moſt faithfully. And theſe things that folow, I found written in * the common edition, which are conteyned in the greeke tongue and leetters: and in the meane time this chapter was extant after the end of the booke: which according to our cuſtome, we haue marked with an Obelus before it, that is to ſay, a broch.* The Greke of the 7 Interpreters

† And Mardocheus ſaid: Theſe things are done of God. 4
† I remember the dreame that I ſaw, ſignifying theſe verie 5
things: neither was any of them fruſtrate. † The litle foun- 6
tayne which grew into a riuer, and was turned into light, and into the ſunne, and abounded into manie waters, is Eſther, whom the king tooke to wife, and made her to be queene.
† But the two dragons: I am, and Aman. † The nations, that 7
were aſſembled: are they that endeuoured to deſtroy the name 8
of the Iewes. † And my nation: is Iſrael, which cried to our 9
Lord, and our Lord hath ſaued his people: and he hath deliuered vs from al euils, and hath done great ſignes and wonders among the nations: † and he commanded that there 10
ſhould be two lottes, one of the people of God, and the other of al Nations. † And both lottes are come to the day appoin- 11
ted euen now from that time before God to al nations: † and 12
our Lord hath remembred his people, and hath had mercie on his inheritance. † And theſe daies ſhal be obſerued in the mo- 13
neth of Adar the fourteenth, and fiſtenth day of the ſame moneth, with al diligence, and ioy of the people gathered into one aſſemblie, through out al the generations hereafter of the people of Iſrael.

CHAP. XI.

An Appendix and concluſion of this hiſtorie. 2. The dreame of Mardocheus.

IN the fourth yeare when Ptolomee and Cleopatra reigned, 1
Doſitheus, which named himſelf a Prieſt, and of the Leuitical kinred, and Ptolomee his ſonne brought this epiſtle of Phurim, which they ſayd Lyſimachus the ſonne of Ptolomee did interprete in Ieruſalem.

A *This beginning was in the common edition, which is neither extant in Hebrew, nor with any of :: the interpreters.* Except the 72.

The firſt part. The preſage, and occaſion of Eſthers aduancement

† In the ſecond yeare, when Artaxerxes the greateſt reigned, 2
in the firſt day of the moneth Niſan, Mardocheus the ſonne of Iairi, the ſonne of Semei, the ſonne of Cis, of the tribe of Beniamin. † A Iew which dwelt in the citie of Suſan, a great 3

man

man and among the first of the kings court, :: saw a dreame.
4 † And he was of that number of captiues, whom Nabucho-
donosor the king of Babylon had transported from Ierusalem
5 with Ieconias the king of Iuda: † and this was his dreame:
There appeared voices, and tumultes, and thunders and
6 earth quakes, and perturbation vpon the earth: † and behold
::two great dragons, prepared one against an other into battel.
7 † At whose crie al nations were rayſed vppe, to fight against
8 the nation of the iust. † And that was a day of darkenesse and
danger, of tribulation and distresse, and great feare vpon
9 the earth. † And the nation of the iust fearing their euils, was
10 trubled, and prepared to death. † And they cried to God: and
they cyring, :: a litle fountayne grew into a verie great riuer,
11 and abounded into verie manie waters. † Light and sunne
arose, and the humble were exalted, and they deuoured the
12 glorious. † Which when Mardocheus had seene, and risen
out of his bed, he mused what God would doe: and he had it
fixed in his mind, desirous to know what the dreame should
signifie? *

and Amans persecuting the Iewes.
:: Mardocheus had this dreame before Amans aduancement or his owne and the peoples danger.
:: Mardocheus was a good dragon, and Aman a bad one.
:: Esther by her fountaine of teares and humble supplication, quenched a great flame of Gentiles against the Iewes. *th.* 10.

CHAP. XII.

The conspiracie of two eunuches, detected by Mardocheus, is repeted, 6. and Amans malice against him for the same.

* B *chap.* 2. *v.* 1.

1 AND he abode that time in the kings court with Ba-
gatha and Thara the kings eunuches, which were por-
2 ters of the palace. † And when he vnderstood their cogitati-
ons, and had throughly seene their cares he learned that they
went about to lay hands on king Artaxerxes, and he told the
3 king therof. † Who hauing them both in examination, when
they had confessed he commanded them to be led to death.
4 † But the king wrote that which was done, in the comenta-
ries: and Mardocheus also committed the memorie of the
5 thing to writing. † And the king commanded him, that he
should abide in the court of the palace, geuing him giftes for
7 the delation. † But Aman the sonne of Amadathi the Bugeite
was most glorious before the king, and would hurt Mardo-
cheus, and his people, :: for the two eunuches of the king,
which were put to death. *

:: Here it appeareth that Aman was a fauourer of traitors or perhaps of the same conspiracie.

* D *ch.* 3. *v.* 6

Hitherto the proeme. That which foloweth was set in that place, where it is written in the volum: * And should spoyle their goodes. *Which we found in the common edition only.*

CHAP. XIII.

A copie of the epistle which Aman sent to al prouinces to destroy the Iewes. 8. And Mardocheus his prayer for the people.

E

AND this was the copie of the letter. The most great king Artaxerxes from India vnto Æthiopia, to the princes of an hundred and seuen and twentie prouinces, and to the captaynes, that are subiect to his empire, greeting. 1

† Wheras I reigned ouer manie nations, and had subdewed al the world to my dominion, I would not abuse the greatnes of my might, but with clemencie and lenitie gouerne my subiectes, that passing their life quietly without any terrour, they might enioy peace wished of al men. † But when I demanded of my counselers how this might be accomplished, one that excelled the rest in wisedom and fidelitie, and was second after the king, Aman by name, † told me that there was a people dispersed through the whole world, which vsed new lawes, and doing against the customes of al Nations, contemned the cõmandmentes of kings, and brake the concord of al nations by their dissention † Which when we had learned, seing one nation rebellious against al kind of men to vse peruerse lawes, and to goe against our commandmentes, and to disturbe the peace and concord of the prouinces subiect to vs, † we haue commanded that whomsoeuer Aman shal shew, who is chiefe ouer al the prouinces, and second after the king, and whom we honour in steed of a father, they with their wiues and children be destroyed of their enemies, and that none haue pitie on them the fourteenth day of the twelfth moneth Adar of this present yeare: † that the wicked men going downe to hel in one day, may restore the peace to our empire, which they had disturbed. *

2 3 4 5 6 7

Great hurt to a king, that is ruled much by one counseler. Salomon teacheth, that *Where are manie counsellers, cogitations are confirmed.* Prou. 15. 7. 22.

* F ch. 3. v. 14.

Hitherto the copie of the letter.

That which followeth I found written after that place, where it is read, And Mardocheus going forth, did al thinges, that Esther had commanded him. yet *it is neither in the Hebrew, nor extant with any of* * *the interpreters.* ch. 4. & 17. * Except the 72.

G

† But Mardocheus besought our Lord, mindeful of al his workes, † and said: Lord Lord king omnipotent, for in thy dominion are al thinges set, and there is none that can resist thy wil, if thou determine to saue Israel. † Thou madst heauen and earth, and whatsoeuer is conteyned in the compasse of heauen

8 9 10

The Epistle on wenesday in the 2. weke of Lent. And in

11 heauen. † Thou art Lord of al, neither is there that can reſiſt
12 thy maieſtie. † Thou vnderſtandeſt al things, and knoweſt
that I haue not done this for pride and contumelie, and any
13 deſire of glorie, that I adored not the proud Aman, † (for
gladly would I be readie for the ſaluation of Iſrael to kiſſe
14 euen the ſteppes of his feete,) † but I feared leſt I ſhould
tranſferre the honour of my God to a man, and leſt I ſhould
15 adore any except my God. † And now ô Lord king, the God
of Abraham haue mercie vpon thy people, becauſe our ene-
16 mies wil deſtroy vs, and extinguiſh thine inheritance. † De-
ſpiſe not thy portion, which thou haſt redemed to thyſelf
17 out of Ægypt. † Heare my prayer, and be propitious to thy
lot and corde, and turne our mourning into ioy, that liuing
we may prayſe thy name ô Lord, and doe not ſhut the mou-
18 thes of them that ſing to thee. † Al Iſrael alſo with like mind
and ſupplication cried to our Lord, becauſe certayne death
did hang ouer them.

a votiue Maſſe againſt Paganes.

CHAP. XIIII.

Eſther prayeth in humilitie of ſpirit, that God wil deliuer the people from the cruelty of Aman.

1 ESTHER alſo the queene fled to our Lord, fearing the
2 peril that was at hand. † And when ſhe had laid of her
royal garmentes, ſhe tooke clothes meete for weeping and
mourning, and for diuers oyntmentes, filled her head with
aſhes and dung and her bodie ſhe humbled with faſtes: and al
the places, in which before ſhe was accuſtomed to reioyſe,
3 ſhe filled with tearing of her heares. † And ſhe beſought our
Lord the God of Iſrael, ſaying: My Lord, which onlie art our
king, helpe me ſolitarie woman, and which haue no other
4 helper beſide thee. † My peril is in my handes. † I haue heard
5 of my father that thou Lord didſt take Iſrael out from al Gen-
tiles, and our fathers out of al their predeceſſours before, that
thou mightſt poſſeſſe an euerlaſting inheritance, and thou
6 haſt done to them as thou haſt ſpoken. † We haue ſinned in
thy ſight, and therfore thou haſt deliuered vs into the handes
7 of our enemies: † for we haue worſhiped their goddes. Thou
8 art iuſt ô Lord. † And now it ſuffiſeth them not, that they
oppreſſe vs with moſt hard ſeruitude, but imputing the force
9 of their handes to the might of their idols, † they wil change
thy promiſſes, and deſtroy thine inheritance, and ſhut the

mouthes

mouthes of them that prayſe thee, and extinguiſh the glorie of thy temple and altar, † that they may open the mouthes of Gentiles, and prayſe the ſtrength of idols, and magnifie a carnal king for euer. † Deliuer not ô Lord thy ſcepter to them :: that are not, leſt they laugh at our ruine: but turne their counſel vpon them, and deſtroy him, that hath begune to do cruelly againſt vs. † Remember ô Lord: and ſhew thy ſelf to vs in the time of our tribulation, and geue me confidence Lord king of goddes, and of al power: † geue me ſpeach wel framed in my mouth in the preſence of the lion, and turne his hart into the hatred of our enemie, that both him ſelf may periſh, and the reſt that conſent vnto him. † But deliuer vs in thy hand, and helpe me, hauing no other helpe, but thee ô Lord which haſt the knowlege of al things, † and knoweſt that I hate the glorie of the wicked, and :: deteſt the bed of the vncircumciſed, and of euerie ſtranger. † Thou knoweſt my neceſſitie, that I abhorre the ſigne of my pride and glorie, which is vpon my head in the daies of my oſtentation, and deteſt it as the cloth of a woman in her monthlie floores, and weare it not in the daies of my ſilence, † and that I haue not eaten at Amans table, neither the kings banket hath pleaſed me, and that I haue not drunke the wine of libamentes: † and that thy handmayde did neuer reioyſe, ſince I was tranſported hither vnto this day, but in thee ô Lord the God of Abraham. † O God ſtrong aboue al, heare the voyce of them, that haue no other hope, and deliuer vs from the hand of the wicked, and deliuer me from my feare.

:: *Idoles are nothing in the world.* 1. Cor. 8. but bare imaginations of men.

:: The Church vſeth this prayer in the offertorie the 22. ſunday after Penteceoſt: as a parcel of holie Scripture.

:: Of herſelfe, not for wordlie glorie ſhe deſired not to marie a heathen king but for the cõmon good ſhe maried him, God diſpenſing with the law in this behalf. *See ch. 2.*

CHAP. XV.

Mardocheus cauſeth Eſther to goe to the king and intreate for the people. 10. *She is terrified by his countenance, but God turneth his hart, and he calleth her curteouſly to him.*

This alſo I found added in the common edition.

AND he cõmanded her (*no doubt but Mardocheus commanded Eſther*) that ſhe ſhould goe vnto the king, and make petition for her people and for her countrie. † Remember (quoth he) the daies of thy humilitie, how thou waſt brought vp in my hand, becauſe Aman the ſecond after the king hath ſpoken againſt vs vnto death: † and doe thou inuocate our Lord, and ſpeake to the king for vs, & deliuer vs from death. *

* H *ch. 5. v. 1.*

Moreouer this alſo which foloweth I found in the common Greke-

4 † And in the third day she layd away :: the garmentes which
5 she ware,& was clothed in her glorie.† And when she glistered in royal apparel, and had inuocated God the ruler and sauiour of al, she tooke two waytyng maydes, † and vpon the
6 one in deede she leaned, as it were for dilicatnes and verie
9 much tendernes not able to beare vp her bodie: † but the other of the maydes folowed her ladie, bearing vp her gar-
8 mentes trayling on the ground. † But her self in al her countenance of colour like the rose,also with gratious and shining
9 eies :: hid her mind ful of sorow, and exceding feare. † She therfore entring through al the doores in order, stood before the king, where he sate vpon the throne of his kingdom, clothed with royal garmentes, and glittering in gold, and
10 prerious stones, and he was terrible to behold. † And when he had lifted vp his face, and with burning eies had shewed the furie of his great, the Queene fel downe, and her colour being changed into palenes, she rested her wearie head vpon
11 her handmayde.† And God turned the kings spirit in to mildnes, and in hast and fearing he lept out of the throne, and holding her vp in his armes, til she came to her self, spake her
12 fayre with these wordes: †What ayleth thee Esther? I am thy
13 brother, feare not. † Thou shalt not die: for this law is not
14 made for thee,but for the common sorte. † Come neere ther-
15 fore, and touch the scepter. † And when she held her peace, he tooke the golden rod, & put it vpon her necke, and kissed
16 her, and sayd: Why speakest thou not to me? †Who answered: I saw thee, my Lord, :: as an angel of God, and my hart was
17 troubled for the feare of thy glorie. † For thou, my lord, art
18 exceding maruelous, and thy face is ful of graces † And when she spake, she fel downe agayne, and was almost in a
19 swonne. † But the king was troubled, and al his seruantes did comfort her. *

I

:: Vestimenta *oratus*, not *ornatus*, her praying weede.

:: A notable example for Noble women, how to kepe their state, & remaine neuer theles humble in hart.

:: By this comparison of angels she ment that the king excelled al or most part of men.

* K *ch.* 5. *v.* 2.

CHAP. XVI.

The copie of king Artaxerxes letters, which he sent for the safetie of the Iewes, 10 declaring the insolencie of Aman and dutiful seruice of Mardocheus and Esther. 20. commanding al the prince to assist the Iewes, and with them to celebrate ech day which is changed from sorow to ioy.

The copie of king Artaxerxes letter, which he sent for the Iewes to the gouernours of his kingdom: the which also is not found in the Hebrew volume.

L THE great king Artaxerxes, from India to Æthiopia to 1
the dukes and princes of an hundred twentie ſeuen pro-
uinces, which obey our commandment, ſendeth greeting.
† Manie haue abuſed vnto pride the goodnes of princes, and 2
the honour, that hath beene beſtowed vpon them: † and they 3
do not only endeuour to oppreſſe the kings ſubiectes, but not
bearing the glorie that is geuen them, they worke treaſon
againſt them that gaue it. † Neither are they content not to 4
geue thankes for the benefittes, and to violate in them ſelues
the lawes of humanitie, but they thincke they can eſcape the
ſentence of God alſo who ſeeth al things. † And they haue 5
burſt forth into ſo great madnes, that ſuch as obſerue dili-
gently the offices committed vnto them, and do al thinges ſo
that they are worthie of al mens prayſe, them they endeuour
to ouerthrow by ſubtil meanes of lies, † whiles with craftie 6
fraude they deceiue the ſimple eares of princes, and eſteming
others by their owne nature. † Which thing is proued both 7
out of old hiſtories, and by theſe thinges, which are done
:: At laſt this king ſaw his owne errour in beleuing one falſe counſeller ouer much. ch. 13. v. 3. daily, how :: the enterpriſes of kinges are depraued by the euil
ſuggeſtions of certaine men. † Wherfore we muſt prouide for 8
the peace of al prouinces. † Neither muſt you thincke, if we 9
command diuers things, that it cometh of the lightneſſe of
our mind, but that we geue ſentence according to the quali-
tie & neceſſitie of times, as the profite of the common wealth
requireth. † And that you may more plainly vnderſtand, that 10
which we ſay, Aman the ſonne of Amadathi, both in mind
and countrie a Macedonian, and an aliene from the Perſians
bloud, and with his crueltie ſtayning our pietie, was receiued
of vs a ſtranger: † and found our humanitie ſo great towardes 11
2 Ch. 13. v. 6. him, that he was called :: our father, and was adored of al ſe-
cond after the king: † who was puft vp with ſo great ſwelling 12
of arrogancie, that he went about to deprine vs of kingdom
and life. † For by certaine new deuiſes and not heard of be- 13
fore he hath ſought to kil Mardocheus, by whoſe fidelitie
and benefittes we liue, and Eſther the felow of our kingdom
with al their nation: † thincking this that they being ſlayne, 14
he might worke treaſon to our ſolitarines, and might tranſ-
ferre the kingdom of the Perſians to the Macedonians † But 15
we haue found the Iewes, which were by that moſt wicked
of men oppoynted to be ſlayne, in no fault at al, but contra-
riwiſe vſing iuſt lawes, † and the children of the higheſt and 16

the

the greateſt, and alwayes loving God, by whoſe benefite the kingdom was geuen both to our fathers and to vs, and is kept
17 vnto this day. † Wherfore know ye thoſe letters, which he
18 directed in our name, to be of none effect. † For the which heinous fact, before the gates of this citie, that is, of Suſan, both him ſelf that deuiſed it, and al his kinred hang on gibbettes: not we, but God repaying him that which he hath
19 deſerued. † But this edict, which we now ſend, let it be ſet forth in al cities, that it be lawful for the Iewes to vſe their
20 owne lawes. † Whom you muſt helpe, that thoſe, which had prepared them ſelues to their ſlaughter, they may kil the thir-
21 tenth day of the twelfth moneth, which is called Adar. † For God omnipotent hath turned this day of ſadnes and mour-
22 ning into ioy to them. † Wherfore :: count you alſo this day among other feſtiual daies, and celebrate it with al ioy, that
23 hereafter alſo it may be knowne, † that al, which faythfully obey the Perſians, receiue worthie reward for their fidelitie: and they that lie in wayte againſt their kingdom, periſh for
24 their wicked fact † And euerie prouince and citie, that wil not be partaker of this ſolemnitie, let it periſh by ſword and fyre, and let it ſo be deſtroyed that not onlie men, but alſo beaſtes haue no acceſſe therto for euer, for an example of contempt, and diſobedience.*

:: As Mardocheus ſuggeſted, the king confirmed the obſeruation of a feaſt in memorie of Gods benefice. and ſo both Iewes and Gentiles kept it.

* M *chap 9. 7. 1.*

THE ARGVMENT OF THE BOOKE OF IOB.

18 c. *ciuit. ac 2. Lyran. in. 9. eſai Iob.*

HOlie Iob *otherwiſe called* Iobab *(Gen. 36.) as S. Auguſtin, S. Chriſoſtom, S. Ambroſe, S. Gregorie, and other fathers teach,* the ſonne of Zara, the ſonne of Rahuel, the ſonne of Eſau, *was king (or abſolute prince) of the land of Hus. Who being perfect in religion, ſincere in life, rich in wealth, and bleſſed with children, for an admirable example of patience, and to ſhew that a mortal man through Gods grace, may reſiſt al the diuels tentations, by Gods permiſſion, ſudainly loſt al his goodes and children, was ſtriken with horrible ſores in al his bodie, reuiled by his wife, and in ſteed of comforth which his ſpecial freindes pretemted towards him, was iniuriouſly charged by them, with impatience, arrogancie, blaſphemie, and other crimes, for which they falſly ſuppoſed he was ſo afflicted, affirming, and by diuers ſophiſtical argumentes, grounded as they pretended vpon Gods iuſtice, wiſdome, powre, mercie, and goodnes, would proue that God ſuffereth none but wicked men to be ſo afflicted. But Iob conſtantly defendeth his owne iuſt innocencie, and that worldlie calamities, and proſperitie happen indifferently*

Iob of the race of Eſau.

VVhy God ſuffered him to be ſo afflicted.

The contentes according to the hiſtorie,

to good and bad in this life, and that the true reward of the iuſt, and punishment of the wicked, is to be expected in the other world. At laſt God, with due reprehenſion of Iob for ſome imperfections, ſharply rebuketh the errors, and inſolencie of his aduerſe freindes; geueth ſentence on Iobs ſide; pardoneth them at his intercеſſion; and reſtoreth al thinges to him duble, so that he had before.

Iob an eſpecial figure of Chriſt.

Beſides the literal ſenſe Iob *in al his actions, ſufferinges, and whole life, Was* a ſpecial figure of Chriſt, shewing (*ſayth S. Gregorie*) by thoſe thinges which he did and ſuſteyned, what our Redemer should do and ſuffer. *yea more particularly then moſt part of the Patriarches. Which* S. Ierome (*epiſt. ad Paulin.*) *alſo admireth and teſtifieth, ſaying*: what myſteries *of Chriſt* doth not this booke comprehend? Euerie word is ful of ſenſe. *Moreouer this hiſtorie is replenished with* moral documents, *how to embrace vertue, and eſchew vice: propoſing the life of a right godlie man, neither inſolent in proſperitie, not deſparing in aduerſitie, always reſolute in Gods ſeruice, as wel in his proſperous kingdom as in the miſerable dunghil. Here alſo we haue the true maner of arguing, according to the rules of Logike, with detection of ſophiſtrie,* Iob prouing and diſprouing aſſertions by propoſition, aſſumption, and concluſion, *as S. Ierom obſerueth, with profound knowvlege of natural thinges and cauſes, as appeareth in very manie places. Al which varietie and abundance of matter, compriſed in ſmal rowme, make manie thinges hard and obſcure, yet are the ſame ſo tempered with other thinges plaine and eaſie, that here is verified S. Auguſtins obſeruation (li. 2. c. 6. doct. Chriſt)* certaine places of holie Scriptures ſerue as delectable meate to them that hunger and thirſt diuine knowlege, and the obſcure take away tediouſnes from them, that loath vſual plaine doctrin.

Moral documentes in this booke.

True logike & Philoſophie.

Hard and eaſie thinges to be vnderſtood are both profitable.

It is moſt probable that Iob himſelf, inſpired by the Holie Ghoſt, by whoſe grace he excelled al in right ſimplicitie (*c. 1.*) *writte his owne hiſtorie; the moſt part in verſe, only the two firſt chapters and the laſt in proſe, in the Arabian tongue; which Moyſes tranſlated into Hebrew, for the conſolation of the Iſraelites afflicted in Ægypt.*

VVritten by Iob himſelf moſt part in verſe.

And it may be diuided into three general partes. Firſt the change of Iobs ſtate from proſperitie into affliction, with his lamentation for the ſame, are recorded in the three firſt chapters. In foure and thirtie chapters folowing are ſundrie diſputations, conflictes, and diſcourſes between him and his freindes, touching the cauſe of his ſo vehement affliction. In the fiue laſt chapters God diſcuſseth the quarel, geueth ſentence for Iob againſt his aduerſaries, pardoneth them, and rewardeth him.

Diuided into three partes.

THE BOOKE OF IOB.

CHAP. I.

Holie Iob offereth ſacrifice for euerie one of his children, 6. Whoſe good eſtate Satan enuying, by Gods permiſſion ſpoyleth him of al his goodes, and children, 20. for which he being penſiue offendeth not, but thanketh God for al.

This booke is read the two firſt wekes of September.

The firſt part. The change of Iobs proſperous ſtate into affliction.

1 HERE was a man in the Land of Hus, named Iob, & that man was " ſimple, & right,
and fearing God, and departing from euil.
2 † And there were borne to him ſeuen ſonnes
3 and three daughters. † And his poſſeſſion was ſeuen thouſand theepe, and three thouſand camels, alſo fiue hundred yoke of oxen and fiue hundred ſhe aſſes, and a familie exceding great: and that man was greate
4 among al them of the Eaſt. † And his ſonnes went, and made a feaſt by houſes, euerie one in his day. And ſending they cal-
5 led their three ſiſters, to eate and drinke with them. † And when the dayes of feaſting had paſſed about in courſe, Iob ſent to them, and ſanctified them: and riſing vp early " offered holocauſtes for euerie one. For he ſayd: Leſt perhaps my ſonnes haue ſinned, and haue bleſſed God in their hartes. So
6 did Iob al the dayes. † But on a certaine day when the ſonnes of God were come to aſſiſt before our Lord, :: Satan alſo was
7 preſent amongſt them. † To whom our Lord ſayd: From whence comeſt thou? Who anſwering, ſayd: I haue gone
8 round about the earth, and walked through it. † And our Lord ſayd to him: Haſt thou conſidered my ſeruant Iob, that there is not the like to him in the earth, a man ſimple, and
9 right and fearing God, and departing from euil? † To whom Satan anſwering, ſaid: Why, doth Iob feare God in vayne?
10 † haſt not thou fenſed him, and his houſe, and al his ſubſtance round about, bleſſed the workes of his handes, and his poſ-
11 ſeſſion hath increaſed on the earth? † But ſtretch forth thy hand a little, and touch al thinges that he poſſeſſeth, vnleſſe he
12 bleſſethee in the face † Our Lord therfore ſayd to Satan: :: behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the

" Diuels appeare not in Gods ſight, but ſometime in preſence of Angels which repreſent God *S. Athan. q. 8. ad Antiochum.*

:: God doth not directly ſend euils but permitteth them to happen to his ſeruantes.

face of our Lord. † And when vpon a certeine day his sonnes and daughters did eate, and drinke wyne in the house of their eldest brother, † there came a messenger to Iob, which sayd: The oxen plowghed, and the the asles fed beside them, † and the Sabeians came in violently, & haue taken al things, and haue stroken the seruantes with the sword, and I onlie haue escaped to tel thee † And when he yet spake, an other came, and sayd: The fire of God fel from heauen, and striking the sheepe and the seruantes hath consumed them, and I only haue escaped to tel thee † But whiles he also was yet speaking, there came an other and said: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the seruantes also they haue strooken with the sword, and I alone am fled to tel thee. † He yet spake, and behold an other came in, and said: Thy sonnes and daughters eating and drinking wine in the house of their eldest brother, † sodenly a vehement winde came violently from the countrie of the desert, and shooke the foure corners of the house, which falling oppressed thy children and they are dead, and I alone haue escaped to tel thee. † Then Iob rose vp, and rent his garmentes, and with powled head falling on the ground, adored, † and said: Naked came I our of my mothers wombe, and naked shal I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed. † In al these thinges Iob sinned not with his lippes, neither spake he anie foolish thing against God.

13 14 15 16 17 18 19 20 21 22

54 By this holie example ancient fathers condeme the senses Stoikes who are neuer moued, S. Aug. li. 1. c. 9 ciuit. S. Paul also reproueth *men vvithout affection. Rom. 1. v. 31.*

ANNOTATIONS.

CHAP. I.

Aswel Iob as other prophetes writ their owne actes and prayses. Good workes are both Gods workes and mens workes.

1. *simple, right, and fearing God*] Moyses, Samuel, Esdras, & other Propheres writ ther owne actes among others, also their owne prayses, speaking of themselues in the third person. & so did holie Iob, humbly, truly, and simply, without vayne glorie, or arrogancie, as S. Gregorie noteth, saying. Blessed Iob, inspired with the Holie Ghost, might wel write his owne actes, which were the giftes of supernal inspiration. God being the principal cause efficient of al good mens workes, and men the secondarie cause of the same. *Præfat. in Iob.*

Moreouer Iobs singular patience and other vertues are likewise commended in other holie Scriptures & by ancient Doctores, *Tobiæ.* 2. God permitted tentation to happen vnto Tobias, that example might be geuen to his folowers of his patience, *as of holie Iob*, S. Iames (*c.* 5.) exhorting to patience, sayth: *Yow haue heard the suffering of Iob, and yow haue seene the end of our Lord.* Tertullian (*li. de patientia*) admiring Iobs patience exclameth thus: ô most happie man whom neither the driuing away of his flockes of catle, nor consuming of the rest with fire

Iobs patience inuincible in al sortes of affliction.

fire, nor the losse of his children, nor torments of his bodie, could driue from patience but he stood immoueable in the seruice of God, for example to vs, that we fall not for anie wordlie damage, losse of deerest friendes or corporal afflictions. & blessed be God, by whose blessing we may now say: ô happie English Catholiques, that patiently suffer the very same kindes of tribulation, (though not in so great a degree) in our time. S. Cyprian (*lo de bono patientiæ.*) Iob examined & proued by the vertue of patience was aduanced to the very height of prayse, a rich lord in possession, & a more rich father in children, sudainly was neither lord, nor father: was also most greuously afflicted in his flesh: and that no tentation might be wanting the diuel armed his wife against him, yet was he not moued, but by victorious patience thanked God for al. In like sorte other holie fathers, for encoregement and consolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirtie and fine whole bookes, describing & proposing his so great vertues to be imitated by al Christianes, first of al (li. 1. c 5.) obseruing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shining as a light in the world*, dwelling in the gentiles, *where was the seate of Satan, a lillie amongst thornes.*

English Catholiques loose their goodes and children, and are afflicted in bodie.

Great commendation to be good amongst the bad.

Philip. 2. Apoc. 1. Iamis.

5 *Offered holocaustes for euerie one.*] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinite valure in it selfe, yet the application therof to particular persons, and purposes is limited, and therfore holie Iob offered not only once for al his children, but manie times, seuerally for euerie one. *Whereof see Cardinal Allan li. 2. de Euchar. Sacrific. c. 35.*

Sacrifice being of infinite vertue, yet the valure in application is limited.

CHAP. II.

Satan by Gods permission, 7. striketh Iob with sores from the sole of his foote to the toppe of his head. 9. His Wife also insulteth against him, but he sinneth not. 11. Three freindes coming to visite and comforte him, sitte silent by him seuen dayes.

1 AND it came to passe when on a certaine day the sonnes
of God were come, and stood before our Lord, and
2 Satan came among them, and stood in his sight, † that our
Lord sayd to Satan: From whence comest thou? who answering sayd: I haue gone round about the earth, and walked
3 through it. † And our Lord sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man :: simple, and right, and fearing God, and departing from euil, and yet reteyning innocencie? But thou hast
4 moued me against him, that I should afflict him in vaine. † To
whom Satan answering, said: Skinne for skinne, & al thinges
5 that a man hath, he wil geue for his life: † otherwise put thy
hand, and touch his bone and flesh, and then shalt thou see
6 that he wil blesse thee in the face. † Our Lord therfore sayd
7 to Satan: Behold he is in thy hand, but yet saue his life. † Satan therfore

:: A man of plaine and true dealing mixed with meeknes without al guile is called a simple right man. S. Greg. *li. 1. Moral. c. 2 & 10.*

therfore going out from the face of our Lord, ſtroke Iob with a verie ſore boile, from the ſole of the foote euen to the toppe of his head: † who with a shel ſcraped the corruption, ſitting on a dunghil. † And :: his wife ſayd to him: Doeſt thou yet continue in thy ſimplicitie? bleſſe God and die. † Who ſayd to her: Thou haſt ſpoken like one of the foolish wemen, if we haue receiued good things of the hand of God, euil thinges why should we not receiue? In al theſe things Iob ſinned not with his lippes. † Therfore" Iobs three frendes hearing al the euil, that had changed to him, came euerie one out of their place, Elephaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would viſite him, and confort him. † And when they had lifted vp their eies a far of, they knew him not, and crying out they wept, and renting their clothes ſprinkled duſt ouer their head toward heauen. † And they ſate with him on the ground :: ſeuen daies and ſeuen nights, and no man ſpake to him a word: for they ſaw the payne to be vehement.

:: His wife perſwading him to deſperation and blaſphemie, ſignified carnal cogitions which corrupt the ſoule inwardly, as afflictions do aſſault the flesh outwardly *S. Greg. li. 3. c. 24.*

:: Seuen dayes together euerie day and night ſome good part.

8 9 10 11 12 13

ANNNOTATIONS.

CHAP. II.

These viſiters of Iob were in dede his freindes, and profeſſed true religion.

They erred in Iobs particular caſe.

And prefigured heretikes.

11. *Iobs three freindes*] For better intelligence of theſe conflictes betwen holie Iob and his freindes, it may here be obſerued, that they were in dede his freindes, as the text ſimply calleth them: that they beleued rightly in God Almightie, and were not idolaters: that they came of freindly good affection *to comforth him though they fel into vvordes of reprouing him*, (as S. Gregorie teacheth) they alleaged alſo manie excellent diuine ſentences very truly, which therfore Iob reproued not. But they erred in their illations againſt Iob: and that of ignorance rather then of fette malice, concluding that Iob was guiltie of ſome enormious ſinnes, becauſe they ſaw him ſo greuouſly puniſhed, and heard him complaine therof; his owne conſcience knowen to him and hid to them (wherof they raſhly iudged) teſtifying that he was innocent, in reſpect of ſo great crimes. And in this their particular error, though they were not heretikes, being not obſtinate after that the truth was ſufficiently reueled vnto them, yet they prefigured heretikes, endeuouring by one truth to deſtroy an other, and by arrogating knowlege which they had not: *promiſing alſo nevv things & vnheard of, rather to drave vvonders to admire them, then to edification.* *li. 3. c. 24.* *li. 3. c. 18.*

CHAP. III.

Iob lamenteth, deſcribing his own, and the general calamities of man, 14. and shevving how he eſcaped manie miſeries vvhich either are neuer borne or dye preſently after their birth.

:: After ſo long ſilence at laſt Iob expreſſeth

AFTER theſe things Iob opened his mouth, and :: curſed his day, † and ſpake. † Perish may the day wherin I was borne,

1 2 3

borne, and the night wherin it was sayd: A man is conceiued.
4 † Be that day turned into darkenesse, God require it not from
5 aboue, and let it not be lightened with light. † Let darkenes,
and the shadow of death obscure it, let a mist possesse it, and
6 be it wrapped in bitternesse. † A darkesome hurle wind pos-
sesse that night, be it not counted in the daies of the yeare,
7 nor numbred in the monethes. † Be that night solitarie, nor
8 prayse worthie. † Let them curse it which curse the day,
9 which are readie to raise vp Leuiathan. † Let the starres be
darkened with the mist therof: let it expect light and let it not
10 see, neither the rysing of the appearing morning. † Because
it shut not vp the doores of the wombe, that bare me, nor
11 tooke away euils from myne eies. † Why died I not in the
matrice, perished not forthwith being come forth of the
12 wombe? † Why receiued vpon the knees? why nurced with
13 the breastes? † For now sleping I should be quiet, and should
14 rest in my sleepe: † With kinges and consules of the earth,
15 which build themselues solitarie places: † Or with princes,
16 that possesse gold, and replenish their houses with siluer: † Or
as a thing vntimely borne that is hid I should not be, or as they
17 that being conceiued haue not seene the light. † There the
impious haue ceased from tumult, & there the wearied with
18 strength haue rested. † And they sometime bound together
without griefe, haue not heard the voyce of the exactor.
19 † Litle and great are there, and the seruant free from his ma-
20 ster. † Why is there light geuen to a miserable man, and life
21 to them, that are in bitternesse of soule? † That expect death,
22 and it cometh not, as they that dig vp treasure. † And they
23 reioyce excedingly when they haue found the graue. † To
a man whose life is hid, and God hath compassed him with
24 darkenes? † Before I eate I sigh: and as it were ouerflowing
25 waters so my roaring: † Because the feare which I feared,
hath chanced to me: and that which I was afrayd of, hath
26 happened. † haue I not dissembled? haue I not kept silence?
haue I not beene at ease? and indignation is come vpon me.

his grief before his freindes to be so great, that in respect therof, he iustly curseth al euil thinges as not made by God but adioyned to mans life, being the effectes of sinne, euen from his conception and birth: wishing that what soeuer concurred to his longer afflictions in this life, and hindered his more spedie deliuerie from dangers and calamities had not bene, for so he had benne sowner at rest as Gods goodnes should dispose of him. Al which was a lawful desire and no sinne at al. *See F. Pineda. in c. 2. Iob.*

Chap. IIII.

Eliphaz blameth Iob as guiltie of impatience, arguing thereupon that he was not so perfect in vertue as he semed. 7 and therfore is now punished by God, who (as Ehiphaz falsly supposeth) afflicteth not innocent men. 12. alleaging for proofe an imaginarie vision.

The second part. Diuers discourses and disputes about the cause of Iobs afflictions.

The firſt conflict, betwen Eliphaz and Iob.

BVT Eliphaz the Themanite anſwering, ſayd: † If we 1 2
shal begin to ſpeake to thee, perhaps thou wilt take it
greuouſly, but the word conceiued who can hold? † Behold 3
thou haſt taught manie, & wearie handes thou haſt ſtrengthned: † Them that wauered thy wordes haue confirmed, 4
and trembling knees thou haſt ſtrengthened: † But now a 5
plague is come vpon thee, and thou haſt faynred: hath touched
thee, and art trubled. † Where is thy feare, thy ſtrength, thy 6
patience, and the perfection of thy wayes? † Remember I 7
beſech thee, who euer being innocent hath :: perished? or
when haue the iuſt bene deſtroyed? † Yea rather I haue ſene 8
them, that worke iniquitie, and ſow ſorrowes, & reape them,
† to haue perished by the blaſt of God, and with the ſpirit 9
of his wrath to haue bene conſumed. † The roaring of the 10
lion, and the voice of the lioneſſe, & the teeth of the whelpes
of lions are bruiſed: † The tigre hath perished, becauſe he 11
had no praye, and the lions whelpes are deſtroyed. † More- 12
ouer :: to me there was ſpoken a ſecret word, and as it were
by ſtealth hath mine eare receiued the vaines of the whiſpering therof. † In the horrour of a viſion by night, when deepe 13
ſleepe is wont to hold men, † feare held me, and trembling, 14
and al my bones were made ſore afrayd: † And when the 15
ſpirit paſſed in my preſence, the heares of my flesh ſtood vpright. † There ſtood one, whoſe countenance I knew not, 16
an image before mine eies, and I heard the voyce as it were
of a gentle winde. † Whar, :: shal man be iuſtified in compa- 17
riſon of God, or shal a man be more pure then his maker?
† Behold they that ſerue him, are not ſtable, and in his Angels 18
he found wickednes: † How much more they that inhabite 19
houſes of clay, which haue an earthly foundation, shal be
conſumed as it were of the moth? † From morning vntil eue- 20
ning they shal be cut downe: and becauſe none vnderſtandeth, they shal perish foreuer. † And they that shal be leaft, 21
shal be taken away from them: they shal die, and not in wiſedom.

:: No innocent euer periſhed eternally: but innocent Abel was ſlaine temporaly, and innumerable others ſuffer calamities for their greater merite.

:: Heretikes pretend ſuch obſcure viſions more to gette credite then to edifie others. *S. Greg. li. 5. c. 18.*

:: Iob eaſely granteth that man may not compare nor contend with God. ch. 9. v. 1. Yet men may be innocent & free from greuous ſinnes.

CHAP. V.

Eliphaz proſecuteth his diſcourſe to conuince Iob of great ſinnes, becauſe he is ſo vehemently afflicted. 17. exhorteth him therfore to acknowlege his ſinnes, ſo al thinges shal ſucceede proſperouſly.

CAL therfore :: if there be that wil anſwer thee, & " turne 1
to ſome of the ſainctes. † Anger in deede killeth the 2
foolish

:: This diſputer hauing

3 fooliſh, and enuie ſleaeth the litle one. † I haue ſeene a foole
4 with firme roote, and I curſed his beautie by and by. † His
children ſhalbe made far from ſaluation, and ſhal be deſtroyed
5 in the gate, and there ſhalbe none to deliuer. † Whoſe harueſt
the hungrie ſhal eare, & the armed ſhal take him by violence,
6 and the thirſtie ſhal drinke his riches. † Nothing in the earth
is done without a cauſe, and out of the ground ſorrow ſhal
7 not riſe. † ::Man is borne to labour, and the bird to flight.
8 † For the which thing I wil beſech our Lord, and toward
9 God I wil ſet my ſpeach: † Who doeth great and vnſearchable
10 and meruelous things without number: † Who geueth raine
vpon the face of the earth, and watereth al thinges with wa-
11 ters: † Who ſetteth the humble on high, and them that are in
12 heauineſſe he conforteth with health: † Who diſſipateth the
cogitations of the malignant, that their handes can not ac-
13 compliſh that which they began: † Who apprehendeth the
wiſe in their ſubteltie, and diſſipateth the counſel of the wic-
14 ked: † By day they ſhal incurre darkeneſſe, and as it were in
15 the night, ſo shal they grope at noone daies. † Moreouer he
ſhal ſaue the needy from the ſword of their mouth, and the
16 poore from the hand of the violent. † And to the needie there
ſhal be hope, but iniquitie shal draw together her mouth.
17 † Bleſſed is the man that is corrected of God: refuſe not ther-
18 fore the chaſtiſing of our Lord: † Becauſe he woundeth, and
19 cureth: ſtriketh, and his hands shal heale. † In ::ſix tribulati-
ons he shal deliuer thee, and in the ::ſeuenth euil shal not
20 touch thee. † In famine he shal deliuer thee from death; and
21 in battel, from the hand of the ſword. † From the ſcourge of
the tongue thou shalt be hid; & thou shalt not feare calamitie
22 when it cometh. † In waſte and famine thou shalt laugh; and
23 the beaſtes of the earth thou shalt not feare. † But with the
ſtones of the landes thy couenant, and the beaſtes of the earth
24 shal be peaceable to thee. † And thou shalt know that thy
tabernacle hath peace, and viſiting thy beautie, thou shalt not
25 ſinne. † Thou shalt know alſo that thy ſeed shal be manifold,
26 and thy progenie as the graſſe of the earth. † Thou shalt enter
into the graue in abundance, as a heape of wheate is caryed
27 in his time. † Behold, this is euen ſo, as we haue ſearched out:
which thou hauing heard reuolue in thy mind.

pretended an imaginarie viſion from God againſt Iob, now he ſuppoſeth that neither God nor Angel nor other holie perſon wil patronage his cauſe, nor iudge of his caſe as he doth, but that al wil condemne him of impatience, follie, enuie, and other ſinnes.

::This prouerb importeth that a man muſt not thincke to paſſe his life without trauel, but muſt *get his bread with ſweat of his browes*, or ſuffer other calamities.

::Gods goodnes deliuereth his ſeruantes the ſpace of this laborious life,

::And moſt eſpecially in the houre of death. *S. Greg. li. 6. c. 18.*

ANNOTATIONS.

CHAP. V.

Inuocation of Saincts, especially Angels in Iobs time.

1. *Turne to some of the saincts*] Eliphaz prouoking Iob to produce some of his opinion, or to seeke the helpe and patronage of some Saincte in his cause, plainly sheweth the common faith and practise of inuocating Saincts in that time. Els it had benne a friuolous speach, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruantes would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therfore boldly prouoked him to this trial presuming that he should finde no such patron. Neither did he wil Iob in these wordes to cal vpon God only, for he could not erre so grosly, as to cal God *some of the saincts*: but must meane some other holie person. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels saying: *inuocate if ante vul answer thee, or if thou canst behold ame of the holie Angeles.* S. Gregorie expoundeth it to the same sense, that Saincts were to be inuocated in a good cause, but, that Eliphaz here dispicing and deriding holie Iob, sayd to him: *Thou canst not find Saincts thy helpers in affliction, whom thou wouldest not haue thy fellowes in prosperitie.* li. 5. c. 20.

CHAP. VI.

Iob answereth the obiections of Eliphaz, shewing that in deede the calamitie which he suffereth is much greater then his sinnes deserue; and therfore his lamentation is excusable. 8. Wisheth (if it so please God) he may dye. 13. complaineth that his frendes are become his aduersaries. 16. gaudy expostulateth that they reprehend him, 22. and helpe him not.

A man of sincere conscience confesseth the sinnes wherof he is guiltie, yet acknowledgeth not al wher with others may vniustly charge him.

BVT Iob answering, sayd: † :: Would God my sinnes were 1 2
weyed, wherby I haue deserued wrath, and the calamitie,
which I suffer in a balance. † " As the sand of the sea this 3
would appeare heauier, wherfore my wordes also are ful of
sorrow: † Because the arrowes of our Lord be in me, the 4
indignation whereof drinketh vp my spirit, and the terrours
of our Lord warre agaynst me. † Wil the wilde asse roare 5
when he hath grasse? or the oxe loweth when he shal stand
before the ful manger. † Or can an vnsauerie thing be eaten, 6
that is not seasoned with salt? or can a man tast that which
being tasted bringeth death? † The thinges which before 7
my soule would not touch, now for anguish are my meates
† Who wil graunt that my petition may come: and that 8
God would geue me that which I expect? † And he that hath 9
begune, the same would loose his hand, and cut me of? † And 10
this might be my comfort, that afflicting me with sorrow, he

spare

11 ſpare not, nor gayneſay the wordes of the Holie one. † For
What is my ſtrength, that I can ſuſteyne it? or what is mine
12 end, that I ſhould doe patiently. † Neither is my ſtrength
13 the ſtrength of ſtones, neither is my flesh of braſſe † Behold
there is no help for me in my ſelf, and my familiar freindes
14 alſo are departed from me. † He that taketh away mercie
15 from his freind, forſaketh the feare of our Lord. † My brethren
have paſſed by me, as the torrent that paſſeth ſwiftly in the
16 valleys. † They that feare the hoarefroſt, ſnow ſhal fal vpon
17 them. † At the time, when they ſhal be diſſipated they ſhal
perish: and after they waxe hote they ſhal be diſſolued out of
18 their place. † The pathes of their ſteppes are intangled: they
19 ſhal walke in vayne, and ſhal perish. † Conſider ye the pathes
20 :: of Thema, the wayes of Saba, & expect a litle while. † They :. Sandie wayes
are confounded, becauſe I haue hoped: they are come alſo without wa-
21 euen vnto me, and are couered with ſhame. † Now you ter.
are come: and euen now ſeing my plague ye are afrayd.
22 † haue I ſayd: Bring ye to me, and of your ſubſtance geue to
23 me? † Or deliuer me from the hand of the enemie, and out
24 of the hand of the ſtrong deliuer me? † :: Teach ye me, and I :: Iobs aduer-
will hold my peace: and if I perhaps haue beene ignorant in ſaries preſu-
25 anie thing, inſtruct ye me. † Why haue you detracted from med to teach
the wordes of truth, whereas there is none of you that can him, but be-
26 controwle me? † To rebuke only you frame ſpeaches, and cauſe they er-
27 you vtter wordes in the wind † You rush in vpon a pupil, and red in their ap-
28 you endeauoure to ouerthrow your frend. † Notwithſtanding plying of true
accomplish that which you haue begune: geue eare, and ſee aſſertions in
29 whether I lie. † Anſwer I beſech you without contention: his caſe which
30 and ſpeaking that which is iuſt, iudge ye. † And you ſhal not himſelf vnder-
finde iniquitie in my tongue, neither ſhal folie ſound in my ſtood and not
iawes. they, he accon-
ted not their diſcourſes for good doctrin.

ANNOTATIONS.

CHAP. VI.

3. *As the ſand of the ſea*] Scarſe anie figure is more common in holie Scripture then *Hyperbole*, whereby our vnderſtanding is drawne to cõceiue the greatnes of thinges that otherwiſe ſurpaſſe vulgar capacitie. So Iob ſignifieth here that *his calamities being vveigh'd with his ſinnes in balance, vvould appeare heauier*, not preciſely in proportion of the number of ſandes in the ſea, but exceding much in true compariſon. Of which ſuperabundance of paines patiently ſuffered by holie Iob, and other Sainctes, more then their ſinnes deſerued, eſpecially of our B Sauiour, who could not ſinne, and of our B Ladie, who neuer ſinned, remayneth an infinitie treaſure of ſatiſfactorie workes, appliable by the ſupreme

The vſe of *Hyperbole* in holie Scripture.

Treſure of ſatiſfactorie workes in the Church.

ſupreme ſtuard of Gods Church, Chriſts Vicar in earth, for ſatisfaction of others which haue nede, and are in the communion of Saincts, and performe the conditions appointed. And ſo this high ſtuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwiſe they ſhould ſuffer in this life, or in purgaritie, for their ſinnes firſt remitted. Other Biſhops can alſo geue or diſpence ſo much as the Supreme Biſhop allotteth to their powre, al to edification and neceſſitie of Gods ſeruantes, as diſpencers, not diſſipators of ſo holie treaſure.

Pardons do applie the ſuffering of ſome for the ſatiſfaction of others.

CHAP. VII.

Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Suppoſing it not likelie that he ſhal returne to former proſperous ſtate, 15. deſireth to dye.

THE life of man vpon earth is a :: warfare, & his daies, as 1
the daies of an hyred man. † As a ſeruant deſireth the 2
ſhadow, & as the hired man taryeth for the end of his worke:
† So I alſo haue had vayne monethes, and haue numbred to 3
my ſelf laborious nightes. † If I ſleepe, I ſhal ſay: When ſhal 4
I ariſe? and agayne I ſhal expect the euening, and ſhal be re-
plenished with ſorowes euen vntil darkenens. † My flesh is 5
clothed with rotteneſſe and filth of duſt, my skinne is withe-
red, & drawen together. † My daies haue paſſed more ſwift- 6
ly, then the webbe is cut of the weauer, and are conſumed
without anie hope. † Remember that my life is a winde, 7
and myne eie ſhal not returne to ſee good thinges. † Neither 8
ſhal the ſight of man behold me: thine eies vpon me, and I
ſhal not ſtand. † As a clowde is conſumed, and paſſeth away: 9
ſo he that ſhal deſcend to * hel ſhal not aſcend. † Neither ſhal 10 * *Seol.*
he returne anie more into his houſe, neither ſhal his place
know him anie more. † Wherfore I alſo wil not ſpare my 11
mouth, I wil ſpeake in the tribulation of my ſpirit: I wil
talke with the bitterneſſe of my ſoule. † Why, am I a ſea, or 12
a whale, that thou haſt compaſſed me with a priſon. † If I 13
ſay: My litle bed ſhal confort me, and I ſhal be releeued ſpea-
king with myſelf in my couch: † Thou wilt terrefie me by 14
dreames, and by viſions ſhake me with horrour. † For the 15
which thing my ſoule hath choſen hanging, and my bones
death. † I haue deſpayred. I ſhal now liue no longer: :: Spare 16
me, for my daies are nothing. † What is man that thou ma- 17
gnifieſt him? or why ſetteſt thou thy hart toward him? † Thou 18
doeſt viſite him early, and ſodenly thou proueſt him: † How 19
long doeſt thou not ſpare me, nor ſuffer me that I ſwallow
my ſpitle? † I haue ſinned, what ſhal I doe to thee ô keeper 20
of men:

:: A ſouldiar muſt be alwayes readie to indure trauel, to be promptly obedient, content to be beaten by his ſuperior without al reſiſtance, vpon paine of his life, he is alwayes ſubiect to cares, and to danger of death, and therfore muſt euer be readie to dye.

:: Iuſt Iob ſuppoſing he was at the point of death, prayed God to ſpare or *ceaſe to* puniſh him more, and to accept of that affliction which he had already ſuffered. So the Church in be-

of men? why haſt thou ſette me contrarie to thee, and I am
21 become burdenous to my ſelf? † Why doeſt thou not take away my ſinne, and why doeſt thou not take away mine iniquitie? Behold now I ſhal ſleepe in the duſt: and if thou ſeeke me in the morning, I ſhal not be.

half of ſoules departed in ſtate of grace prayeth God to ſpare and ceaſe from further puniſhing them, and to geue them eternal reſt.

CHAP. VIII.

Baldad chargeth Iob to haue ſpoken, vniuſtly exhorting him to turne to God, and ſo he ſhal proſper better then heretofore. 13. ſhewing that hypocrites ſhal not proſper, 20. inferreth (falſly) that God afflicteth not the ſincere, nor helpeth the malignant.

11 BVT Baldad the Suhite anſwering, ſayd: †:: How long wilt
thou ſpeake ſuch thinges, and ſhal the ſpirit of the word
3 of thy mouth be multiplied? † Why doth God ſupplant iugement? or doth the Omnipotent ſubuert that which is iuſt?
4 † Although thy children haue ſinned to him, and he hath
5 leaft them in the hand of their iniquitie: † Yet if thou wilt
6 ariſe early to God, and wilt beſech the Omnipotent: † If thou wilt walke cleane & vpright, he wil forthwith awake vnto thee, and wil make the habitation of thy iuſtice peaceable: † In ſo much, that if thy former thinges haue bene litle,
7 8 thy later thinges may be multiplied excedingly. † For aske the old generation, and ſearch diligently the memorie of the fa-
9 thers. († For we are but as yeſterday, and are ignorant :: that
10 our daies vpon the earth are as a ſhadow.) † And they ſhal teach thee: they ſhal ſpeake to thee, and from their hart ſhal
11 vtter wordes. † Can the rush be greene without moyſture? or
12 a feggie place grow without water? † When it is yet in his flowre, and is not plucked with the hand, it witereth before
13 al hearbes: † Euen ſo the waies of al, that forget God, and
14 the hope of the hypocrite ſhal perish: † His folie ſhal not
15 pleaſe him, and his confidence as the ſpiders webbe. † He ſhal leane vpon his houſe, and it ſhal not ſtand: he ſhal ſtay it vp,
16 and it ſhal not riſe: † He ſemeth moyſtened before the ſunne
17 come, and in his riſing his bloſſome ſhal goe forth. † Vpon a heape of rockes his rootes ſhal be thicke, and among ſtones
18 he ſhal abide. † If he ſwallow him vp out of his place, he wil
19 denie him, & wil ſay: I know thee not. † For this is the ioy of of his way, that others may ſpring againe of the earth.
20 † God wil not reiect the ſimple, nor reach his hand to the
21 malignant. † Vntil thy mouth be filled with laughter, and thy lippes

:: The ſecond conflict.

:: This ſecond diſputer charged Iob to be obſtinate, who in dede was conſtant in a true ſetled iudgement.

:: Euen thus heretikes imagine Catholikes to the ignorant, and therfore fil their mouthes and bookes with thinges that are not denied, and yet inferre much falſhood ſophiſtically applying one truth againſt an other being themſelues ignorāt how to reconcile difficulties.

thylippes with iubilation. † They that hate thee, shal be clo- 22
thed with confuſion: and the tabernacle of the impious
shal not ſtand.

CHAP. IX.

Iob approueth that no man auouching his owne iuſtice before God is iuſtified. 22. *Teacheth that affliction of the innocent ſtandeth wel with Gods iuſtice, Wiſdom, and powre.*

::Iob here granteth that which was truly ſaid by his aduerſarie, & ſheweth how he did wrong aplie true doctrin againſt him, and ſo ſtil defendeth his owne innocencie, and iuſt quarel

AND Iob anſwering, ſaid: † :: In deede I know it is ſo, & 1
that man can not be iuſtified compared with God † If 2
he wil contend with him, he can not anſwer him one for a 3
thouſand. † He is wiſe of hart, and ſtrong of force: who 4
hath reſiſted him, & hath had peace? † He that tranſported 5
mountaynes, and they whom he ſubuerted in his furie, knew
not. † He that remoueth the earth out of her place, and the 6
pillers therof are ſhaken. † He that commandeth the ſunne, & 7
it riſeth not: and ſhutteth vp the ſtarres as it were vnder a
ſeale: † He that alone ſpreadeth the heauens, and goeth vpon 8
the waues of the ſea. † He that maketh Arcturus, and Orion, 9
and Hyades, and the inner partes of the ſouth. † He that 10
doth great thinges, and incomprehenſible, and meruelous, of
the which there is no number. † If he come to me, I shal not 11
ſee him: if he depart, I shal not vnderſtand. † If ſodenly he 12
aske, who shal anſwer him? or who can ſay: Why doeſt thou
ſo? † God whoſe wrath no man can reſiſt, and vnder whom 13

:: Angeles moue the ſpheres of heauen.

they ſtoope that :: carie the world. † How great am I then, 14
that I may anſwer him, and ſpeake in my wordes with him?
† Who although I haue anie iuſt thing, wil not anſwer, :: but 15

::Euen ſo S. Paul, though he was not guiltie in conſcience of anie crime, yet he would not therin iuſtifie himſelf. 1. Cor. 4.

wil beſech my iudge. † And when he shal heare me inuoca- 16
ting, I doe not beleue that he hath heard my voice. † For in 17
a hurlewinde shal he breake me, and shal multiplie my
woundes yea without cauſe. † He graunteth not my ſpirit to 18
reſt, and he filleth me with bitterneſſe. † If ſtrength be de- 19
maunded, he is moſt ſtrong: if equitie of iudgement, not
man dare geue teſtimonie for me. † If I wil iuſtifie my ſelf, 20
mine owne mouth shal condemne me, if I wil ſhew my ſelf
innocent, he shal proue me wicked. † Although I shal be 21
ſimple, the ſ: If ſame shal my ſoul be ignorant of, and I shal
be wearie of my life. † :: One thing there is that I haue ſpo- 22

::This is an aſſured true aſſertion, that

ken, both the innocent and the impious he conſumeth. † If 23
he ſcourge, let him kil at once, and not laugh at the payns
of inno-

24 of innocentes. † The earth is geuen into the handes of the impious, he couereth the face of the iudges therof: and if it
25 be not he, who is it then? † My dayes haue bene swifter then
26 a poste: they haue fled and haue not sene good. † They haue passed by as shippes carying fruites, as an eagle flying to
27 meate. † When I shal say: I wil not speake so, I change my
28 face, and am tormented with sorow. † I :: feared al my wor-
29 kes, knowing that thou didst not spare the offender. † But
30 if so also I am impious, why haue I laboured in vayne? † If I be washed as it were with snow waters, and my handes shal
31 shine as most cleane: † Yet shal thou dippe me in filth, and my
32 garmentes shal abhorre me. † For neither I wil answer a man that is like my self: nor that may be heard with me equally in
33 iudgement. † There is none that may be able to reproue
34 both, and to put his hand betwen both. † Let him take his
35 rod from me, and let not his dread terrifie me † I wil speake, and wil not feare him: for I can not answer fearing.

God afflicteth both good & euil in this life.

:: Feare on mans part, and hope in God, do wel consist together. So both presumption and desperation are auoided.

CHAP. X.

Iob scarse able to speake, yet sheweth that there is no iniustice nor ignorance in God, neither is his sinne the cause of so great afflictions. 9. Acknowledgeth Gods loue and benefites towards himself. 15. and dreadeth his strict iudgement.

1 MY soule is wearie of my life, I wil let my speach passe
2 against my self. I wil speake in the bitternes of my soule. † I wil say to God: Condemne me not: tel me why thou
3 iudgest me so. † Doth it seeme good to thee, if thou :: calumniate me, and oppresse me the worke of thy handes, and helpe
4 the counsel of the impious? † Hast thou eies of flesh: or as
5 a man seeth, shalt thou also see? † Are thy daies as the daies
6 of man, and are thy yeares as the times of men: † That thou
7 seekest my iniquitie, and searchest my sinne? † And thou mayst knowe that I haue done no impious thing, where-
8 as there is no man that can deliuer out of thy hand. † :: Thy handes haue made me, and framed me wholly round about, and dost thou so sodenlie cast me downe headlong? † Re-
9 member I beseech thee that as clay thou madest me, and
10 into dust thou wilt bring me againe. † Hast thou not as milke
11 milked me, and curded me as cheese? † With skinne and flesh thou hast clothed me: with bones & sinowes thou hast
12 compacted me. † Life and mercie thou hast geuen to me, and

:: Holie Iob knowing it to be vnpossible that God calumniateth anie man, inquireth what is the cause why his goodnes afflicteth the iust?

:: In that I am thy creature thou maist iustly destroy me: but in deede because I am thy creature thou wilt spare me through thy mercy, geuing

me thy grace which if I vſe wel thou wilt alſo geue me eternal reſt.

thy viſitation hath kept my ſpirit. † Although thou conceale 13
theſe thinges in thy hart, yet I know that thou remembreſt
al thinges. † If I haue ſinned and thou haſt ſpared me for an 14
houre: why doeſt thou not ſuffer me to be cleane from mine
iniquitie? † And if I ſhal be impious, woe is to me: and if iuſt, 15
I shal not lift vp my head, filled with affliction and miſerie.
† And for pride as a lioneſſe thou wilt take me, and returning 16
thou doeſt meruelouſly torment me. † Thou reneweſt thy 17
witneſſes agaynſt me, and multiplieſt thy wrath toward me,
and paynes doe warre vpon me. † Why didſt thou bring me 18
forth out of the matrice? Who would God, I had beene con-
ſumed that eye might not ſee me. † I had beene as if I were 19
not, caried from the wombe to the graue. † Shal not the 20
fewnes of my daies be ended ſhortly? ſuffer me :: therfore,
that I may a litle lament my ſorow: † Before I goe, and re- 21
turne not, vnto the darke land, that is couered with the
miſt of death: † A land of miſerie and darkeneſſe, where
is the ſhadow of death, and no order, but euerlaſting hor-
rour inhabiteth.

:: Repentance is alwayes neceſſarie, but moſt eſpecially at the houre of death.

CHAP. XI.

Sophar imputeth Iobs diſcourſe, about the cauſe of his ſo great afflictions, to inſolencie of mind, and loquaſitie of tongue, perſwading him to acknowlege greuous ſinnes, that ſo he may haue the reward of a iuſt man.

The third conflict

BVt ſophar the Naamathite anſwering, ſaid: † Why, ſhal 12
he that ſpeaketh manie thinges, not heare alſo? or :: shal a
man ful of wordes be iuſtified? † To thee onlie shal men hold 3
their peace? and when thou haſt mocked others, shalt thou
be confuted of none? † For thou haſt ſayd: My word is pure, 4
and I am cleane in thy ſight. † And I would wish that God 5
would ſpeake with thee, and would open his lippes to thee,
† That he might shew thee the ſecretes of wiſdom, and that 6
his law is manifold, and thou mighteſt vnderſtand that thou
art exacted much leſſer thinges of him, :: then thy iniquitie
deſerueth. † Peraduenture thou wilt comprehend the ſteppes 7
of God, and wil find out the Omnipotent perfectly? † He is 8
higher then heauen, and what wilt thou doe: deeper then
hel, and how wilt thou know? † The meaſure of him is lon- 9
ger then the earth, and broder then the ſea. † If he ſhal ouer- 10
throw al things, or ſhal ſtrayten them into one, who ſhal ſay
againſt him? † For he knoweth the vanitie of men, & ſeing ini- 11
quitie

:: Sophar might haue applied the vice of much ſpeaking to himſelf, and his felowes, alleaging manie thinges, which proued not their opinion, wheras Iobs allegations proued directly that which he affirmed.

:: Iobs owne conſcience affirmed the

12 quity doth he not cõſider? † A vaine man is extolled into pride, contrarie.
13 and thinketh him ſelf borne free as a wilde aſſes colt. † But c.6.v.3.
thou haſt confirmed thy hart, & haſt ſpred thy handes to him.
14 † If thou ſhalt take away from thee the iniquitie :: that is in :: He could
15 thy hand, and iniuſtice remaine not in thy tabernacle: † Then not iuſtly confeſſe iniquitie which he had
mayſt thou lift vp thy face wthout ſpotte, and thou ſhalt,
16 be ſtable, and ſhalt not feare. † Thou ſhalt alſo forget miſe- not cõmitted.
17 rie, and ſhalt remember it as waters that are paſſed. † And
the brightnes as it were of noone daies, ſhal ariſe to thee at
euening: and when thou ſhalt think thyſelf conſumed, thou
18 ſhalt riſe as the day ſtarre. † And thou ſhalt haue confidence,
hope being ſet before thee, and buried thou ſhalt ſleepe ſe-
19 cure. † Thou ſhalt reſt, and there ſhal be none to terrifie
20 thee: and verie manie ſhal beſech thy face. † But the eies of
the impious ſhal decay, and eſcape ſhal faile them, and their
hope the abomination of the ſoule.

Chap. XII.

Iob ſhewth the knowlege, which his freinds much boaſt of, to be the common known doctrin of Gods ſeruantes. He more truly, and more profoundly diſcourſeth of Gods powre and wiſdome, ſtil defending his owne innocencie in reſpect of great ſinnes.

12 BVt Iob anſwering, ſayd: † Are you then men alone, & ſhal
5 wiſedome die with you? † I alſo haue a hart euen as you,
neither am I inferiour to you: for who is ignorãt of theſe thin-
4 ges, which you know? † He that is mocked of his frend as I,
ſhal inuocate God & he wil heare him: for the :: ſimplicitie of :: God ſuffe-
5 the iuſt man is ſcorned. † The lampe contemned in the cogi- reth his ſim-
6 tations of the riche, is prepared to the time appointed. † The ple true mea-
tabernacles of robbers abound, & they prouoke God bouldly, ning ſeruan-
7 wheras he hath geuen al thinges into their handes. † For aske tes to be ſcor-
the beaſtes, and they ſhal teach thee: and the foules of the ned for the
8 ayre, and they ſhal tel thee. † Speake to the earth, and it ſhal time, but af-
9 anſwer thee, and the fiſhes of the ſea ſhal tel. † Who is igno- terward the wicked ſhal
10 rant that the hand of our Lord hath made al theſe things? † In be forced to confeſſe, that
whoſe hand is the ſoule of euerie liuing thing, and the ſpirit thoſe whom
11 of al the fleſh of man. † Doth not the eare diſcerne wordes, they derided
12 and the iawes of him that eateth, the taſt? † In the ancientes are worthily
13 is wiſedom, and in long time prudence. † With him is wiſe- in honour be-
14 dom and ſtrength, he hath counſel and vnderſtanding. † If he fore God. *Sap.*
ſhal deſtroy, there is no man that can build: if he ſhut vp a *5.v.3.*

man, there is none that can open. † If he hold in the waters, 15
al things shal be dried: and if he send them forth, they shal
ouerthrow the earth. † With him is strength and wisedom: 16
he knoweth both the deceiuer, & him that is deceiued. † He 17
:: Craftie plotters of deuises at last by Gods iust punishement commit so great absurdites, that the meanest may see their follie. bringeth :: counselers to a folish end, and iudges to astonishment. † He looseth the belt of kings, and girdeth their 18
reines with a corde. † He leadeth away Priestes without glorie, and supplanteth the great men. † Changing the lippe of 19 20
the true, and taking away the doctrine of the ancientes. † He 21
powreth out contempt vpon princes, releeuing them that
had bene oppressed. † Who reueleth profound things out of 22
darkenesse, and bringeth forth the shadow of death into
light. † Who multiplieth nations, and destroyeth them, and 23
restoreth the destroyed whole agayne. † Who changeth the 24
hart of the princes of the people of the earth, and deceiueth
them, that they may goe in vayne where is no passage. † They 25
shal grope as in the darke, and not in the light, and he shal
make them goe amis as druncken men.

CHAP. XIII.

Of their owne wordes Iob confuteth his aduersaries, that they haue spoken that which they know not. 13. defendeth his owne innocencie. 22. desiring of God, if he be afflicted for secrete sinnes, that he may know them.

BEHOLD mine eie hath seene al these thinges, and mine 1
eare hath heard, & I haue vnderstood euerie thing. † Ac- 2
cording to your knowledge I also do know: neither am I in-
feriour to you. † But yet I wil speake to the Omnipotent, 3
and I couet to dispute with God. † First shewing you to 4
be forgers of lying, and mainteyners of peruerse opinions.
† And would God ye would hold your peace, that you 5
might be thought to be wise men. † Heare ye therfore 6
my correptions, and attend the iudgement of my lippes.
:: Iobs state of sinne or innocencie was best knowen to God, next to his owne conscience, not atal to his aduersaries, that presumed to iudge therof. † Hath God neede of your lye, that for him you speake guiles. 7
† Doe you take his person, and doe you endeuour :: to iudge 8
for God? † Or shal it please him from whom nothing can be 9
concealed, or shal he be deceiued as a man, with your fraudu-
lent dealings? † He shal reproue you, because in secrete you 10
take his person. † Forthwith as he shal moue himself, he shal 11
truble you: and his terrour shal come violently vpon you.
† Your memorie shal be compared to ashes, and your neckes 12
shal be brought into clay. † Hold your peace a litle while, 13

that

that I may ſpeake, what ſoeuer my minde shal prompt me.
14 † :: Why doe I teare my flesh with my teeth, & carie my ſoule
15 in my handes? † Although he shal kil me, I wil :: truſt in
16 him: but yet I wil reproue my waies in his ſight. † And he ſhal
be my ſauiour: for no hypocrite shal come in his ſight.
17 † Heare ye my word, and receiue the obſcure ſayings with
18 your eares. † If I shal be iudged, :: I know that I shal be
19 found iuſt. † What is he that wil be iudged with me? let him
20 come: why am I conſumed holding my peace? † Two things
only do not to me, and then shal I not be hid from thy face:
21 † Make thy hand far from me, and let not thy feare terrifie
22 me. † Cal me, and I wil anſwer thee: or els I wil ſpeake, and
23 doe thou anſwer me. † How great iniquites and ſinnes I haue,
24 my wicked deedes and my offences :: shewe thou me. † Why
25 hideſt thou thy face, and thinkeſt me thine enemy? † Againſt
the leafe, that is violently taken with the wind, thou sheweſt
26 thy might, and perſecuteſt drie ſtuble. † For thou writeſt
bitternes againſt me, and wilt conſume me with the ſinnes
27 of my youth. † Thou haſt put my feete in the ſtockes, and
haſt obſerued al my pathes, and haſt conſidered the ſteppes
28 of my feete. † Who as rottenes am to be conſumed, and as a
garment, that is eaten of the moth.

:: It ſemed to his aduerſaries that of deſperation he would tear his flesh, and ſo kil himſelf, and to be ſo nere death as if one held his ſoule in his hand readie to bet it fal from him.
:: He was in extreme anguiſh, but ſtil truſted in God.
:: He denieth that he is guiltie in conſcience but deſireth to know of God, if he haue anie hid ſinnes which himſelf knoweth not.

CHAP. XIIII.

Againe Iob deſcribeth the miſeries of mans life. 3. Neuertheles Gods great prouidence towards him. 7. profeſſeth his beleefe of the Reſurrection.

1 MAN borne of :: woman, liuing a ſhort time, is repleni-
2 ſhed with many miſeries. † Who as a flowre cometh
forth and is deſtroyed, & fleeth as a ſhadow, & neuer abideth
3 in the ſame ſtate. † And doeſt thou counte it a worthy thing
to open thine eies vpon ſuch an one, and to bring him with
4 thee into iudgement? † Who can make cleane him that is
conceiued of vncleane ſeede? is it not thou which onlie art?
5 † The daies of man are short, & the number of his monethes
is with thee, thou haſt appointed his limittes :: which can
6 not be paſſed. † Depart a litle from him, that he may reſt,
vntil his day wished for, come, euen as the hyred man.
7 † A tree hath hope: if it be cut, it waxeth greene againe, and
8 the boughes thereof ſpring. † If his roote be old in the earth,
9 and the trunck therof be dead in the duſt. † At the ſent of
water it shal ſpring, and bring forth leaues, as when it was

:: Al children taking their ſubſtance from the mother, and hauing only a temporal life, continually tending to death, can not but be ſubiect to manie miſeries. :: For time itſelfe though it may ſeme long, is a limited thing, and is very ſhorte, yea hath no

proportion, in reſpect of eternitie, which is infinite. yet God hath care to bring this weake creature to life eternal.

first planted. † But when man shal be dead, and naked and consumed, where is he I pray? † As if the waters should departr out of the sea, and a riuer made emptie should be dried vp. † So man when he is a sleepe shal not rise agayne, til heauen perish, he shal not awake, nor rise vp out of his sleepe. † Who wil grant me this, that in hel thou protect me, and hide me, til thy furie passe, and appoynt me a time, wherin thou wilt remember me? † Shal man that is dead, thinkest thou, liue agayne? al the daies, in which I am now in warfare, I expect vntil my change do come. † Thou shalt cal me, and I shal answer thee: to the worke of thy handes thou shalt reach thy right hand. † Thou in dede hast numbred my steppes: but thou wilt spare my sinnes. † Thou hast sealed my offences as it were in a bag, but hast cured mine iniquitie. † A mountaine falling slideth downe, and a rock is remoued out of his place. † Waters make stones holow, and with inundation the earth by litle and litle is consumed: and men therfore thou shalt destroy in like maner. † Thou hast strengthened him a litle that he might passe away foreuer: thou shalt chãge his face, and shalt send him forth. † Whether his children shal be noble, or vnnoble, he ∴ shal not vnderstand. † But yet his flesh whiles he shal liue shal haue sorow, & his soule shal mourne vpon himself.

10 11 12 13 14 15 16 17 18 19 20 21 22

∴ The parentes after death are not afflicted with the state of their children, as they be in this life.

CHAP XV.

Eliphaz againe chargeth Iob to haue spoken presumptuously, & blasphemously. 14. auoucheth that no man is innocent nor iust. 20. describing the malediction of impious and hypocrites.

The fourt conflict,

BVT Eliphaz the Themanite answering, sayd: † Wil a wise man answer as it were speaking into the wind, and fil his stomacke with burning? † Thou ∴ reproues him in wordes, that is not equal to thee, and speakest that which is not expedient for thee. † As much as is in thee, thou hast euacuated feare, and hast taken away prayers before God. † For thine iniquitie hath taught thy mouth, and thou doest imitate the tongue of blasphemers. † Thine owne mouth shal condemne thee, and not I: and thy lippes shal answer thee. † Wast thou the first man borne, and formed before the litle hilles? † Hast thou heard Gods counsel, and shal his wisedome be inferiour to thee? † What doest thou know, that we are ignorant of? what doest thou vnderstand that we know not? † There are both

1 2 3 4 5 6 7 8 9 10

∴ Eliphaz not able to answer Iobs solide reasons, raileth against him, as if he were iniurious to God, or taught others to cast away feare.

both old men and ancientes among vs, much elder then thy
11 fathers. † Is it a great matter that God should comforth thee:
12 but thy naughtie wordes hinder it. † Why doth thy hart eleuate thee, and as thinking great thinges, hast thou estonied
13 cies. † Why doeth thy spirit swel agaynst God, to vtter such
14 wordes out of thy mouth. † What is man, that he should be :: without spot, and that the borne of a woman should ap-
15 peare :: iust? † Behold among his saincts none is immutable,
16 and the heauens are not cleane in his sight. † How much more is man abominable, and vnprofitable, who drinketh
17 iniquitie as it were water? † I wil shew thee, heare me: that
18 which I haue seene I wil tel thee. † Wisemen confesse and
19 hide not their fathers. † To whom onlie the earth was geuen,
20 and stranger hath not passed by them. † The impious is proud al his daies, and :: the number of the yeares of his ty-
21 rannie is vncertaine. † The sound of terrour is alwaies in his eares: and when there is peace, he alwaies suspecteth trea-
22 son. † He beleueth not that he may returne from darkenesse to light, looking round about for the sword on euerie side.
23 † When he shal moue himself to seeke bread, he knoweth
24 that the day of darkenesse is prepared in his hand. † Tribulation shal terrifie him, and distresse shal compasse him, as a ki-
25 that is prepared to battel. † For he hath stretched his h
against God, and is strengthened against the Omnipote
26 † He hath runne against him with necke set vp right, and
27 armed with a fatte necke. † Fatnesse hath couered his fa
28 and from his sides there hangeth tallow. † He hath dwelt desolate cities, and in desert houses, that are brought i
29 hillockes. † He shal not be enriched, neither shal his su stance continew, neither shal he put his roote in the ear
31 † He shal not depart out of darkenes, the flame shal drie h boughes, and he shal be taken away with the spirit of
31 owne mouth. † He shal not beleeue vainely deceiued wi
32 errour, that he may be redemed with anie price. † Before daies be accomplished, he shal perish: and his handes s
33 wither. † His cluster in the first flower shal be hurt as a vi
34 and as the oliue tree casting his flower. † For the congreg tion of the hypocrite is barren, and fire shal deuoure the
35 tabernacles, which gladly take giftes. † He conceiued sorow, and hath brought forth iniquitie, and his wombe prepraretn guiles.

:: It is a very rare priuilege to be without spot.

:: But spot of venial sinnes may be in a iust man.

:: Al these miseries are incident to the wicked, but are falsly applied to holie Iob, who in dede was i

CHAP.

CHAP. XVI.

Iob moued by his importune freindes, 4. expoſtulateth their ſeueritie, 12. further deſcribeth his afflictions, and appealeth to Gods iudgement, that he ſuffereth more then his ſinnes deſerue.

BVT Iob anſwering ſayd: † I haue heard often times ſuch 1 2
:: True and freindlie comforters ought to heare the afflicted with patience, and not vnmercifully charge him with crimes which they neither know, nor his conſcience is guiltie of.
things, :: heauie conforters you are al. † Shal wordes ful 3
of winde haue an end? or is anie thing trubleſome to thee,
if thou ſpeake? † I alſo could ſpeake thinges like to you: and 4
would God your ſoule were for my ſoule. † I alſo would con- 5
fort you with wordes, and would wag my head vpon you.
† I would ſtrengthen you with my mouth, and would moue 6
my lippes, as ſparing you. † But what shal I doe? If I ſpeake, 7
my paine wil not reſt: and if I hold my peace, it wil not depart
from me. † But now my ſorow hath oppreſſed me, and al my 8
limmes are brought to nothing † My wrinkles giue teſtime- 9
nie againſt me, and :: a falſe ſpeaker is rayſed vp againſt my
face contradicting me. † He hath gathered his furie vpon me, 10
:: A great affliction, when one ful of paine and diſtres is alſo forced to defend his owne innocencie againſt calumniators.
and threatening me hath gnaſhed againſt me with his teeth,
mine enemy hath beheld me with terrible eies. † They haue 11
opened their mouthes vpon me, and exprobating haue ſtrooken my cheke, they are filled with my paines. † God hath 12
ſhut me vp with the wicked man, and hath deliuered me to
the hands of the impious. † I ſometime that welthie one ſo- 13
denly am broken: he hath held my necke, broken me, and
ſet me to himſelf as it were a marke. † He hath compaſſed me 14
with his ſpeares, he hath wounded my loynes, he hath not
ſpared, and hath powred out on the earth my bowels. † He 15
hath cut me with wound vpon wound, he hath come violently vpon me as it were a giant. † I haue ſowed ſackcloth 16
vpon my ſkinne, and haue couered my flesh with ashes.
† My face is ſwollen with weeping, and my eyeliddes are 17
:: As the aduerſaries ſtil obiect great iniquitie to him ſo he yeldeth them the ſame true anſwer.
dimme. † Theſe thinges haue I ſuffred :: without the iniquitie 18
of my hand, wheras I had cleane prayers to God. † Earth 19
couer not my bloud, neither let my crie find place in thee to
be hid. † For behold my witneſſe is in heauen, and he that 20
knoweth my conſcience on high. † My freindes ful of wor- 21
des: mine eie diſtilleth vnto God. † And would God a man 22
might ſo be iudged with God, as the ſonne of man is iudged
with his companion. † For behold the ſhort yeares paſſe a- 23
way, and I walke the path, by the which I shal not returne.

CHAP.

CHAP. XVII.

For the greuousnes of his paine Iob expecteth speedie death, 4. chargeth his frendes with folie for holding only remuneration in this life. 6. himself hopeth happie rest in the other World.

1 MY spirit shal be extenuated, my daies shal be shorte-
2 ned, and the graue only remaineth for me. † I haue
3 :: not sinned, and mine eie abideth in bitternesse. † Deliuer
me, and set me beside thee, and let anie mans hand fight
4 against me. † Thou hast made their hart far from discipline,
5 and therfore they shal not be exalted. † He promiseth a praye
6 to his fellowes, and the eies of his children shal faile. † He
hath set me as it were for a prouerbe of the comon people,
7 and I am an example before them. † Mine eie is dimne for
indignation, and my members are brought as it were to no-
8 thing. † The iust shal be astonied vpon this, and the innocent
9 shal be raised vp against the hypocrite. † And the iust shal
hold his way, and with cleane handes shal adde strength.
10 † Be al you therfore conuerted, and come, and I shal not
11 finde among you anie wiseman. † My daies haue passed, my
12 cogitations are dissipated, tormenting my hart: † Night they
haue turned into day, and againe after darknesse I hope for
13 light. † If I shal expect, * :: hel is my house, and in darknesse
14 I haue made my bed. † I haue sayd to rottenes: Thou art my
15 father, my mother, and my sister, to wormes. † Where is
now then my expectation, and my patience who conside-
16 reth. † Al my thinges shal descend into most deepe hel: there
at the least, shal I haue rest thinkest thou?

:: Not hauing committed such sinnes as he was charged with al, in this duble bitternes of corporal paine and calumniation, his eye was stil vpon God, expecting to be deliuered.

:: This text sheweth euidently that there was a place of rest called hel.

CHAP. XVIII.

Baldad setteth vpon Iob againe, chargeing him with present impatience, and former impietie, 6. and that therfore he suffereth w orthie punishment.

The fifth conflict.

1 BVT Baldad the Suhite answering, sayd: † How long wil
2 :: ye speake vaunting wordes? vnderstand ye first, and so
3 let vs speake. † Why are we reputed as beastes, and accoun-
4 ted vile before you? † Which destroyest thy soule in thy furie,
shal the earth be forsaken for thee, and shal rockes be trans-
5 ported out of their place? † Shal not the light of the impious
6 be extinguished, and the flame of his fire not shine? † The
light shal be darke in his tabernacle, and the candel that is

:: Baldad perceiuing Iob to speake confidently as the common doctrin of manie opposeth him self neuertheles against him

and al that thincke as he doth, and ſo ſpeaketh as to manie in the plural number, *vvil ye ſpeake* and of himſelfe & his felowes: *are vve reputed.* &c. So holie Iob a figure of the Church defended the common cauſe, his aduerſaries a figure of here tikes ſpeaking ſome truthes mixed falſe thinges therwith. *S. Greg. li. 14. c. 1.*

ouer him, ſhal be extinguished. † The ſteppes of his power 7
ſhal be ſtraytened, and his owne counſel ſhal caſt him downe
headlong. † For he hath thruſt his feete into a nette, and wal- 8
keth in the mashes therof. † The ſole of his foote ſhal be held 9
in a ſnare, and thirſt ſhal burne againſt him. † His ginne is hid 10
in the earth, and his ſpring vpon the path. † Feares ſhal terri- 11
fie him on euerie ſide, and his feete ſhal entangle him. † Let 12
his ſtrength be extenuated with famine, and let hunger inuade
his ribbes. † Let it deuoure the beautie of his skinne, let death 13
the firſtborne conſume his armes. † Let his confidence be 14
plucked away out of his tabernacle, and let deſtruction as a
king tread vpon him. † Let the companions of him, that is not, 15
dwel in his tabernacle, let brinſton be ſprinkled in his tent.
† Let his rootes be dried downward, and his haruest deſtroy- 16
ed vpward. † Let the memorie of him perish from the earth, 17
and let not his name be renowmed in the ſtreates. † He shal 18
expel him out of light into darkeneſſe, and shal tranſport him
out of the world. † His ſeed shal not be, nor his progenie in 19
his people, nor anie remnantes in his countries. † In his daie 20
the laſt shal be aſtonied, and horrour shal inuade the firſt.
† Theſe are then the tabernacles of the wicked man, and this 21
is the place of him that knoweth not God.

CHAP. XIX.

Iob lamenteth of his freindes crueltie, 6. affirmeth that his ſo great affliction is not for his ſinnes. 25. and comforteth himſelf with his vndoubted beliefe of the Reſurrection.

BVT Iob anſwering, ſayd: † How long doe you afflict my 1 2
ſoule, and weare me with wordes? † Behold, ten times 3
you counfound me, and are not ashamed oppreſſing me. † For 4
although I haue beene ignorant, mine ignorance shal be with
me. † But you are ſet vp againſt me, and reproue me with my 5
reproches. † At the leaſt now vnderſtand ye, that God hath 6
afflicted me :: not with equal iudgement, and hath compaſſed
me with his ſcourges. † Behold I shal crie ſuffering violence, 7
and no man wil heare: I shal crie out, and there is none to
iudge. † He hath hedged my path round about, and I can not 8
paſſe, and in my way hath put darkeneſſe. † He hath ſpoiled 9
me of my glorie, and hath taken the crowne from my head.
† He hath deſtroyed me on euerie ſide, and I perish, and as it 10
were from a tree plucked hath he taken away my hope. † His 11

:: Bleſſed Iob (ſaith S. Gregorie li. 14. c. 16. 17.) looking ſincerly on his owne life, ſaw that his affliction was greater then his ſinnes

furie

furie is wrath againſt me, and he hath ſo accounted me as
12 his enemie. † His ſeruantes haue come together, and haue
made them ſelues a way by me, and haue beſieged my taber-
13 nacle round about. † He hath made my brethren far from me,
and my acquaintance as ſtrangers haue departed from me.
14 † My kinſemen haue forſaken me, and they that knew me
15 haue forgotten me. † The gheſtes of my houſe, and my mayd-
ſeruantes haue counted me an aliene, and I haue bene as it
16 were a ſtranger in their eies. † I called my ſeruant, and he did
not anſwer me, with mine owne mouth I beſought him.
17 † My wife hath abhorred my breath, and I prayed the chil-
18 dren of my wombe. † Fooles alſo deſpiſed me, and when I
19 was departed from them, they backbited me. † My counſe-
lers ſometime haue abhorred me: and he :: whom I loued
20 moſt hath turned againſt me. † The flesh being conſumed my
bone hath cleaued to my skinne, and there are left onlie lip-
21 pes about my teeth. † Haue mercie vpon me, haue mercie
vpon me, at the leaſt you my frendes, becauſe the hand of our
22 Lord hath touched me. † Why doe you as God perſecute me,
23 and are filled with my flesh. † Who wil grant me that my
wordes may be writen? who wil geue me that they may be
24 drawen in a booke, † with yron penne, and in plate of leade,
25 or els with ſtile might be grauen in flintſtone? † For :: I know
that my Redemer liueth, and in the laſt day I shal riſe out of
26 the earth. † And I shal be compaſſed agayne with my skinne,
27 and in my flesh I shal ſee God. † Whom I my ſelf shal ſee, and
mine eies shal behold, and :: none other: this my hope is layd
28 vp in my boſome. † Why then doe you ſay now: Let vs per-
29 ſecute him, and let vs finde roote of word agaynſt him? † Flee
therfore from the face of the ſword, becauſe the ſword is
the reuenger of iniquities: and know ye that there is iudge-
ment.

deſerued, and in that reſpect was not equall: yet it was iuſt, for God, being iuſt geueth a iuſt reward: *a crowne of iuſtice* as S. Paul ſpeaketh of himſelf (2. *Tim.* 4.)

:: Al refuſed holie Iob in his affliction euen thoſe whom he had loued moſt: who therfore ought moſt to haue loued him againe.

:: An expreſſe profeſſion of his faith of the Reſurrection.

:: We ſhal riſe againe, not as one tree riſeth in place of an other, but the ſelf ſame perſones, changed in qualities not in ſubſtance.

CHAP. XX.

Sophar auoucheth that ſome wicked men florish for a time, but are afterwards iuſtly plaged. 29. therupon condemneth Iob as an hypocrite.

1 2 BVT Sophar the Naamathite anſwering, ſayd: † Therfore
my diuerſe cogitations ſuccede one an other, and my
3 minde is rapt into ſundrie things. † The doctrine, wherwith
thou reproueſt me, I wil heare, and the ſpirit of my vnder-
4 ſtanding shal anſwer me. † This I know from the beginning,

The ſixth conflict,

since man was placed vpon the earth, † That the praise of the impious is :: short, and the ioy of the hypocrite as it were for a moment: † If his pride rise vp euen to the heauen, and his head touch the cloudes: † As a dunghil in the end he shal be destroyed, and they that had sene him, shal say: Where is he? † As a dreame that fleeth away he shal not qe found, he shal passe as a vision by night: † The eie that had sene him, shal not see him, neither shal his place behold him anie more. † His children shal come to naught with pouertie, and his handes shal render him his sorow. † His bones shal be filled with the vices of his youth, and they shal sleepe with him in the dust. † For when euil shal be sweete in his mouth, he wil hide it vnder his tongue. † He wil spare it, and not leaue it, and wil hide it in his throte. † His bread in his belly shal be turned into the gaule of *aspes within him. † The riches, which he hath deuoured, he shal vomite out, and God shal draw them forth out of his belly. † He shal sucke the head of aspes, and the vipers tongue shal kil him. († Let him not see the streames of the riuer, the torrentes of honie, & of butter.) † He shal be punished for al thinges that he did, & yet not be cõsumed: according to the multitude of his inuentions so also shal he suffer. † Because breaking in he hath made the poore naked: he hath violently taken house, & built it not. † Nei ther is his bellie filled: and when he shal haue the thinges he coueted, he can not possesse them. † There remayned not of his meate, & therfore nothing shal continewe of his goodes: † When he shal be filled, he shal be straytened, he shal burne, and al sorow shal fal vpon him. † Would God his belly were filled, that he may send forth the wrath of his furie vpon him, and rayne his battel vpon him, † He shal flee wepons of yron, and shal fal vpon a bowe of brasse. † The sword plucked out, and coming forth of his scabbard, and glistering in his bitternesse: the horrible shal goe and come vpon him. † Al darknesse is hid in his secretes: fyre that is not kindled shal deuoure him, he shal be afflicted leaft in his tabernacle. † The heauens shal reuele his iniquitie, and the earth shal rise against him. † The blossome of his house shal be opened, he shal be plucked downe in the day of Gods furie. † This the portion of an impions man from God, & the inheritance of his wordes from our Lord.

:: Al mans life is short and as a moment in comparison of eternitie; but it is not alwayes true that the wiked are shortly punished in respect of this life, as this disputer applieth it to proue Iob to impious. Therfore Iob answereth in the next chapter. v. 13. That ordinarily the wicked, *lead their dayes* (to witt their whole life) *in wealth and* (then) *in a moment goe downe to hel.* So the rest of these mens assertions are for most part true in some sense but il applied.

CHAP.

CHAP. XXI.

Iob requiring his freindes to heare him, 7. discourseth of the cause, Why some euil men prosper al this life.

12 BVT Iob answering, sayd: † Heare I beseech you my wor-
13 des, and doe penance. † Beare with me, that I also may
speake; and after my wordes, if it shal seme good, laugh
4 ye. † Is my disputation :: agaynst man, that I ought not wor-
5 thely to be sorie? † Harken to me, and be astonied, and put
6 the finger vpon your mouth. † And I when I shal remember,
7 am afrayd, and trembling shaketh my flesh. † Why then doe
the impious liue, are they aduanced, and strengthened with
8 riches? † Their seede continueth before them, a multitude
9 of kinsemen, and of nephewes in their sight. † Their houses
be secure and peaceable, & the rod of God is not vpon them.
10 † Their bullock hath conceiued, and hath not made abor-
tion: their cow hath calued, and is not depriued of her calfe.
11 † Their litle ones goe forth as flockes, and their infantes re-
12 ioyse with pastimes. † They hold the timbrel, & the harpe, &
13 reioyse at the sound of the organe. † They :: lead their dates in
14 wealth, and in a moment they goe downe to :: hel. † Who
sayd to God: depart from vs, we wil not the knowlege of thy
15 waies. † Who is the Omnipotent, that we should serue him?
16 and what doth it profite vs if we shal pray him? † But yet
because their good things are not in their hand, be the coun-
17 sel of the impious far from me. † How often shal the candel
of the impious be extinguished, and inundation come vpon
18 them, and shal he deuide the sorowes of his furie? † They
shal be as chaffe before the face of the winde, and as ashes,
19 which the whirlewinde scattereth. † God shal reserue the so-
row of the father to his children: and when he shal haue ren-
20 dred it, then shal he know † His eies shal see his owne slaugh-
21 ter, and he shal drincke the furie of the Omnipotent. † For
what doeth it pertayne to him concerning his house after
him: although the number of his monethes be diminished
22 the halfe? † Shal anie man teach God knowledge, who iud-
23 geth the high ones. † This man dieth strong and in health,
24 rich and happie. † His vowels be ful of fatte, and his bones
25 be embrewed with marrow. † But an other dieth in bitter-
26 nesse of soule without anie riches: † And yet they shal sleepe
27 together in the dust, and wormes shal couer them. † Surely

:: Though he disputed with three men, yet it was concerning diuine thinges not humaine but of Gods prouidence, and iustice, of the resurrection of eternal life and punishment.

:. See *ch.* 20. *v* 5.

:. The same word is in Hebrew Greke and Latin for hel as in the 7 and 17 *chap.* & other places, which sheweth that besides hel of the dãned the resting place also of holie fathers in the old Testament was called by the general name of hel.

I know your cogitations, and vniuſt ſentences agaynſt me.
† For you ſay: Where is the houſe of the prince? and where 28
are the tabernacles of the impious? † Aſke anie of the wayfa- 29
ring men, and you ſhal vnderſtand that he knoweth theſe ſelf
ſame thinges. † Becauſe the euil man is kept vnto the day of 30
perdition, and he ſhal be led to the day of furie. † Who ſhal 31
reproue his way before him? and who shal repay him the
thinges that he hath done? † He ſhal be brought to the graues, 32
and shal watch in the heade of the dead. † He hath beene 33
ſweete to the grauel of * Cocytus, & after him he shal drawe * a riu
euerie man, and before him innumerable. † How therfore 34 of hel.
doe ye comforth me in vayne, whereas your anſwer is shewed
to be repugnant to the truth?

CHAP. XXII.

Eliphaz contendeth that God is not pleaſed with a iuſt mans afflictions. 5. falſly imputeth enormious crimes to holie Iob, 12. and groſſe errors. 21. Wiſheth him therfore to repent, that ſo he may proſper.

BVT Eliphaz the Themanite anſwering, ſayd: † Can man 1 2
be compared with God, yea though he be of perfect
knowlege. † What doth it :: profite God if thou be iuſt? or 3
what doeſt thou aduantage him if thy way be vnſported.
† Shal he be afrayde to reproue thee, and come with thee into 4
iudgement: † And not for thy very great malice, and thine in- 5
finite iniquities? † For thou haſt taken away the pledge of thy 6
brethren without cauſe, and the naked thou haſt ſpoyled of
clothes. † Water to the weatie thou haſt not geuen, and from 7
the hungrie thou haſt withdrawen bread. † In the ſtrength of 8
thine arme thou didſt poſſeſſe the earth, and being the migh-
tieſt thou didſt obteyne it. † Widowes thou haſt ſent away 9
emptie, and the armes of pupilies thou haſt broken in peeces.
† Therfore art thou compaſſed with ſnares, and ſoden feare 10
troubleth thee. † And thoughteſt thou that thou shouldeſt not 11
ſee darkenes, and that thou shouldeſt not be oppreſſed with
the violence of ouerflowing waters? † Doeſt thou not thinke 12
that God is higher then heauen, & is exalted aboue the toppe
of the ſtarres? † And thou ſayeſt: For what knoweth God? 13
and he iudgeth as it were by a miſt. † The cloudes are his 14
couert, :: neither doth he conſider our thinges, and he wal
keth about the poles of heauen † Doeſt thou couet to keepe 15
the path of worldes, which wicked men haue troden? † Who 16
were

The ſeuenth conflict :: In dede whē a iuſt man hath donne his dutie he is vnprofitable to God: but he is profitable to himſelf, which greatly pleaſeth God, who deſireth mans good, and it redounded to Gods glorie that he hath ſuch ſeruantes. *Mat. 5. v. 17.*

:: After imputation of falſe crimes, this

were taken away before their time, and a floud hath ouer-
17 throwen their foundation: † Who ſayd to God: Depart from
vs: and as though the Omnipotent could do nothing, they
18 eſteemed him: † Whereas he had filled their houſes with good
19 things, whoſe ſentence be far from me. † The iuſt shal ſee,
20 and shal reioyſe, and the innocent man shal ſkorne them † Is
not their exaltation cut downe, and hath not fire deuoured
21 the remnantes of them? † Agree thou therfore to him, and
haue peace: and by theſe thinges thou shalt haue the beſt
22 fruites. † Receiue the law of his mouth, and put his wordes
23 in thy hart. † If thou wilt returne to the Omnipotent, thou
shalt be builded vp, and ſhalt make iniquitie far from thy
24 tabernacle. † He shal geue for earth flint, and for flint tor-
25 rentes of gold. † And the Omnipotent shal be agaynſt thine
26 enemies, & ſiluer shal be heaped together vnto thee. † Then
shalt thou abound in delightes vpon the Omnipoten, and
27 shalt lift vp thy face to God. † Thou shalt aske him, and he
28 wil heare thee, and thou shal pay thy vowes. † Thou shalt
decree a thing, and it shal come to thee, and light shal shine
29 in thy waies. † For who wil be humbled, shal be in glorie:
30 and he that wil bow downe his eies, he shal be ſaued. † The
innocent shal be ſaued, but he shal be ſaued in the cleanneſſe
of his handes.

disputer chargeth holie Iob alſo with heathniſh error of the Ægyptians, that God hath no prouidence of men in this world *Ariſtotel. li. de mundo. textu.* 84. So ſome heretikes in their phrenſie accuſe Catholiques of condemned hereſies.

CHAP. XXIII.

Iob expecteth helpe and ſentence of God, 6. with iuſt feare, yet with good conſcience maintaineth his owne innocencie.

::VVhiles he expected ſome comforth of his freindes, they ſtil afflicted him more and more, chargeing him with falſe crimes and ſo aggrauating his grief both of bodie and mind :: Therefore he appeaſeth to Gods iudgement ſeate for ſentence.

12 BVT Iob anſwering, ſayd: † :: Now alſo my talke is in
bitterneſſe, and the hand of my plague is aggrauated
3 vpon my mourning. † Who wil grant me that I may know
4 and find him, and come euen to :: his throne? † I wil ſet iudge-
ment before him, and wil fil my mouth with accuſations.
5 † That I may know the wordes, that he wil anſwer me, and
6 vnderſtand what he wil ſpeake to me. † I wil not that he
contend with me with much ſtrength, nor that he oppreſſe
7 me with the weight of his greatnes. † Let him propoſe equitie
8 againſt me, and my iudgement shal come to victorie. † If I
shal goe to the Eaſt, he appeareth not: if to the Weſt, I shal
9 not vnderſtand him. † If to the left hand, what shal I doe? I
shal not apprehend him: if I turne my ſelf to the right hand,
10 I shal not ſee him. † But he knoweth my way, & hath proued
me as

me as gold that paſſeth through the fyre: † My foote hath followed his ſteppes, I haue kept his way, & haue not declined out if it. † From the commandementes of his lippes I haue not departed, and I haue hid the wordes of his mouth in my boſome. † For he is alone, and no man can turne away his cogitation: and whatſoeuer his ſoule would, that hath he done. † And when he shal haue fulfilled his wil in me, manie other things alſo are at hand wit him. † And therfore I am trubled at his face, and conſidering, him I am made penſife withfeare. † God hath mollified my hart, and the Omnipotent hath trubled me. † For I haue not periſhed becauſe of the imminent darkeneſſe, neither hath the miſt couered my face.

11 12 13 14 15 16 17

CHAP. XXIIII.

God in his prouidence knoweth when he wil punish the wicked, which his true ſeruantes know not, much leſſe the impious.

:: Gods ſeruantes know that he wil puniſh wickednes, but know not when the wicked preſume that he wil neuer puniſh them.

TIMES are not hid from the Omnipotent: but they :: that know him, know not his daies. † Some haue transferred boundes, ſpoiled flockes, & fed them. † They haue driuen away theaſſe of pupilles, & haue taken away the widowes oxe for a pledge. † They haue ſubuerted the way of the poore, and haue oppreſſed together the meeke of the earth. † Others as wilde aſſes in the deſerte goe forth to their worke: watching to the praye, doe prepare bread for their children. † They reape the filde that is not theirs, and gather the grapes of his vineyard, whom by violence they haue oppreſſed. † They ſend men away naked, taking away their clothes, which haue no couering in the cold. † Whom the ſhowers of the mountaynes doe waſh, and not hauing a couert, they embrace ſtones. † They did violence ſpoyling the pupilles, and the common poore people they ſpoyled. † From the naked and them that goe without clothing, and the hungrie they haue taken away the eares of corne. † They haue reſted the noone-tide among their heapes, which hauing troden the wine preſſes are a thirſt. † Out of the cities they haue made men to mourne, and the ſoule of the wounded hath cryed, and God doth not ſuffer it to paſſe vnreuenged: † They haue bene :: rebellious to the light, they haue not knowen his wayes, neither did they returne by his pathes. † At the verie breake of day the murderer ryſeth, he killeth the needie, and the poore man:

1 2 3 4 5 6 7 8 9 10 11 12 13 14

:: Heretikes doing and teaching againſt their owne

15 man: but by night he wil be as a theefe. † The eie of the adulterer obſerueth darkeneſſe, ſaying: Eie ſhal not ſee me:
16 and he wil couer his face. † He diggeth through houſes in the darke, as in the day they had oppoynted with them ſelues,
17 and they haue not knowen the light. † If ſodenly the morning ſhal appeare, they thinke it the ſhadow of death: and
18 they walke ſo in darkeneſſe as it were in light. † He is light aboue the face of the water: curſed be his portion in the
19 earth, neither walke he by the way of the vineyardes. † Let him paſſe ::from ſnowe waters to exceding heate, and his
20 ſinne euen vnto hel. † Let mercie forget him: wormes his ſweetnes: be he not in remembrance, but be he broken in
21 peeces as an vnfruitful tree. † For he hath fedd the barren, and her that bareth not, and to the widow he hath not done
22 good. † He hath pulled downe the ſtrong in his ſtrength, and
23 when he ſhal ſtand, he wil not credit his life. † God hath geuen him place for penance, and he ::abuſeth it vnto pride:
24 but his eies be vpon his waies. † They are eleuated for a litle, and ſhal not ſtand, and ſhal be humbled as al thinges, and ſhal be taken away, and as the toppes of the eares of corne they
25 ſhal be broken. † And if it be not ſo, who can reproue me that I haue lied, and ſet my words before God?

knowlege, are afterward ſtriken with blindnes, that they can not ſee the truth. *S. Greg. li. 16. c. 26.*

::Sinners running into both extremes of defect and exceſſe, are likewiſe puniſhed with contrarie tormentes.

::Man by powre of free wil oftē preſumeth to ſpend the time in ſinning which God granteth him to do penance, for former ſinnes. *Rom. 2.*

CHAP. XXV.

Baldad endeuoreth againe to terrifie Iob, with Gods iudgement, from appealing therto, and from auouching his owne innocencie.

12 BVT Baldad the Suhite anſwering, ſayd: † Power and terrour is with him, that maketh concord in his high ones.
3 † Is there anie number of his ſouldiars? and vpon whom ſhal
4 not his light ariſe, † :: can man be iuſtified compared with
5 God, or the borne of a woman appeare cleane? † Behold the moone alſo doth not ſhine, and the ſtarres are not cleane in his
6 ſight. † How much more man rottennes, & the ſome of man a worme?

The eight conflict.

::Iob anſwered before. ch. 9. yet blind and obſtinate diſputers ſtil repete the ſame obiections.

CHAP. XXVI.

Iob refuteth his aduerſaries needles and common argumentes, by more ſound diſcourſing of Gods powre, and wiſdome.

1 BVT Iob anſwering, ſayd: † :: Whoſe helper art thou? his
2 that is weake? and doeſt thou hold vp the arme of him,
3 that is not ſtrong? † To whom haſt thou geuen counſel?

::Iob sheweth that neither God nedeth mans helpe.

perhaps to him, that hath not wiſdom, and :: thy prudence haſt thou ſhewed very great. † Whom wouldeſt thou teach? not him that made breath? † Behold the :: gyantes grone vnder the waters, and they that dwel with them. † Hel is naked before him, and there is no couert to perdition. † Who ſtretcheth out the northwind ouer the vacant, and hangeth the earth vpon nothing. † Who bindeth the waters in his cloudes, that they breake not forth together downeward. † Who holdeth the countenance of his throne, and ſpreddeth his clowde ouer it. † He hath made a limite about the waters, til light & darkenes be ended. † The pillers of heauen tremble, and dread at his beck. † In his ſtrength ſodenly the ſeas are gathered together, and with his wiſdom he ſtroke the proud man. † His ſpirite hath adorned the heauens, and his hand being the midwife, the :: winding ſerpent is brought forth. † Loe, theſe things are ſayd in part of his waies: and where as we haue heard ſcarce a litle droppe of his word, who ſhal be able to behold the thunder of his greatnes?

:: Neither is Baldads prudence able to helpe if there were nede:
:: Giantes were not able to wade in Noes floud, but were drowned with the reſt.
:: Not only great thinges before recited but alſo the very leaſt are made by God, and depend vpon his prouidence.

CHAP. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not preſently iudging, 11. Wil in time condemne the Wicked.

IOB alſo added, taking his parable, and ſayd: † God liueth, who hath :: taken away my iudgement, and the Omnipotent, which hath brought my ſoule to bitterneſſe. † That as long as breath remaineth in me, and the ſpirit of God in my noſthrels, † My lippes ſhal not ſpeake iniquitie, neither ſhal my tongue meditate :: lying. † God forbid that I ſhould iudge you to be iuſt: til I faile, I wil not departe from mine innocencie. † My iuſtification which I haue begune to hold, I wil not forſake: for my hart doth not reprehend me in al my life. † Let mine enemie be as the impions, and mine aduerſarie as the wicked one. † For what is the hypocrites hope if couetouſely he take by violence, and God deliuer not his ſoule? † Wil God heare his crie, when diſtreſſe ſhal come vpon him? † Or can he be delighted in the Omnipotent, and inuocate God at al time? † I wil teach you by the hand of God, what the Omnipotent hath, neither wil I hide it. † Loe, you doe al knowe, and why ſpeake you vaine thinges without cauſe. † This is the portion of an impions man with God, and inheritance of the violent, which they ſhal receiue of the Omnipotent.

:: God would not as yet haue Iobs cauſe iudged, but reſerued the ſentence, for his greater trial in patience.
:: It were a lie to acknowlege ſuch ſinnes as he had not committed.

14 Omnipotent. † If his children be multiplied, they shal be in
15 the ſword, & nephewes shal not be filled with bread. † They
that shal be leaft of him, shal be buried in death, and his wi-
16 dowes shal not weepe. † If he shal heape together ſiluer as
17 earth, and as clay shal prepare garmentes: † He shal prepare
in deede, but the iuſt man shal be clothed with them: and the
18 innocent shal diuide the ſiluer. † He hath built his houſe as
19 a moth, and as a keeper hath he made a bowre. † The rich
man :: when he shal ſleepe shal take away nothing with him: :: Some part of Gods iudge ment falleth on the wicked in this life, but eſpecially at their death. *Pſal.* 75.
20 he shal oppen his eies, & finde nothing. † Pouertie as water
shal apprehend him, in the night a tempeſt shal oppreſſe him.
21 † The burning wind shal take him vp, and cary him away,
and as a whirlewinde shal pul him violently out of his place.
22 † And he shal caſt vpon him, and shal not ſpare: out of his
23 hand fleing he shal flee. † He shal claſpe his handes vpon him,
and shal hiſſe vpon him, beholding his place.

CHAP. XXVIII.

The marueloꝰ workes of God, the author of nature, shew his powre and wiſdome, 12. *and that true riches conſiſt not in temporal creatures, but in wiſdome,* 28. *and feare of God.*

1 SILVER hath :: beginnings of her vaines, and gold hath :: By theſe more precious and rare creatures, men ought to conſider the creator and ſo not ſet their reſt in them, but in him, which is true wiſdome.
2 a place, where in it is molten. † Yron is taken out of the
earth, and ſtone reſolued with heate, is turned into braſſe.
3 † He hath ſet a time for darkeneſſe, and the end of al thinges
he conſidereth, the ſtone alſo of darkeneſſe, and the shadow
4 of death. † The :: torrent diuideth from the pilgrime people,
them whom the foote of the needie man hath forgotten, and
5 to whom there is no way. † The land, out of which bread
6 grew in his place, is deſtroyed with fire. † The place of the
7 ſapphire the ſtones thereof, and the cloddes of it gold. † The
bird hath not knowen the path, neither hath the eie of the
8 vulter beheld it. † The children of merchantes haue not tro-
9 den it, neither hath the lioneſſe paſſed by it. † He hath ſtret-
ched forth his hand to the flint, he hath ouerthrowen moun-
10 taines from the rootes. † In the rockes he hath cut out riuers,
11 and his eie hath ſeene euerie pretious thing. † The depthes
11 alſo of riuers he hath ſearched, & hid things he hath brought
12 forth to light: † But where is wiſdome to be found, and
13 what is the place of vnderſtanding? † Man knoweth not .: True wiſdom is not in
the price therof, :: neither is it found in the land of them

:: Sudaine headie waters burſting out do change the wayes and paſſages of men.

natural thinges, but in ſupernatural vertues.

that liue pleaſently. † The depth ſayth: It is not in me: and 14
the ſea ſpeaketh: It is not with me. † The fineſt gold ſhal not 15
be geuen for it, neither ſhal ſiluer be weyed in the change
therof. † It ſhal not be compared with the died colours of 16
India, nor with Sardonyx the moſt pretious ſtone, or with
the Sapphire. † Gold or glaſſe ſhal not be equal to it, neither 17
ſhal veſſels of gold be changed for it. † High and eminent 18
thinges shal not be mentioned in compariſon of it: and wiſe-
dom is drawen out of ſecrete places. † The topazius of Æ- 19
thiopia shal not be equal to it, neither shal it be compared to
the cleaneſt diyng. † From whence then cometh wiſedom? 20
and what is the place of vnderſtanding? † It is hid from the 21
cies of al liuing, the foules of the ayre alſo know it not. † Per- 22
dition and death haue ſayd: With our eares we haue heard the
fame therof. † God vnderſtandeth the way of it, and he know- 23
eth the place therof. † For he beholdeth the endes of the 24
world: & looketh on al thinges that are vnder heauen. † Who 25
:: when man hath conſidered Gods workes, his dutie is to feare God
made a poiſe to the windes, and weyed the waters in a mea-
ſure. † When he gaue a lawe to the raynes, and a way to the 26
ſounding ſtormes. † Then he ſaw it, and declared, and prepa- 27
red and ſearched it. † And he ſayd to man: Behold :: the feare 28
:: Then to depart from euil and do good.
of our Lord, that is wiſedom: and to :: depart from euil vnder-
ſtanding.

CHAP. XXIX.

Againe Iob recounteth Gods former benefites, as wel his grace, wherby he did good workes, 5. as temporal proſperitie. 9. and wiſdome aboue other princes.

:: Parables are not only ſimilitudes of thinges but alſo pithie and profound ſentences ſuch as Iob, Salomon, and other wiſeſt men vttered.

IOB alſo added, taking :: his parable, and ſayd: † Who wil 12
grant me, that I may be according to the former monethes,
according to the daies in which God kept me? † When his 3
lampe ſhined ouer my head, & I walked by his light in dark-
nes? † As I was in the daies of my youth, when God was ſe- 4
cretly in my tabernacle? † When the Omnipotent was with 5
me: and my ſeruantes round about me? † When I waſhed my 6
feete with butter, and the rocke powred me riuers of oile?
† When I went forth to the gatte of the citie, and in the 7
ſtreate they prepared me a chaire? † Yong men ſawe me, and 8
hid them ſelues: and old men riſing vp ſtoode. † The princes 9
ceaſed to ſpeake, and did put the finger vpon their mouth.
† Dukes held in their voice, and their tongue cleaued to their 10
throate

11 throte. † The eare hearing counted me bleſſed, and the eie
12 ſeing gaue teſtimonie to me: † For that I had deliuered the
poore man crying out, and the pupil, that had no helper.
13 † The bleſſing of him that was readie to periſh came vpon
14 me, and I conforted the hart of the widow. † I was clothed
with iuſtice: and I reueſted me with my iudgement, as with
15 a garment and crowne. † I was an eie to the blind, and a foote
16 to the lame. † I was the father of the poore: and the cauſe
17 which I knew not, I ſearched moſt diligently. † I brake the
iawes of the wicked man, and out of his teeth I tooke away
18 the praye. † And I ſaid: I wil die in my litle neſt, & as a palme-
19 tree wil multiplie daies. † My roote is opened beſide the wa-
20 ters, and dewe ſhal continue in my haruеſt. † My glorie shal
alwaies be renewed, and my bow in my hand shal be repay-
21 red. † They that heard me, expected ſentence, and attent
22 held their peace at my counſel. † To my wordes they durſt
23 adde nothing, and my ſpeach diſtilled vpon them. † They
expected me as rayne, and they opened their mouth as it were
24 to a lateward shower. † If at anie time I laughed on them,
they beleued not, and the light of my countenance fel not on
25 the earth. † If I would haue gone to them, I ſate firſt, and
when I ſate :: as a king, with his armie ſtanding about him,
yet was I a conforter of them that mourned.

:: This particle (as) importeth not here a ſimilitude but rather that he was a very kingor ſupreme prince as hauing ſupreme authoritie. v. 7. royal veſture and crownev. 15. *Iſidorus, li. de vita Sanct. Beda, & alij.*

CHAP. XXX.

Holie Iob sheweth the great change of his temporal eſtate, from welfare into great calamitie.

1 BVT now they of yonger time ſcorne me, whoſe fathers
I vouchſafed not to put :: with the dogs of my flocke:
2 † The force of whoſe handes was to me as nothing, and they
3 were thought vnworthie of life it ſelf. † Barren with pouer-
tie and famine, who gnawed in the wildernes, il fauoured by
4 calamitie and miſerie. † And they did eate graſſe, and the bar-
5 kes of trees, and the roote of iunipers was their meat. † Who
taking theſe thinges violently out of the valles, when they
had found euerie thing, they ranne to them with a crie.
6 † They dwelt in the deſerts of torrentes, and in caues of the
7 earth, or vpon grauel. † Who reioyſed among theſe kind
of thinges, and counted it delicacies to be vnder the briars.
8 † The children of fooliſh and baſe men, and in the earth
9 not appearing at al. † Now am I turned into their ſong, and

:: Men ſcarſe fitte to haue care of doggес derided Iob in his affliction ſo he was contemned of the moſt contemptible.

become a prouerb with them. † They abhorre me, and flee far from me, and are not a frayd :: to ſpit in my face. † For he hath opened his quiuer, and hath afflicted me, and :: hath put a bridle into my mouth. † At the right hand of me riſing, my calamities forthwith aroſe: they haue ouerthrowen my feete, and as with waues haue oppreſſed with their pathes. † They haue diſſipated my waies, they haue lyen in wayte againſt me, and they haue preuailed, and there was not that would helpe. † As when a wal is broken, and the gate opened, they haue broken violently vpon me, and are come trambling downe to my miſeries. † I brought to nothing as a wind he hath taken away my deſire mand my proſperitie hath paſſed away as a clowde. † And now my ſoule withereth in my ſelf, and the daies of affliction poſſeſſe me. † In the night my bone is pearſed with ſorrowes: and they that eate me, ſleepe not. † In the multitude of them my garment is conſumed, and they haue girded me about, as it were with the coler of a ware. † I am compared to durt, and am reſembled to imbers and aſhes. † I crie to thee, and thou heareſt me not: I ſtand, and thou doeſt not reſpect me. † Thou art changed to be cruel toward me, and in the hardeneſſe of thy hand thou art againſt me. † Thou didſt lift me vp, and ſetting me as it were vpon the wind thou haſt mightely dashed me. † I know :: that thou wilt deliuer me to death, where a houſe is appointed for euery one that liueth. † But yet not to my conſumption doeſt thou ſend forth thy hand: and if they shal fal, thou wilt ſaue. † I wept ſometime vpon him that was afflicted, and my ſoul had compaſſion on the poore. † I expect good thinges, and euils are come vpon me: I taried for light, and darkeneſſe brake forth. † My inner partes haue boyled without anie reſt, the dayes of affliction haue preuented me. † I went mourning without furie, riſing vp, I cried in the multitude. † I was the :: brother of dragons, and felow of Oſtriches. † My skinne is made blacke vpon me, and my bones are dried with heate. † My harpe is turned into mourning, and my inſtrument into the voice of weepers.

:: Our Sauiour alſo ſuffered this reproch. *Mat.* 26.

:: In the Hebrew *haue put*, in the plural number, importing pluralitie of Diuine Perſons.

:: Death is a comforth to a iuſt man in tribulation.

:: Like to ſuch beaſtes as ſeke ſolitary places to lament in.

CHAP. XXXI.

Holie Iob reciteth ſincerly his owne vertues, ſhewing therby that he is not punished ſo grieuouſly for his ſinnes, but by Gods prouidence for ſome other cauſe.

I haue

1 I HAVE :: made a couenant with mine eyes, that I would
2 not ſo much as :: thinke of a virgin. † For what part ſhould
God from aboue haue in me, & inheritance the Omnipotent
3 from on high? † Is there not perdition to the wicked man,
4 and alienation to them that worke iniuſtice? † Doth not
5 he conſider my waies, and number al my ſteppes? † If I haue
6 walked in vanitie, and my foote hath haſtened in guile: † Let
him wey me in a iuſt balance, and let God know my ſimpli-
7 citie. † If my ſteppe haue declined out of the way, and if mine
eie hath folowed my hart, and if ſpotte hath cleaued to my
8 handes: † Let me ſawe, and let an other eare it: and let my
9 progenie be plucked vp by the rootes. † If my hart hath bene
deceiued vpon a woman, and if I haue lyene in waite at my
10 freinds doore: † Let my wife be the harlot of an other man,
11 and let other men lye with her. † For this is a hainous
11 thing, and moſt great iniquitie. † It is a fire deuoring euen
13 to perdition, and rooting vp al thinges that ſpring. † If I
haue contemned to abide iudgement with my man ſeruant,
and my mayd ſeruant, when they had anie controuerſie a-
14 gainſt me. † For what ſhal I doe when God shal riſe to
iudge? and when he shal aske, what shal I anſwer him?
15 † Did not he make me in the wombe that made him alſo:
16 and did not one forme me in the matrice? † If I haue denied
to the poore, that which they would, and haue made the
17 eyes of the widow to expect: † If I haue eaten my morſel
18 alone, and the pulpil hath not eaten therof with me. († Be-
cauſe from mine infancie mercy hath growen with me: and
19 from my mothers wombe it came forth with me.) † If I
haue diſpiſed him that perisheth, for that he had not clo-
thing, and the poore man without wherwithal to couer him:
20 † If his ſides haue not bleſſed me, & he was not warmed with
21 the fliſes of my sheepe: † If I haue lifted vp my hand ouer
the pupil, yea when I ſaw my ſelf in the gate the ſuperior:
22 † Let my ſhoulder fal from his iuncture, and let my arme
23 with his bones be broken. † For I haue alwaies feared God
as waues ſwelling vpon me, and his weight I could not beare.
24 † If I haue thought gold my ſtrength, and haue ſaid to fine
25 gold: My confidence. † If I haue reioyſed vpon my great
26 riches, and becauſe my hand found manie thinges. † If I ſaw
27 the ſunne when it ſhined, and the moone going cleerly: † And
my hart in ſecret reioyſed, and I kiſſed my hand with my
mouth.

: wheras there is a continual warre betwen a chaiſt mind and rebellious fleſh, holie Iob made this condition of truce betwene theſe enimies: that his eye ſhould neuer geue occaſion to carnal concupiſcence.

:: By which league, he was alſo ſafe from carnal cogitations.

S. Greg. li. 21. c. 2.

mouth. † Which is :: moſt great iniquitie, and a denial a- 28
gainſt God the moſt high? † If I haue beene glad of his fal, 29
that hated me, & haue reioyſed that euil had found him. † For 30
I haue not geuen my throte to ſinne, that curſing I wiſhed
his ſoule. † If the men of my tabernacle haue not ſayd: Who 31
wil giue of his fleſh that we may be filled? † The ſtranger 32
taried not without, my doore was open to the wayfaring man
† If as man I haue hid my ſinne, and haue concealed my ini- 33
quitie in my boſome. † If I haue bene afrayd at a verie great 34
multitude, & the contempt of kinſmen hath terrified me: and
I haue not rather held my peace, & not gone out of the doore.
† Who wil grant me an hearer, that the Omnipotent would 35
heare my deſire: and that himſelf that iudgeth would write a
booke. † That I may carie it on my ſhoulder, and put it about 36
me as a crowne? † At euerie ſteppe of mine I wil pronounce 37
it, and as to the prince I wil offer it. † If my Land cry againſt 38
me, and with it the furrowes therof lament: † If I haue 39
eaten the fruites therof without money, and haue afflicted the
ſoule of the tillers therof. † For wheate let the bryar grow 40
to me, and for barlie the thorne.

:: By this demand he prouoked his aduerſaries to produce what they could to conuince him of idolatrie or denying God wherwith they indirectly charged him,

:: *The Wordes of Iob are ended.*

CHAP. XXXII.

Eliu a young man being angrie that Iob perſiſted in his opinion, and that his three freindes could not conuince him, 8. taketh vpon him to confute Iob which they could not do.

:: Iob diſputed no more with his freindes: but afterward ſubmitted himſelf to God, acknowleaging ſome vnaduiſed ſpeach. c. 39. v. 37. c. 42. v. 3.

The ninth conflict.

BVT theſe three men omitted to anſwer Iob, for that he 1
ſeemed iuſt to himſelf. † And :: Eliu the ſonne of Bara- 2
chel a Buzite, of the kinred of Ram, was angrie and tooke
indignation: and he was angrie againſt Iob, for that he ſayd
himſelf to be iuſt before God. † Moreouer againſt his frein- 3
des he had indignation, for that they had not found a reaſo-
nable anſwer, but onlie had condemned Iob. † Therfore Eliu 4
expected Iob ſpeaking, becauſe they were his elders that
ſpake. † But when he ſaw that the three were not able to an- 5
ſwer, he was wrath excedingly. † And Eliu the ſonne of Ba- 6
rachel a Buzite anſwering, ſayd: I am yonger in time, and you
more ancient, therfore caſting downe my head, I was afrayd
to ſhewe yon my ſentence. † For I hoped that longer age 7
would ſpeake, and that a multitude of yeares would teach
wiſdom. † But as I ſee, there is a Spirite in men, and the 8
inſpiration

:: This young man wittie & lerned, but proud withal, was a figure of the hote and arrogant diſputers who wil ſeme to know more then their elders. S. Greg. li. 23. c. 2.

9 inſpiration of the Omnipotent geueth vnderſtanding. † They
of many yeares are not the wiſe men, neither doe the ancien-
10 tes vnderſtand iudgement. † Therfore wil I ſpeake: Heare
11 ye me, I alſo wil ſhew you my wiſedom. † For I haue expe-
cted your wordes, I haue heard your wiſdom, as long as you
12 contended in wordes. † And as long as I thought you ſaid
ſomewhat, I conſidered: but as I ſee,:: here is none of you that
13 can reproue Iob, and anſwer to his wordes. † Leſt perhaps
14 you may ſay: We haue found wiſedom, God hath reiected, him
not man. † He hath ſpoken nothing :: to me, and I wil not
15 anſwer him according to your wordes. † They were afrayd,
16 and anſwered no more, & they haue taken away talke from
themſelues. † Therfore becauſe I haue expected, and they
17 ſpake not: they ſtoode, & anſwered no more: † I alſo wil an-
18 ſwer my part, and wil ſhew my knowledge. † For I am ful of
19 wordes, and the ſpirit of my bellie ſtreyneth me. † Behold,
20 my bellie is as new wine without a vent, which breaketh
new veſſels. † I wil ſpeake, and take breath a litle: I wil open
21 my lippes, and wil anſwer. † I wil not accept the perſon of
22 a man, and I wil not make God equal to man. † For I know
not how long I shal continewe, and whether after a while
my maker wil take me away.

:: A notorious arrogancie to hold himſelfe wiſer then any man, either of his owne ſect, or of his aduerſaries.

:: Thoſe that neithercredite Catholique Doctors, nor yet relie vpon their owne elders, but euery one vpon his owne priuate ſpirit, denie that to perteyne to them which is ſpoken to others in the ſame errors. *S. Greg. li. 23. c. 8.*

Chap. XXXIII.

Eliu endeuoreth to proue by Iobs ſpeach that he is vniuſt: 13. arguing that God (by afflicting him) hath alreadly ſo iudged. 23. but if by an Angels admonition he repent, al shal be remitted.

1 Heere therfore Iob my ſayings, and harken to al my
2 wordes. † Behold I haue opened my mouth, let my
3 tongue ſpeake within my iawes. † My wordes are of my ſim-
4 ple hart, and my lippes shal ſpeake a pure ſentence. † The
Spirit of God made me, and the breath of the Omnipotent
5 gaue me life. † If thou canſt, anſwer me, and ſtand againſt my
6 face. † Behold God hath made me alſo euen as thee, and of
7 the ſame clay I alſo was formed. † But yet let not my :: mira-
cle terrifie thee, and let not my eloquence be burdenous to
8 thee. † Thou therfore haſt ſayd in my eares, and I haue heard
9 the voice of thy wordes: † I am cleane, and without ſinne:
10 vnſpotted, and there is no iniquitie in me. † Becauſe he hath
found quarrels in me, therfore hath he thought me his enemy
11 † He hath put my feete in the ſtockes, he hath obſerued al my

:: Arrogant men imagine their owne conceiptes, & vtterance to be more meruelous thē other mens, not knowing how fooliſh their owne pride is. *S. Greg. li. 23. c. 16.*

waies. † This therfore is it, wherein thou art not iuſtified: I wil anſwer thee, that God is greater then man. † Doeſt thou contend againſt him becauſe he hath not anſwered thee to al wordes? † God ſpeaketh once, & repeateth not the ſelf ſame the ſecond time. † By a dreame in a viſion by night, when heauie ſleepe falleth vpon men, and they ſleepe in their bed. † Thē doth he open the eares of men, & teaching inſtructeth them with diſcipline, † That he may turne a man from theſe things, which he doth, & may deliuer him from pride: † Deliuering his ſoule from corruption: and his life, that it paſſe not vnto the ſword. † He rebuketh alſo by ſorow in the bed, and he maketh al his bones to wither. † Bread is become abominable to him in his life, and to his ſoule the meate before deſired. † His flesh ſhal conſume, and the bones that had beene couered, ſhal be made naked. † His ſoule hath approched to corruption, and his life to things cauſing death. † If there ſhal be an Angel ſpeaking for him, one of thouſandes, to declare mans equitie. † He ſhal haue mercie on him, and ſhal ſay: deliuer him, that he deſcend not into corruption: I haue found wherein I may be propitious to him. † His flesh is conſumed with punishments, let it returne to the daies of his youth. † He ſhal beſeche God, and he wil be pacified towards him: and he ſhal ſee his face in iubilation, and he wil render to a man his iuſtice. † He ſhal behold men, and ſhal ſay: I haue ſinned, and in deede I haue offended, and, as I was worthie, I haue not receiued. † He hath deliuered his ſoule that it ſhould not goe into death, but liuing ſhould ſee the light. † Behold, al theſe things doth God worke three times in euerie one. † That he may reclame their ſoules from corruption, and illuminate them with the light of the liuing. † Attend Iob, and heare me: and hold thy peace, whiles I ſpeake. † But if thou haſt what to ſpeake, anſwer me, ſpeake: for I would thee to appeare iuſt. † And if thou haue not, heare me: hold thy peace, and I wil teach thee wiſedom.

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33

::It is true that Gods wil once vttered ought to ſuffice al men, for he anſwereth not to ech one by a particular ſpeach, but by common ſpeach (or fact) ſatisfieth al mens queſtions. wherof S. Gregorie noteth this general rule. *vita præcedentium ſit forma ſequentium. The life of them that goe before is made a forme* (or rule) *of them that follow. li. 23. c. 18 &. 19.* But Eliu falſely ſuppoſed thar God by Iobs affliction had declared that he was a wicked man. For in dede God declared the contrarie. *c. 1. v. 1. & 8. c. 2. v. 3.*

CHAP. XXXIIII.

Againe Eliu chargeth Iob with blaſphemie, and other crimes, 10. *sheweth the equitie of Gods iudgement:* 20. *and that al thinges are ſubiect to Gods powre and knowlege.*

ELIV therfore pronouncing, ſpake theſe wordes alſo. † Heare ye wiſe men my wordes, and ye learned harken to me:

1 2

5 to me: † For the eare proueth wordes, and the throate diſcer-
4 neth meates by the taſt. † Let vs chooſe vs iudgement, and
5 among vs let vs ſee what is the better. † Becauſe Iob ſayd:
6 I am iuſt, and God hath :: ſubuerted my iudgement. † For in
iudging me there is a lie: mine arrow is violent without anie
7 ſinne. † What man is there as is Iob, that drinketh ſkorning
8 as it were water? † That goeth with them that worke iniqui-
9 tie, and walketh with impious men? † For he hath ſayd: Man
10 shal not pleaſe God :: although he runne with him. † Ther-
fore ye diſcrete men heare me, far from God be impietie, and
11 iniquitie from the Omnipotent. † For he wil render a man
his worke, and according to the waies of euerie one he wil
12 recompence them. † For in verie deed God wil not condemne
without cauſe, neither wil the Omnipotent ſubuert iudge-
13 ment. † What other hath he appointed ouer the earth? or
14 whom hath he ſette ouer the world, which he made? † If he
direct his hart to him, he shal drawe his ſpirit and breath
15 vnto him. † Al flesh shal faile together, and man shal returne
16 into ashes. † If then thou haue vnderſtanding, heare that
17 is ſayd, and harken to the voice of my ſpeach. † Can he that
loueth not iudgement, be healed? and how doeſt thou ſo far
18 condemne him, that is iuſt? † That ſayth to the king, Apoſta-
19 ta: that calleth dukes impious: † Who accepteth not the per-
ſones of princes: nor hath knowen the tyrant, when he con-
tended againſt the poore man: for al are the worke of his han-
20 des. † They shal ſodenly die, and at midnight peoples shal be
trubled, and shal paſſe, and take away the violent without
21 hand. † For his eies are vpon the waies of men, and he con-
22 ſidereth al their ſteppes. † There is not darkeneſſe, and there
is not shadow of death, that they may be hid there which
23 worke iniquitie. † For it is no more in mans powre, to come
24 to God into iudgement. † He shal deſtroy manie, & innume-
25 rable, & shal make other to ſtand for them. † For he know-
eth their workes: and therfore he shal bring night, and
26 they shal be deſtroyed. † As impious men he hath ſtroken
27 them in the place of them that ſee. † Who as it were of pur-
poſe haue reuolted from him, and would not vnderſtand al his
28 waies: † That they cauſed the crie of the needie man to come
29 to him, and he heard the voice of the poore. † For he gran-
ting peace, who is there that can condemne? After he ſhal
hide his countenance, who is there that may behold him,

:: Iob ſaid not that God *ſubuerted iudgement* (or wrongfully iudged) but God *hath taken away my iudgement. cha.* 27. *v.* 2. that is, differred to iudge my cauſe.

:. Neither did Iob ſay this (c. 9. v. 22.) but Eliu wreſted his meaning that he might haue ſomething to reprehend *S. Greg. li.* 24. *c.* 25.

both vpon nations, and vpon al men? † Who maketh a man 30
that is :: an hypocrite reigne for the ſinnes of the people.
† Therfore becauſe I haue ſpoken to God, thee alſo I wil not 31
prohibite. † If I haue erred, teach thou me: if I haue ſpoken 32
iniquitie, I wil adde no more. † Doth God require it of thee, 33
becauſe it hath diſpleaſed thee? for thou beganſt to ſpeake,
and not I: but if thou know anie better thing, ſpeake. † Let 34
men of vnderſtanding ſpeake to me, and let a wiſeman heare
me. † But Iob hath ſpoken folishly, and his wordes ſound not 35
diſcipline. † O my father, let Iob be proued euen to the end: 36
ceaſe not from the man of iniquity. † Who addeth blaſphemie 37
vpon his ſinnes, let him be reſtrayned in the meane time a-
mong vs: and then let him prouoke God to iudgement with
his ſpeaches.

::Eliu applieth this to Iob, as though he had made falſe ſhewof vertue which he had not, and that God had ſuffered him hitherto to reigne, or rather to tyrannize for iuſt puniſhment of his peoples ſinnes. But God at laſt declared that Iob was not ſuch a one. ch. 42. v. 7.

CHAP. XXXV.

Eliu pretending that Iob had ſayde God to be vniuſt, sheweth that mans pietie nor impietie neither profiteth nor diſprofiteth God: 13 and that he iudgeth al thinges righily.

THERFORE Eliu againe ſpake theſe wordes: † Doth 1
thy cogitation ſeme iuſt to thee, that thou ſaydſt: :: I am 2
iuſter then God? † For thou ſaydſt: That which is right doth 3
not pleaſe thee: or what wil it profite thee if I ſinne? † Ther- 4
fore wil I anſwer to thy wordes, & to thy frendes with thee.
† :: Looke vp to heauen and ſee, and behold the skie, that it is 5
higher then thou. † If thou ſinne, what shalt thou hurt him? 6
and if thine iniquities be multiplied, what shalt thou doe
againſt him? † Moreouer if thou doe iuſtly, what shalt thou 7
geue him, or what shal he receiue of thy hand? † Man that is 8
like to thee, thy impietie shal hurt: and thy iuſtice shal helpe
the ſonne of man † Becauſe of the multitude of calumnia- 9
tours they shal cry: and shal waile for the force of the arme
of tyrantes. † And he hath not ſayd: Where is God, that made 10
me, that hath geuen ſongs in the night? † Who teacheth vs 11
aboue the beaſtes of the earth, and inſtructeth vs aboue the
foules of the ayre. † There shal they crie, and he wil not heare, 12
becauſe of the pride of the euil. † God therfore wil not heare 13
without cauſe, and the Omnipotent wil behold the cauſes of
euerie one. † Yea when thou shalt ſay: He conſidereth not: 14
be iudged before him, & expect him. † For he doth not now 15
inferre his furie, neither doth he reuenge wickedneſſe ex-
cedingly.

::Eliu inſiſteth much in this calumniation. for Iob neuer ſaid, that he was *iuſt compared vnto God*, not *iuſter then God*. But that his affliction was greater then his ſinne. *ch. 6. v. 3. c. 23. v. 7. &c.*

:: Theſe are ſtrong ſentences (ſaith S. Gregorie) but they agree not (or be euil applied) to the bleſſed perſon of Iob. li. 26. c. 7.

16 cedingly. † Therfore Iob in vaine openeth his mouth, and without knowledge multiplieth wordes.

CHAP. XXXVI.

Yet further Elin sheweth, that God by his powre and wisdome geueth to euerie one that is iust. 16. *inferring (falsly) that al Iobs affliction is for his sinnes.* 22. *discoursing stil of Gods power, wisdom, and prouidence.*

1 ELIV also adding speake these wordes: † Beare with me
2 a litle, and I wil shew to thee: for as yet I haue what to
3 speake for God. † I wil repete my knowledge from the be-
4 ginning, and I wil proue my maker iust. † For in deede my
wordes are :: without lye, and perfect knowledge shal be :: No orator is
5 proued to thee. † God doth not cast away the mightie, wher- so vaine but he
6 as himself also is mightie. † But he saueth not the impious, promiseth al
7 and he giueth iudgement to the poore. † He shal not take truth, & speaketh some to
away his eyes from the iust man, and he placeth kinges in the get credite
8 throne :: for euer, and there they are extolled. † And if they with his audishal be in chcines, and be bound with the ropes of pouertie. torie.
9 † He shal shew them their workes, and their wicked deedes, :: If kinges
10 because they haue bene violent. † He also shal reuele their reigne wel
eare, to chastise them: and shal speake, that they may returne their praise
11 from iniquitie: † If they shal heare and obserue, they shal remaineth for
accomplish their daies in good, and their yeares in glorie. euer, v. 11.
12 † But if they heare not they shal passe by the sworde, and
13 shal be consumed in folie. † Dissemblers and craftie men prouoke the wrath of God, neither shal they crie when they are
14 bound. † Their soule shal dye in tempest, & their life among
15 the effeminates. † He shal deliuer the poore out of his di-
16 stresse, and shal reuele his eare in tribulation. † Therfore he :: The night is
shal saue thee most largely out of the narrow mouth, and not drawne long,
hauing foundation vnder it: and the quietnesse of thy table when tentati-
17 shal be ful of fatnesse. † Thy cause is iudged as an impious ons are not
18 mans, cause and iudgement thou shalt receiue. † Let not spedely resitherfore anger ouercome thee, that thou oppresse anie man: sted .: wherby
19 neither let multitude of gifres incline thee. † Lay downe thy stil worse and greatnes without tribulation, and al the puissant of strength. worse cogitations succede in place
20 † :: Protract not the night, that :: peoples may come vp for of the first. s.
21 them. † Beware thou decline not to iniquitie: for thou hast *Greg. li* 26. *c.* 33.
22 begunne to folow it after miserie. † Behold, God is high in :: Aboue al o-
his strength, and none is like to him :: among the lawgeuers. ther lawgeuers God is
23 † Who can search his waies? or who can say to him: Thou most able to

punish transgreſſors, but moſt willing and moſt able to reward the obſeruers. S. Gregorie expoundeth this to be a prophecie *of Chriſt our ſingular lawgeuer. li. 27. c. 1.*

haſt wrought iniquitie? † Remember that thou knoweſt not 24
his worke, wherof men haue ſong. † Al men ſee him, euerie 25
one beholdeth far of. † Behold, God is great ſurmounting 26
our knowledge: the number of his yeares is ineſtimable.
† Who taketh away the droppes of raine, and powreth out 27
showers as it were gulfes of water. † Which flow out from 28
the clowdes, that couer al thinges from aboue. † If he wil 29
ſtretch forth clowdes as his tent. † And lighten with his light 30
from aboue, he shal couer alſo the endes of the ſea. † For by 31
theſe he iudgeth peoples, and geueth victuals to manie mortal
men. † In his handes :: he hideth the light, and commandeth 32
it that it come agayne. † He ſheweth his freind therof, that 33
it is his poſſeſſion, and that he may aſcend to it.

:: Chriſt wil geue the glorious light of heauen which now is hidden to men that loſt terreſtrial paradiſe. *ibidē. c. 12.*

CHAP. XXXVII.

Eliu continueth his diſcourſe, ſhewing Gods wiſdom, powre, and iuſtice, by his meruelous workes of Meteors, 14. and vſe therof to mans commoditie. 18. which the wiſeſt men ſufficiently vnderſtand not, much leſſe may preſume (as he vniuſtly chargeth Iob) to contend with God.

:: Conſideration of heauenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgment, ſtrike the hart with terrour.

VPON :: this my hart is ſore afrayd, and is moued out of 1
his place. † Heare ye his ſpeach in the terrour of his 2
voice, and the ſound proceding out of his mouth. † Vnder 3
al the heauens he conſidereth, and his light is vpon the endes
of the earth. † After him ſhal ſounding roare, he ſhal thunder 4
with the voice of his greatnes, & ſhal not be found out, when
his voice shal be heard. † God shal thunder in his voice mer- 5
uelouſly, he that doeth great & vnſearcheable thinges. † He 6
that commandeth the ſnow to deſcend vpon the earth, and
the winter raines, and the shower of his ſtrength. † He that 7
ſigneth in the hand of al men, that euerie one may know his
workes. † The beaſt shal enter into his couert, and shal abide 8
in his denne. † From the inner partes shal tempeſt come forth, 9
and cold from :: Arcturus. † When God bloweth froſt con- 10
geleth, and againe waters are powred moſt largely. † Corne 11
deſireth clowdes, and the clowdes ſpred their light. † Which 12
goe round about, whither ſoeuer the wil of :: the gouerner
shal lead them, to al that he shal cōmand them vpon the face
of the whole earth. † Whether in one tribe, or in his land, or in 13
what place ſo euer of his mercy he shal command them to be
found † Harken to theſe things Iob: ſtand, and conſider the 14
maruels of God. † Doeſt thou know when God commanded 15
the

:. North wind, or north pole.

:: God direcketh the clowdes in the ayre as a maſter mariner gouerneth a ſhippe.

16 the raines, that they shew the light of his clowdes? † Knowest
thou the great pathes of the clowdes, and the perfect know-
17 ledges? † Are not thy garments hote, when the earth shal
18 be blowen with the South winde? † Thou perhaps madst
the heauens with him, which are most sound, cast as it were of
19 brasse. † Shew vs what we may say to him: for we are wrapped
20 in darkenes. † Who shal tel him the things that I speake? yea
21 if man shal speake, he shal be deuoured. † But now they see
not the light: sodenly the ayre shal be thickned into clowdes,
22 and the wind passing by shal driue them away. † From the
23 North gold cometh, & toward God :: fearful praysing. † We
can not find him worthely: great of strength, and iudgement,
24 and iustice, and he can not be vttered. † Therfore shal men
feare him, and al that seme to themselues to be wise, shal not
dare to behold him. *

::Man not able to praise God sufficiently, prayseth him with feare.

* Iob conuinced the former three with sound answers this last and most arrogant with silence.

CHAP. XXXVIII.

God after terrour of a whirlewind, by way of examining his client Iob of diuers creatures about their nature, sheweth that no man hath perfect knowlege of them, much lesse of Gods immensitie.

The third part. For the tenth and last dispute. God discussеth the controuersie, and geueth sentence for Iob.

1 BVT our Lord answering Iob out of a whirlewind, sayd:
2 † Who is this that wrappeth in sentences with vnskilful
3 wordes? † Gird thy loynes as a man: I wil aske thee, and :: an-
4 swer thou me. † Where wast thou when I layd :: the founda-
5 tions of the earth? tel me if thou hast vnderstanding. † Who
set the measures therof, if thou know? or who stretched out
6 the line vpon it? † Vpon what are the foundations therof
7 grounded? or who let downe the corner stone therof, † when
the morning starres praised me together, and al the sonnes
8 of God made iubilation? † Who shut in the :: sea with doores
when it brake forth proceding as it were out of a matrice:
9 † When I made a clowde the garment therof, and wrapped it
10 in darkenes as in cloutes of infancie. † I compassed it with
11 my boundes, and put barre and doores. † And I sayd: Hither-
to thou shalt come, and shalt not procede farder, & here thou
12 shalt breake thy swelling waues. † Didst thou after thy birth
command :: the morning, and shew the dawning his place.
13 † And didst thou hold the extremities of the earth shaking
14 them, and hast thou shaken the impious out of it? † The seale
15 shal be restored as clay, and shal stand as a garment: † From
the impious their light shal be taken away, and the high arme
shal

:: Onlie the Creator hath absolute and perfect knowlege of al creatures. As may appeare by induction, or example:

:: Of the creation of the earth.

:: Of the sea.

:: Distinction of lightes.

:: The depth of the sea.

shal be broken. † Hast thou entered into :: the depthes of the 16
sea, and walked in the lowest partes of the great depth? † Haue 17
the gates of death bene open to thee, and hast thou sene the
darke some doores? † Hast thou considered the bredth of the 18
earth? tel, me if thou know al things, † In what way the light 19
dwelleth, and what is the place of darkenesse. † That thou 20
canst bring euerie thing to his borders, and vnderstand the
pathes of the house therof. †

:: Mans owne natiuitie, and what shal happen after his death

:: Didst thou know then that thou 21
shouldest be borne? and didst thou know the number of thy
dayes? † Hast thou entered into the treasures of the snow, or 22
hast thou beheld treasures of haile? † Which I haue prepared 23
for the time of the enemie, for the day of fight and battel?

:: The sunnes light and heate.

† What way is the :: light spred, is heate diuided vpon the 24
earth? † Who :: gaue course to the most vehement shower, 25

:: Diuers Meteors.

and the way of the sounding thunder: † That it should rayne 26
vpon the earth, without man in the desert, where no mortal
man abideth: † That it should fil the desert & desolate ground, 27
and should bring forth grene grasse? † Who is the father of 28
rayne? or who begot the droppes of dewe? † Out of whose 29
wombe came forth yse? & frost from heauen who ingendred?
† Waters are hardened like stone, and the face of the depth 30
is congealed? † Shalt thou be able to ioyne together the 31

:: Starres, and planetes.

shining :: starres Pleiades, or canst thou dissipate the circuite
of Acturus? † Doest thou bring forth the day starre in his 32

:: Man hath his knowlege from God.

time, and make Euening starre to rise vpon the children of the
earth? † Doest thou know the order of heauen, and shalt 33

:: And the cock hath skil, which man wanteth.

thou Put downe the reason therof on the earth? † Shalt thou 34
eleuate the voice in the clowde, & the violence of the waters
couer thee. † Shalt thou send lightenings, and wil they goe, 35
and returning shal they say to thee: Here we are? † Who put 36

:: In some Editions the 39. chap. begineth here.

:: wisedom in the hart of man? or who gaue the :: cocke vn-
derstanding? † Who shal declare the maner of the heauens, 37
and the harmonie of heauen who shal make to * sleepe.

* or: from tien.

† When was the dust powred on the earth, and the cloddes 38
compact together? † :: Shalt thou take a praye for the liones 1
and fil the appetite of her whelpes. † When they lie in the 2
dennes, and in holes sit in wayte? † Who prepareth for the 3
rauen her meate, when her yong ones crie to God, wandring
about, becausse they haue not meate?

Shewing by induction of sensible thinges (as before of insensible) that onlie God knoweth the nature of al creatures.

CHAP.

CHAP. XXXIX.

God Almightie proſecuteth his diſcourſe, shewing his admirable powre and prouidence in liuing creatures. 34. Whereupon Iob acknowlegeth his owne ouerſight in ſome light wordes.

4 HAST :: thou knowen the time when the :: wild goates
bring forth yong among the rockes, or haſt thou obſer-
5 ued the :: hyndes when they fawne? † Haſt thou numbred the
monethes of their conceiuing, and knowen the time of their
6 bearing? † They bowe downe themſelues to bring forth yong,
7 and they caſt them, and make roarings. † Their yong are ſe-
perated, and goe to feed: they goe forth, and returne not to
8 them. † Who hath diſmiſt the :: wilde aſſe free, and who hath
9 looſed his bondes? † To whom I haue geuen a houſe in the
10 wildernes, and his tabernacles in the land of ſaltneſſe. † He
contemneth the multitude of the citie, the crie of the exac-
11 tour he heareth not. † He looketh about the mountaines of
12 his paſture, and ſeeketh out al greene places. † Wil the :: Rhi-
13 noceres ſerue thee, and wil he tarie at thy ſtal? † Shal thou tie
the Rhinoceres with thy coller to plough, or wil he breake
14 the cloddes of the valleys after thee? † Shalt thou haue con-
fidence in his great ſtrength, and leaue thy labours vnto him?
15 † Wilt thou credit him that he wil render thee the ſeede, and
16 gather together thy barne floore? † The wing of the :: Oſtrich
is like to the winges of the :: Herodius, and of the hawke.
17 † When ſhe leaueth her egges on the earth, thou perhaps wilt
18 heate them in the duſt. † She forgeteth that foote may treade
19 vpon them, or beaſt of the fild breake them. † She is hardened
toward her yong, as though they were not hers, ſhe hath la-
20 boured in vaine no feare compelling her. † For God hath de-
priued her of wiſedom neither hath he geuen her vnderſtan-
21 ding. † When time ſhal be, ſhe ſetteth vp the winges on high:
22 ſhe ſkorneth the horſe & his rider. † Shalt thou geue ſtrength
23 to the :: horſe, or put neying about his necke? † Shalt thou
raiſe him vp as Locuſtes? the glorie of his noſthrels is terrour.
24 † He diggeth the earth with his houfe, he prawnſeth boldly,
25 he goeth forward to meete the armed men. † He contemneth
26 feare, neither yealdeth he to the ſword. † Vpon him ſhal the
27 quiuer ſound, the ſpeare ſhal gliſter and the ſhilde. † Feruent
and foming he ſuppeth the earth, neither doth he make ac-
28 count when the noyſe of the trumpet ſoundeth. † When he

:: By Gods meruelous prouidence appearing in the natural inſtinct of other creatures man may conſider that the ſame is greater towards him. And therfore God here propoſeth the examples of.

:: Wild goates.
:: Hyndes.
:: Wild aſſes.
:: Vnicoines.

:: Oſtriches.
:: Falcons, or Ierfalcons, & other haukes.

:: Horſes are of ſingular great corege.

shal heare the trumpet he sayth: Vah, he smelleth battel far
of, the exhortation of the captaines, and the crie of the armie.
† Doth the :: hawke waxe fethered by thy wisedom, spreding 29
her winges to the South? † Shal the :: eagle mount at thy com- 30
mandment, and put her nest in high places? † She abideth in 31
rockes, and tarieth among cragged flintes, and stonie hilles
where is no accesse. † Thence she beholdeth the praye, and 32
her eies see a far of. † Her yong ones shal licke bloud: & wher- 33
soeuer the carcasse shal be, she is present by and by. † And our 34
Lord added, and spake to Iob: † He that contendeth with God 35
is he quieted so easily? Verely he that reproueth God, ought to
answer him. † But Iob answering our Lord, sayd: † I that 37
haue spoken :: lightly what can I answer? I wil put my hand 36
vpon my mouth. † One thing I haue spoken, which I would 38
I had not sayd: and an other, to the which thinges I wil adde
no more.

CHAP. XL.

Our Lord further sheweth that mans powre, nor iustice, is not comparable to Gods. 10. *as appeareth in ouercoming Behemoth,* 20. *and Leuiathan.*

AND our Lord answering Iob out of the whirlewinde, 1
sayd: † Gird thy loynes as a man: I wil aske thee, and 2
doe thou tel me. † Shalt thou make my :: iudgement of none 3
effect: and condemne me, that thou mayst be iustified? † And 4
hast thou an arme as God, and dost thou thunder with like
voice. † Put beautie about thee, and set vp thy selfe aloft, 5
and be glorious, and put on goodlie garmentes. † Disperse the 6
prowde in thy furie, and beholding euerie arrogant man, humble him. † Behold al the prowde, and confound them, and 7
destroy the impious in their place. † Hide them in the dust 8
together, and plunge their faces in the pit. † And I wil con- 9
fesse, that thy right hand is able to saue thee. † Behold, :: Be- 10
hemoth whom I made with thee, shal eate hay as it were an
oxe. † His strength is in his loynes, and his powre in the 11
nauil of his bellie. † He gathereth together his taile as the 12
ceder tree, the sinewes of his stones are perplexe. † His bones 13
are as pipes of brasse, his gristle as it were plates of iron. † He 14
is the beginning of the wayes of God, which made him, he
shal applie his sword. † To him the mountaines beare grasse: 15
al the beastes of the filde shal play there. † He sleepeth vnder 16
the shadow, in the secrete of the reede, and in moyst places.

† Shadowes

:. Haukes wherof Aristotel saith there be ten kindes: Plinie sixtene.

:. Eagles, of most strong sight.

::If we discusse al Iobs wordes (*saith S. Gregorie.*) we shal find nothing wickedly spoken, but only smale speece of pride in speaking too much of his owne afflictiō and too litle of Gods goodnes towards him li. 23. c. 1.

::Though Iob had truly auouched that his sinnes deserued not so great afflictions, yet he ought to haue acknowleged that God afflicted him iustly, for some other cause knowne to God, but vnknowē to him, which he not confessing semed to make Gods iudgement vniust: or, *of none effect. S. Greg. li. 32 c. 3.*

::An Elephant the greatest

17 Shadowes doe protect his shadow, the willowes of the tor-
18 rent shal compaſſe him. † Loe, he shal ſup vp the riuer, and
shal not meruaile: and he hath confidence that Iordan may
19 runne into his mouth. † In his eies as with a hooke he shal take
him, and with ſtakes he shal boare through his noſthrels.
20 † Canſt thou drawe out the :: Leuiathan with a hooke, and
21 with a rope shalt thou tye his tongue? † Shalt thou put a ring
22 in his noſthrels, or bore through his iaw with a buckle? † Wil
he multiplie prayers to thee, or ſpeake to thee gentle wordes?
23 † Wil he make a couenant with thee, and shalt thou take him
24 to be a ſeruant for euer? † Shalt thou delude him as a birde,
25 or tye him for thy handmaydes? † Shal freindes cut him, mer-
26 chantes diuide him? † Shalt thou fil nettes with his skinne,
27 and the cabbin of fishes with his heade. † Lay thy hand vpon
28 him: remember battel, and adde to ſpeake no more. † Behold
his hope shal fruſtrate him, and in the ſight of al he shal be
caſt downe headlong.

of al beaſtes, of long life, ſtrong, meke, temperate, chaiſt, ouercome by the Vnicorne, or Dragon, or taken by the noſe & ledde away. How much more doth Gods prouidence geue man powre to ouercome the diuel? :: An huge great fiſh. perhaps, the whale, exceding mans powre to be managed, yet is ſubiect (as alſo the diuel ſignified therby) to Gods powre, and prouidence.

CHAP. XLI.

Leuiathan is further deſcribed by the peculiar partes of his bodie, and terrible compoſition of al his members.

1 NOT as :: cruel wil I raiſe him: for who can reſiſt my con-
2 tenance? † Who hath geuen me before, that I may ren-
3 der vnto him? Al thinges that are vnder heauen be myne. † I
wil not ſpare him, and his mightie wordes, and framed to be-
4 ſeech. † Who shal reuele the face of his garment: and who
5 shal enter into the middes of his mouth? † Who shal open the
gate of his countenance? dreade is round about his teeth.
6 † His bodie as shildes that are caſt, compact with skales faſt
7 cleauing together. † One is ioyned to an other, and not ſo
8 much as anie ayre entereth betwen them: † One shal ſticke
to an other, & holding eche other, they shal not be ſeperated.
9 † His ſneeſing is as the shining of fire, & his eies as the twink-
10 lings of the morning. † Out of his mouth procede lampes,
11 as it were torches of lighted fire. † Out of his noſthrels pro-
12 cedeth ſmoke, as it were of a pot heated and boyling. † His
breath maketh coales to burne, & a flame cometh forth out
13 of his mouth. † In his necke shal ſtrength abide, & needines
14 goeth before his face. † The members of his flesh cleaue to-
gether one to an other: :: he shal ſend lightnings againſt him,
15 and he shal not be caried to an other place. † His hart shal be

:: God ruleth al his creatures, not with crueltie as a tyranne, but with iuſtice, eaſe, and powre.

:: God at laſt deſtroyeth him whom man can not ouercome.

hardened as a ſtone, and ſhal be ſtifly compact as the ſmithes ſtithie. † When he shal be taken away, the :: Angels shal feare, 15
and being feared shal be purged. † When the ſword shal ap- 17
prehend him, neither ſpeare, nor breſtplate shal be able to
abide. † For he shal eſteme yron as chaffe, and braſſe, as rot- 18
ten wood. † The bowman shal not put him to flight, the 19
ſtones of the ſling, to him are turned into ſtubble. † As ſtubble 20
wil he eſteme the hammer, and he wil laugh him to skorne
that shaketh the ſpeare. † The beames of the ſunne shal be 21
vnder him, and he shal ſtraw gold vnder him as durt. † He shal 22
make the deepe ſea to boyle as a pot, and shal put it as when
ointmentes boyle. † A path shal shine after him, he shal eſteme 23
the depth as waxing old. † There is no power vpon the earth, 24
that may be compared with him, who is made to feare no man.
† He ſeeth euerie high thing, he is :: king ouer al the children 25
of pryde.

:: Angels with reuerent feare doe honour Gods powre. And valient mariners and other ſoldiars are terrified when they ſee this ſo huge a fish. Myſtically, Gods preachers and perfecteſt ſeruantes ſhal naturally feare the terrour of Gods iudgement.

:: And the diuel teigneth ouer proude men. S. Greg. li. 34. c. 4. & 17.

CHAP. XLII.

Holie Iob inſtructed & comforted by Gods diſcourſe, acknowlegeth his fault, and craueth pardon for his ouerſight in ſpeach, or cogitation. 7. God iuſtifieth his cauſe againſt his freindes. 9. They offer ſacrifice for their offence. 10. Al thinges proſper with Iob, duble to that he had before. 16. and he dieth happely.

AND Iob anſwering our Lord, ſayd: † I know that thou 12
canſt doe al thinges, and no cogitation is hid from thee.
† Who is this, that concealeth counſel without knowledge? 3
Therfore haue I ſpoken :: vnwiſely, and the thinges that did
excede my knowledge beyond meſure. † Heare (I beſech thee) 4
and I wil ſpeake: I wil aske thee, and do thou tel me. † With 5
the hearing of the eare I haue heard thee, but now my eye
ſeeth thee. † Therfore :: I reprehend my ſelf, and I do penance 6
in imbers and ashes. † And after our Lord ſpake theſe wordes 7
to Iob, he ſayd to Eliphaz the Themanite: My furie is wrath
againſt thee, and againſt thy two frendes, becauſe " you haue
not ſpoken right before me, as my ſeruant Iob. † Take ther- 8
fore vnto you " ſeuen oxen, and ſeuen rammes, and goe to my
ſeruant Iob, and offer holocauſte for your ſelues: and my
ſeruant " Iob shal pray for you: his face I wil receiue, that
the follie be not imputed to you: for you haue not ſpoken
right thinges before me, as my ſeruant Iob. † Eliphaz therfore 9
the Themanite, and Baldad the Suhite, and Sophar the Naa-
mathite

:: Before he defended a truth againſt his oppoſite freindes, now with more reſignation he contented himſelf with his affliction.

:: Iob here ſimply ackowledged his error in ſpeaking ſo much in defence of his owne innocencie, and ſo litle of Gods prouidence in afflicting him, for his more merite, and Gods more glorie.

mathite went, and did as our Lord had ſpoken to them, and
10 our Lord receiued the face of Iob. † Our Lord alſo was turned at the :: penance of Iob, when he prayed for his freindes. And our Lord added al thinges whatſoeuer had bene Iobes,
11 duble. † And al his brethren came to him, and al his ſiſters, and al that knew him before, and they did eate bread with him in his houſe: and wagged the head vpon him, and comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one carelet of
12 gold. † And our Lord bleſſed the laſt daies of Iob more then his beginning. And he had fourtene thouſand sheepe, and ſix thouſand camels, & a thouſand yoke of oxen, and a thou-
13 ſand she aſſes. † And he had :: ſeuen ſonnes, and three daugh-
14 ters. † And he called the name of one Dies, and the name of
15 the ſecond Caſſia, & the name of the third Cornuſtibij. † And there were not found in al the earth wemen ſo beautiful as the daughters of Iob: and their father gaue them inheritance
16 among their brethren. † And Iob liued after theſe thinges, an hundred fourtie yeares, and he ſaw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

:. Iob did penance both for himſelf and others.
:. In that he had al other thinges duble, and children in the ſame number as before, it is a ſigne that the former periſhed not but died in good ſtate.

ANNOTATIONS.
CHAP. XLII.

7. *You haue not ſpoken right, as my ſeruant Iob*] Holie Iob being throughly tried in the fornace of tribulation, and by diuine inſtruction confirmed in perfect patience, and other vertues, God at laſt gaue ſentence, condemning the guiltie, and iuſtifying the innocent: in plaine termes pronouncing that Eliphaz, Baldad, and Sophar had not ſpoken right before him, as his ſeruant Iob. And ſo theſe three being conuinced, that notwithſtanding their former pretence of defending Gods cauſe, they had erred, and Iob had maintained the truth, they ſubmitted themſelues as faultie, and humbly did penance, bringing their oblations for ſacrifice to Iob, as they were commanded. v. 8. &. 9

God by his ſentence condemned the error of Iobs freindes, and inſtified his aſſertion.

As for Eliu the laſt diſputer, perſiſting more vehemēt in his errour when others ceaſſed from contention, he was ſufficiently condemned in his ſelowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14) *that God ſpeaketh once, and repeteth not the ſame, the ſecond time.* For it was euer a general rule, that when God once reueiled anie thing by publique fact, or vnto competent witneſſes, it ſufficed for euer, to al reaſonable men, and ſo Eliu might applie the ſentence to himſelfe, which God had denounced to his three freindes, in the ſame cauſe. Much leſſe are Proteſtantes excuſable, which not only perſiſt in errors cōdemned in their owne ſelowes, as in Luther, Caluin, Beza & others, but alſo in other old hereſies: as their doctrine of iuſtification by only faith condemned in the Apoſtles time: their denying the cerimonies of Baptiſme, & the Sacraments of Confirmation: & of Penance, condemned in the Nouatians:

Errors ought not to be holden ſtil, being once condemned. Much leſſe raiſed againe being heretofore buried.

Aug. ſide & ter S. yprian. l. 4. ep. 2.

or that patient ſuſtaining of worldlie loſſes, and other afflictions, ſuch as Iob ſuffered, are not ſatisfactorie, or meritorious workes. *Apud Euſeb. l.*

Numbers myſtical.

8. *Take ſeuen oxen, and ſeuen rammes.*] In the number of ſeuen is a myſterie of perfection and fulnes, often vſed in holie ſcripture. For God creating the world and al thinges therin, in ſix dayes, reſted the ſeuenth. Seuenfold puniſhment was required for Cain. Seuen payres of cleane beaſtes were conſerued in Noes arke. And in the law the ground reſted from tillage the ſeuenth yeare. with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Alſo twiſe ſeuen victimes offered in ſacrifice, import the greatnes of theſe mens offence in accuſing Iob, and in auouching their falſe opinion. *6 c. 35. Gen. 2. 4 7 Exod. 23 Deut. 15*

Great or manie ſacrifices for great offences.

Deuotion of him that offereth ſacrifice increaſeth the effect.

8. *Iob shal pray for you.* Neither had ſo manie ſacrifices ſufficed, as S. Chriſoſtom obſerueth, *Orat. 5. in Iudæos*, vnles Iob alſo had prayed for the offenders. VVhere we ſee that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the diſtinction vſed in Scholes, of *Opus operatum*, and *Opus operantis*. As it is manifeſt likewiſe, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein theſe men liued. Nor now from Chriſtes mediation, in the law of Grace. 2. Cor. 1. v. 11.

Prayers of holie men or Sainſtes derogate not from Chriſt.

A BRIEF RECAPITVLATION of this ſtrange and ſacred hiſtorie.

VVhy we haue made few annotations in this booke.

FOr auoiding prolixitie (this Volume growing great) We haue for moſt part contracted our Annotations into the margen, making very few others in this booke, Which otherwiſe offered much more occaſion, as wel for explicating hard places, as of other doctrinal and moral inſtructions. Neither in dede can ordinarie Annotations wel ſuffice for vnderſtanding of this, and other hard bookes. But rather large Comentaries are required, ſuch as S. Gregorie, *and other ancient Fathers: as alſo* F. Iohn de Pineda, *and others haue lately Written. Wherto We therfore remitte the lerned readers. And for the beneſite of others of our nation, We shal here briefly recapitulate the ſumme, and principal pointes of this holie and admirable hiſtorie, conſiſting in a ſingular holie mans conflictes, and glorious victorie, againſt inuiſible and viſible aduerſaries, both in proſperous and aduerſe fortune.*

The argument of this hiſtorie.

Iob in proſperitie was tempted inuiſibly more then ordinary men of lower ſtate, or leſſe perfection.

Firſt this holie man Iob in al abundance of wealth *and riches*, bleſſed with *manie* children (*ch.* 1.) *ſitting in a princelie throne, and* royal dignitie (*ch.* 29.) in the land of Hus, *was not only* aſſaulted *with common tentations of the enuious enimie, as al are that liue piouſly in God, but ſo* much the more, *as he was more godlie, ſincerer and perfecter then* other men, *yet he* neuer ſet his hart vpon worldlie *or temporal* thinges, *but with al due feare ſo* ſerued God, and parted from euil, *that* Satan *himſelf (the calumniator of mankind) could not charge him With anie ſinne at al. Though he would not for al that confeſſe him to be iuſt, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his poſſeſions, and ſo* bereued him of al his goodes, & children *in one day. And when he* 2. *Tim.* 3.

Much more by loſſe of al his goodes

preſeuering

perſeuering *conſtant* in vertue, thanking God for al, not ſinning in his lippes, neither ſpeaking anie foolish thing againſt God, *the diuel getting more ample permiſſion to touch his bones and flesh* (*chap.* 2) ſuddenly ſtroock him with moſt grieuous botch (*or boyle*) from the ſole of the foote to the toppe of the head: who ſitting on a dunghil, and ſcraping the corruption of his ſores with a ſhel *in extreme paine*, his *owne* wife, *by the diuels ſuggeſtion*, reuiled him *for his ſinceritie*, and prouoked him to blaſpheme God: *but he ſeuerely reprehended her follie, ſtil keeping neceſſarie patience.*

and children in one day. Moſt of al by bodilie affliction. And reuiling of his wife.

Then came three *ſpecial* freindes, *noble Wiſemen* (*or litle kinges*) *to viſite, and comforte him, Who* in ſeuen dayes not ſpeaking one word of conſolation, *nor entering into anie diſcourſe with him, at laſt* Iob *himſelf* (*chap.* 3.) *broke this long ſilence* (*but not his patience*) lamentably bewayling the extremitie of his paines, *imputing al to the miſeries of mans eſtate, corrupted by ſinne*, diſcourſed of certaine penal euiles, *or malades enſuing therupon*, wishing *for his owne part* (*if it had ſo bene Gods pleaſure, for he ſincerly feared God*) that either he had not bene borne, or bene shortly taken out of his world, curſing ſinne and the proper effectes therof *remaining in man*, wishing *alſo* to haue wanted the ordinarie benefites of *education in his infancie, and al his former proſperitie, ſo that he might haue eſcaped the calamities, wherwith he was now afflicted. Al which he vttering in way of contemning al worldlie thinges, and ſuppoſing* his freindes *thee preſent, would haue ſo Vnderſtood him, and had compaſſion with him: they contrariwiſe* (*by art of the diuel, God ſo permitting*) fel into indignation, & *inſtead of comforting their moſt afflicted freind*, sharply reprehended him, *rashly iudged his conſcience, and falſly* condemned him, *not only* of impatient ſpeach, *as offenſiue to God, and his Angels, and to al good men; but alſo of other enormious ſinnes*: *as* pride, tyrannie, preſumption, hypochriſie, and blaſphemie, *becauſe heretofore he ſeemed to the world as iuſt and holie, and now* (*as they imagined*) *in his deſerued punishment, charged God with iniuſtice. Wherupon grew diuers long diſputes betwen Iob and his three freindes; a fourth alſo intruding himſelfe, when the others ceaſſed. So that* Iob indured nine conflictes, *and* in the tenth God iudged him the victour, *which shal yet better appeare, if we repete the ſumme of their argumentes, & his anſwers, with Gods deciſion of the controuerſie.*

Holie Iob lamented his affliction, and the general miſeries of man.

VVhere Iob expected comforth in tribulation, the diuel procured him more affliction.

Iob ſore afflicted in bodie had nine ſeueral conflictes about the cauſe therof before it was decided.

In the firſt conflict Eliphaz *the chiefeſt of Iobs freindes* (*in the.* 4. *and* 5. *chapters*) accuſed Iob of great impatience, and inſolencie *againſt God, alſo both* him and his familie of tyrannie, like to a cruel lion, and lions whelpes, *alleaging for proofe the proſperitie of good men, punishment of the wicked, and a particular viſion. Admired him therfore to ac-*

The firſt conflict.

knowlege and repent the ſame. But Iob (*in other two chapters*) auoched that in deede his afflictions were greater then his ſinnes deſerued, *relying vpon his innocencie knowen to his owne conſcience. Deſcribed alſo the manifold calamities of mans life, deſired to die, and ſo to end his worldlie miſeries.*

The maine point of the controuerſie.

Then Baldad *the ſecond oppoſite freind* (*in the* 8. *chap.*) pretending to free Gods iudgement *from al ſhew or reſemblance of iniuſtice*, charged Iob and his children with former wickednes, *and him as iniurious to God in his ſpeaches, of which if he would repent, he ſhould be healed, and proſper as before*: Arguing *in general*, that God neuer afflicteth the innocent, nor aſſiſteth the malignant. *Inſinuating therby, that Iob was an hypocrite. Wherto Iob anſwered* (*chap.* 9. & 10) *that in dede* no man may compare, nor iuſtifie himſelfe before God. *Neuertheles it ſtandeth wel with Gods iuſtice, powre, & wiſdome, that innocentes be ſometimes exerciſed with tribulations, more then their offences deſerue.*

The ſecond conflict.

The ground of theſe mens error.

Thirdly Sophar (*the third diſputer*) aſſaulted Iob (*ch.* 11.) imputing his ſpeach, and defence of himſelf to loquacitie, and audacious temeritie, in *that he deſired to know the cauſes of Gods prouidence, in ſo grieuouſly afflicting him. Of which faultes holie* Iob purged himſelf (*in the three next chapters*) *ſtil maintayning his innocencie, according to his owne conſcience better knowen to himſelf then to them, deſiring God to inſtruct him, if he had anie vnknowen ſinnes. Diſcourſed alſo much more profoundly of Gods powre, wiſdome, iuſtice, and prouidence, as wel in general, as towards himſelf in particular: and profeſſed his faith, and great confidence of the Reſurrection.*

The third conflict.

Againe Eliphaz (*ch.* 15.) more bitterly *then before*, condemned Iob of preſumption, and blaſphemie, *diſcourſed of mans corruptnes and prones to ſinne, deſcribing the maners of hypochrites, and other impious men, with their miſerable endes, and argued* Iob *for ſuch a one. Who* (*in the next two chapters*) expoſtulated with theſe his freinds, *that they coming with pretence to comforth him, did ſo violently afflict him, by charging him with falſe and heynous crimes, his owne conſcience better knowing, and teſtifying his former life, and ſtate of his ſoule, then that their imaginations could alter his iudgement. And ſo* with contempt of this world, *& deſire of death and reſt*, appealed to Gods iudgement againſt his three freindes, *touching the matter in controuerſie. In the meane time comforted himſelf with meditation of the next world.*

The fourth conflict.

Baldad *likewiſe* replied (*ch.* 18.) with hote contention, *accuſing Iob of inſolent impatience, inculcating the greuous punishmentes both of him, and others for their impietie. In anſwer wherto* he lamented againe the want of expected comforth, *eſpecially by ſuch freindes. Stil comforted himſelf with aſſured faith of the Reſurrection.*

The fifth conflict.

Sophar

Sophar *alſo* (*ch.*10.) attempted againe to cõuince Iob of impietie, and hypochriſie, *by the miſerable, and ſpeedie fal of wicked men after proſperitie: for ſo he imagined Iob to be fallen into irrecouerable miſerie. But* Iob ſhewed *the contrarie*, that ſome wicked men proſper long, *yea al their life, and the ſame long, and then* in a moment goe downe to hel, *and ſo the argument of preſent affliction proued not their opinion againſt him.* The ſixth conflict.

Eliphaz diſputed *the third time* (*ch.*22.) contending that the cauſes of affliction, are not to be attributed to Gods ſecrete prouidence, *but to aſſured ſinnes of the wicked. Vpon whom only he ſuppoſed, that affliction fal: inferring that Iob was guiltie of enormious crimes, & groſſe errors. Vrged him therfore to returne to God, that he might be reſtored to former proſperitie.* Iob againe appealed to Gods ſentence, *not in his terrour, nor rigour of his iuſtice, but againſt his aduerſaries in this quarel*, deſcribing Gods powre, and wiſdome, by which he permitteth the innocent to be afflicted, & the wicked to proſper: *no man knowing how ſoone, or how late, al ſhal receiue as they deſerue.* The ſeuenth conflict.

Moreouer Baldad diſputed *the third time, very briefly* (*ch.* 25.) endeuouring to terrifie Iob from further anſwering, *and eſpecially* from appealing to Gods iudgement. *But* Iob *very largely* (*in ſix enſuing chapters*) diſcourſed diuinely of Gods ſouereigne Maieſte, Powre, Wiſdom, exact Iuſtice, and infinite Mercie. *Alſo of wicked mens deſtruction*; of his owne former proſperitie, and preſent calamitie, *together* with his good workes, *and innocencie, which he ſtil anouched in reſpect of great iniquities.* The eight conflict.

After that Iob and his three freindes ceaſſed, nothing being agreed vpon in the point of controuerſie, the diuel yet ceaſed not, but ſtirred vp a youngman, called Eliu, proud and arrogant, *but not vnlerned*, Who abruptly condemned them al; *to witte, Iob of pertinacie, the others of inſufficiencie. And therfore tooke vpon him to conuince Iob, though the others could not. Very like to late-riſing* Proteſtantes, or Puritaines bragging that by new argumentes, *and proofes neuer heard of*, they wil ouerthrow the Papiſtes, *or Catholique Romaine Church, and doctrin, Which al former enimies*, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not ouercome. *This* yong Eliu *therfore*, with his Priuate ſpirite, *Wiſer in his owne conceipt then al that went before him*, aſſaulted *conſtant* Iob (*ch.* 32. *and fiue more enſuing*) *With manie words, and braggs, often chalenging & prouoking, but not extorting anie anſwer, from ſo graue a man to his friuolous and idle argumentes, largely diſcourſing of thinges either not denied, or ſo manifeſt falſe, that euerie meane ſeruant of God, could eaſely conuince them; and neuer approching to the maine controuerſie, only railed againſt holie Iob*, charging him more *furiouſly then anie had donne before*, with The ninth conflict.

Neweſt Sectaries hold themſelues the wiſeſt.

Eſpecially theſe of our dayes, that relie eche one vpon his owne priuate ſpirite.

with impietie, impatience, ignorance, pride, blaſphemie, *and obſtinacie, vices farre from Iobs ſanctitie, dilating alſo of Gods iuſtice, mercie, Wiſdome, powre, and prouidence; and that no man ought to contend, nor expoſtulate with God, that afflictions muſt be borne patiently, and that God is iuſt, and marueilous in his Workes, wherof no Wiſeman euer doubted; and ſo Iob conuinced him with ſilence.*

In the tenth place God decided the controuerſie.

But God himſelf *for deciſion of al* (*from ch. 38. to the end of the Booke*) *firſt by way of examining* inſtructed Iob *more particularly, reciting manie marueilous workes of nature, ſhewing therby his Diuine Maieſtie, Powre, and Wiſdome,* exerciſing Iob in more patience, and *withal* perfecting him in humilitie. *So that with al reuerent feare and ſubiection, he offered and ſubmitted him ſelfe to Gods onlie good pleaſure. Then finally* God gaue ſentence that Iob had defended the truth, & his three freindes had erred. *Vvhom after Sacrifice, and Iobs prayer for them, he pardoned, reſtored Iob to health, and to duble proſperitie, of al he had loſt before, geuing him alſo long life, and a happie end.*

Penitentes pardoned. Iob rewarded.

The literal ſenſe of this hiſtorie. Allegorical.

In this hiſtorie beſides the literal ſenſe, ſhewing that Iob was iuſt and ſincere, and not for his ſinnes (as his freindes falſly ſuppoſed) but for his more merite was moſt extremly afflicted, and afterwards reſtored to health and wealth: we haue alſo here in the Allegorical ſenſe, an eſpecial figure of Chriſt. *Who as he was abſolutly moſt innocent, & moſt perfect: ſo was he without cõpariſon moſt afflicted of al mankind. Likewiſe Iobs reſtauration to better ſtate then before, ſignified in the Anagogical ſenſe,* the Reſurrection, *and reſtauratiõ of better, & moſt glorious qualities in the bleſſed,* with fulnes of daies, in eternal glorie. *Finally in the Moral ſenſe (which S. Gregorie moſt eſpecially proſecuteth) al Chriſtians haue here* a moſt notable example of *al vertues, namely* of patience, *wherin Iob proceded by degrees to great perfection. For he was firſt tried by the loſſe of al his goodes & children, and was proued to be very patient. He was then moſt greuouſly tormented in bodie, & being left without comforth, albeit he lamentably bewailed ſo great extremitie, wiſhing ſuch daies had bene preuented yet he neither ſpoke againſt God, nor good man, nor his owne ſoule, & according to truth auouched & defended his owne innocencie. And at laſt by Gods inſpiration, and ſwete conſolation, he reprehended himſelf, of former imperfections vttered in ſome Wordes, and with ful reſignation to Gods Wil, ſuſteyned al his loſſes and paynes, not only with contentment, but alſo with ioy.*

Anagogical.

Moral.

Holie Iob proceded by degrees to perfect patience.

THE END OF THE FIRST TOME.